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The Concept of Moral Education In QS. *Al-Hujurat* 11–12 And Its Implications for Student Anti-Cyberbullying Efforts

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Abstract

The rapid development of digital technology has significantly transformed students' patterns of social interaction, including the increasing prevalence of cyberbullying on social media. This phenomenon highlights the need to strengthen moral education so that digital communication is conducted in a respectful and responsible manner. This study aims to examine the interpretation of Surah *Al Hujurat* verses 11 to 12 by prominent Qur'anic commentators, identify the moral educational values contained in these verses, and analyze their relevance in addressing cyberbullying among students. This research employed a qualitative approach using a library research method. Data were collected through documentation studies of the Qur'an, tafsir literature, academic books, scholarly journals, and other relevant references. The data were analyzed using content analysis with a descriptive analytical approach. The findings indicate that Surah *Al Hujurat* verses 11 to 12 emphasize essential moral values that encourage respect for human dignity through the prohibition of mocking, insulting, giving offensive nicknames, harboring negative suspicions, seeking others' faults *(tajassus)*, and engaging in backbiting *(ghibah)*. Based on the interpretations of Buya Hamka, Ibn Kathir, and Quraish Shihab, these values provide a strong ethical foundation for promoting respectful social media use, protecting human dignity, and respecting the privacy of others. Their implementation through the collaboration of schools, teachers, and parents has the potential to foster students' noble character while serving as a preventive effort to reduce cyberbullying in the digital era.

INTRODUCTION

The development of digital technology and social media has brought about significant changes in the patterns of social interaction among students. On one hand, the advent of social media facilitates communication and access to information; on the other, it has given rise to various new issues, one of which is cyberbullying.(B. A. Kurniawan et al. 2026) Cyberbullying is a form of bullying carried out via digital media, such as social media, instant messaging apps, and various other online platforms. The behavior ranges from taunting, insults, and the dissemination of harmful information to comments intended to humiliate someone in the digital public sphere.(Anjani 2024) This phenomenon is particularly prevalent among students, given that adolescents are among the most active users of social media. During this developmental

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stage, they are still in the process of forming their identities, making them relatively vulnerable to the influence of their social circles and the communication culture that flourishes in the digital space.(Rosanti and Nurlela 2025)

Cyberbullying is an issue that cannot be taken lightly, given that its impact is directly felt by victims across various dimensions of their lives. Psychologically, victims often experience anxiety, fear, shame, and low self-esteem, or even a complete loss of self-confidence.(Putri and Savira 2023) Relentless pressure via digital media can even drive victims to withdraw socially and struggle to interact with others. Beyond its psychological impact, cyberbullying also affects students' academic lives; victims often experience difficulty concentrating on their studies, a decline in learning motivation, and a significant drop in academic performance. These consequences underscore that cyberbullying is not merely a social issue but a genuine challenge demanding serious attention from the education sector.(S. A. Nasution and Iswandi 2026)

The rise in cyberbullying cases among students is driven not only by the rapid advancement of technology but also by a lack of awareness regarding its responsible use.(Nurmasitah et al. 2025) Many students actively use social media yet lack an adequate understanding of communication ethics in the digital realm. A significant number view mockery, harsh comments, or the sharing of personal information as commonplace, as such behaviors are frequently encountered in their social circles and the content they consume daily. This situation indicates that rapid technological advancement has not yet been fully matched by the cultivation of strong character among students. Yet, the true purpose of education is not merely to develop intellectual capabilities but also to shape the personality and behavior necessary for life in society.(Oktaviany and Ramadan 2023)

From an Islamic perspective, character building is realized through moral education—a process of instilling moral values that guide individuals to distinguish between good and bad behavior while fostering the habit of consistently doing good.(Nasihatun 2019) Moral education does not only regulate the relationship between humans and Allah the Almighty, but also relationships among peers, encompassing how to speak, behave, and interact in social life. In this context, moral education plays a highly crucial role in fostering an attitude of mutual respect, guarding one's speech, valuing the feelings of others, and building awareness of the responsibility for every word and deed, both in the real world and in the digital space. The importance of this moral education aligns with the purpose of the sending of Prophet Muhammad PBUH, which is to perfect human morals. In Islamic teachings, the nobility of a person is measured not only by the vastness of the knowledge they possess, but also by the morals reflected in their actual daily behavior. The moral values taught by Islam have the potential to serve as a foundation for students to use social media wisely, politely, and responsibly, thereby enabling them to prevent various forms of negative behavior in the digital space, including cyberbullying.(Hadi, Pitriani, and Nugraha 2025)

One relevant source of values for addressing the phenomenon of cyberbullying is the Qur'an, specifically Surah *Al-Hujurat*, verses 11–12. These two verses explicitly forbid various behaviors directly associated with cyberbullying, such as mocking, disparaging, using derogatory nicknames, harboring negative suspicions, prying into others' faults, and backbiting.(H. A. A. Nasution and Harahap 2026) These prohibitions are not limited to face-to-face interactions but extend to all forms of human communication, including those taking place in the digital realm. The moral teachings found in Surah *Al-Hujurat* (verses 11–12) are highly relevant as a foundation for moral education in addressing the challenges of interaction in today's digital era.

A number of previous studies have examined the relationship between the Koran, moral education and the phenomenon of bullying from various points of view. Research by Nurfaizah, Hakim, and Maftuhatin examines cyberbullying behavior from a QS perspective. Al-Ḥujurāt verse 11 through a study of Tafsir Al-Azhar by Buya Hamka, and found that this verse contains Islamic educational values such as tawadhu', husnuzhan, and hifzh al-lisan which are relevant in forming wise Muslim characters on social media and preventing cyberbullying behavior.(Nurfaizah, Hakim, and Maftuhatin 2025a) Research by Hemalia and Ronaydi,

examines virtual communication ethics based on the same verse, concluding that the values contained therein can serve as a normative solution for addressing cyberbullying.(Hemalia and Ronaydi 2024) Research by Faniyatusifa and El Iza, examines the moral values contained in Surah *Al-Hujurat* verses 11–12 through the *asbab al-nuzul* (context of revelation) approach; the study finds that these verses prohibit disparaging, belittling, harboring negative assumptions, fault-finding, and backbiting, thereby serving as a foundation for cultivating noble character in social life.(Faniyatusifa and Izat 2026)

Although previous studies have made significant contributions, there remain research gaps that have not been extensively explored. Nurfaizah, Hakim, and Maftuhatin focused solely on the interpretation of Surah *Al-Ḥujurat*, verse 11, without linking it to verse 12, which also contains prohibitions against *tajassus* (spying) and *ghibah* (backbiting).(Nurfaizah, Hakim, and Maftuhatin 2025a) Hemalia and Ronaydi place greater emphasis on the dimension of communication ethics; consequently, moral education has not yet been examined as the primary focus of the discussion.(Hemalia and Ronaydi 2024) Meanwhile, Faniyatusifa and El Iza discussed moral values in Surah Al-Hujurat verses 11–12 and their implications for Islamic education, yet they did not specifically link them to the phenomenon of cyberbullying.(Faniyatusifa and Izat 2026) These three studies indicate that there is a lack of comprehensive research integrating the values of moral education found in Surah Al-Hujurat (verses 11–12) with efforts to address cyberbullying among students. This gap serves as both the starting point and the focus of the present study.

Based on the foregoing, this study aims to examine the content of Surah *Al-Hujurat* verses 11–12 through the interpretations of exegetes, identify the moral education values contained therein, and analyze their relevance in addressing the phenomenon of cyberbullying among students in the digital era. The findings are expected to contribute to the development of moral education that is more contextual and responsive to the challenges of digital life increasingly faced by today's generation of students.

RESEARCH METHODS

This study employs a qualitative approach and takes the form of library research.(Assyakurrohim et al. 2022) This approach was selected because the research focuses on examining literature related to the phenomenon of cyberbullying among students and its relevance to the values of moral education found in Surah Al-Hujurat, verses 11–12. Through library research, data were gathered from various relevant written sources (without direct fieldwork) thereby enabling the researcher to gain a comprehensive understanding of the issue under study.

The data sources for this study comprise both primary and secondary sources. Primary sources include the Qur'an, specifically Surah Al-Hujurat, verses 11–12, and exegetical texts *(tafsir)* used as a foundation for understanding the verses' content and the moral education values embedded within them. Secondary sources consist of books, scientific journals, academic articles, and other documents relevant to the themes of cyberbullying, moral education, digital literacy, and Islamic education, serving to support the research analysis.

Data collection was conducted through a documentary study involving the identification, reading, examination, categorization, and recording of literature relevant to the research focus. All collected data were subsequently selected based on their relevance to the research theme to ensure the resulting data were valid and aligned with analytical requirements.

The data analysis technique employed in this study is content analysis, utilizing a descriptive-analytical approach. This technique is used to systematically examine the content of various literature sources, then interpret and synthesize the findings to explain the relevance of the moral education values found in Surah *Al-Hujurat* (verses 11–12) to the phenomenon of cyberbullying among students.

RESULTS

Verse Text and QS Translation. *Al-Hujurat* verses 11–12

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ ۝١١ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّۖ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُۗ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ۝١٢

It means "The verse commands believers to avoid ridiculing, defaming, or using insulting nicknames against others, as they may be better, and warns that those who do not repent are wrongdoers. The verse commands believers to avoid excessive suspicion, spying, and backbiting, comparing the latter to eating a dead brother's flesh, and calls for fearing Allah."

Based on the 2019 translation by the Ministry of Religious Affairs of the Republic of Indonesia, Surah Al-Hujurat, verse 11, prohibits mocking, disparaging, and addressing others with derogatory nicknames. Surah Al-Hujurat, verse 12, prohibits harboring ill suspicions, prying into the faults of others, and engaging in backbiting *(ghibah)*. These two verses embody principles of social ethics aimed at upholding the honor, dignity, and brotherhood of all human beings.

Asbabun Nuzul QS. *Al-Hujurat* verses 11–12

The asbabun nuzul of Surah Al Hujurat verse 11 is narrated from Abu Jubairah bin Adh Dhahhak. At that time, there was a person who had several names or nicknames, and when called by one of his nicknames, he felt displeased. This very event became the reason for the revelation of the prohibition against calling each other by bad nicknames. Another narration explains that during the Jahiliyyah period, people were accustomed to calling someone by various nicknames, until when the Prophet Muhammad (PBUH) called a person by a nickname he disliked, Allah the Almighty revealed a verse prohibiting such behavior. Imam Ahmad also narrated that this verse is related to the people of Bani Salamah who at that time widely used diverse nicknames.

The asbabun nuzul of Surah Al Hujurat verse 12 is related to an event involving Salman Al Farisi. After eating, he fell asleep until he snored, and this condition was later recounted by a companion to others. This event became the reason for the revelation of the verse that forbids Muslims from backbiting, searching for faults, and spreading the flaws of others. The asbabun nuzul of these two verses emphasizes that Islam gives great attention to communication ethics and respect for human dignity. These values remain relevant in the context of modern life, especially in the use of social media which often becomes a medium for spreading mockery, insults, and information that harms other people(Butar 2024)

Berdasarkan asbabun nuzul tersebut, dapat dipahami bahwa larangan dalam QS. *Al-Hujurat* ayat 11–12 berangkat dari peristiwa nyata yang terjadi pada masa Rasulullah saw., yang menunjukkan bahwa Islam sejak awal telah memberikan perhatian serius terhadap etika komunikasi dan perlindungan kehormatan manusia. Nilai-nilai tersebut tetap relevan diterapkan dalam kehidupan modern, termasuk dalam interaksi di media sosial.

Exegesis of Surah Al-Hujurat, Verse 11, According to Exegetes

a. Tafsir Buya Hamka in *Tafsir Al-Azhar*

According to Buya Hamka, Surah Al Hujurat verse 11 is a moral guideline that regulates the etiquette of association among believers. Allah the Almighty prohibits the behavior of mocking, ridiculing, insulting, and belittling others because such actions do not reflect the

morals of a believer. A believer should realize that they also have flaws, so they do not easily make an issue of or magnify the flaws of others.

Buya Hamka explains that people who like to mock usually feel they are better than others, even though the person being belittled might have a more noble position in the sight of Allah the Almighty. The attitude of belittling others is also a form of arrogance, namely rejecting the truth and looking down on fellow human beings.

This verse also prohibits insulting and giving bad nicknames to others. Insulting others is essentially the same as insulting oneself, because such actions can trigger a similar retaliation. A believer should be humble, realize their limitations, and always protect the honor of fellow human beings. (Hamka 2020)

Buya Hamka's interpretation demonstrates that Surah Al-Hujurat, verse 11, teaches the importance of mutual respect, humility, and upholding the dignity of others as part of a Muslim's character.

b. Tafsir Ibn Kathir

Ibn Kathir explains that Allah the Almighty forbids believers from insulting, mocking, and ridiculing fellow believers, both men and women, on the basis that the person being insulted might be better in the sight of Allah the Almighty than the person who insults.

A believer should not insult their own brother or sister because all believers form one unity in the bond of brotherhood. A Muslim is also forbidden from exposing the shame, bad deeds, or flaws of others because such actions can damage honor and relationships among people.

The interpretation of Ibn Kathir asserts that Surah Al Hujurat verse 11 contains moral education that emphasizes the importance of protecting the honor of others, avoiding the attitude of belittling other people, and maintaining brotherhood in social life.(Aini and Robbaniyah 2024)

c. Tafsir M. Quraish Shihab in *Tafsir Al-Misbah*

M. Quraish Shihab explains that Surah Al-Hujurat, verse 11, follows the preceding verses, which teach the ethics of social interaction after peace has been established among believers. Allah the Almighty forbids one group from mocking another, as the mocked party might hold a superior status in His sight; this prohibition applies equally to women, forbidding them from belittling other women.

The prohibition against mockery is not limited to verbal speech but extends to any action intended to demean others, whether through gestures, facial expressions, or other behaviors. Allah the Almighty also forbids disparagement and the use of derogatory nicknames, as such actions can hurt feelings, damage honor, and disrupt the harmony of social relationships.

Those who engage in such conduct are encouraged to repent immediately to Allah the Almighty, for persisting in such behavior amounts to wronging both oneself and others. This interpretation underscores that Surah Al-Hujurat, verse 11, teaches the importance of guarding one's speech, respecting the dignity of others, and fostering social relationships grounded in noble character.

Based on the interpretations of Buya Hamka, Ibn Kathir, and M. Quraish Shihab, Surah *Al-Hujurat* verse 11 conveys ethical teachings that emphasize the importance of respecting and upholding the dignity of fellow human beings. These three exegetes agree that mocking, disparaging, and assigning derogatory nicknames are prohibited acts, as they can hurt others' feelings and damage bonds of brotherhood. Despite differences in emphasis among their respective interpretations, all three concur that a believer should guard their speech, remain humble, and treat others with deep respect.

Exegesis of Surah Al-Hujurat, Verse 12, According to Exegetes

a. Tafsir Buya Hamka in *Tafsir Al-Azhar*

Buya Hamka explains that negative prejudice is an accusation that lacks a clear basis and is included as a prohibited act because it can destroy the bond of brotherhood and cause hostility

in society. The Prophet Muhammad PBUH also forbids Muslims from having bad prejudice, spying, looking for faults, and hating each other.

The habit of searching for the faults of others will only give rise to fear, hostility, and the loss of mutual trust in social life. The same applies to backbiting, namely discussing the flaws of someone when that person is not present, which is likened to eating the flesh of a dead brother as an illustration of how despicable the act is in the sight of Allah the Almighty.

The interpretation of Buya Hamka asserts that Surah Al Hujurat verse 12 teaches the importance of guarding thoughts, maintaining speech, and respecting the honor and privacy of fellow human beings as part of the moral conduct of a Muslim.(Hamka 2020)

b. Tafsir Ibn Kathir

Ibn Kathir explains that Allah (SWT) forbids believers from harboring excessive negative assumptions about others. A Muslim is encouraged to interpret a fellow believer's words and actions charitably, provided there remains a possibility of understanding them in a positive light.

Ibn Kathir also elucidates the prohibition against *tajassus*, the act of prying into faults, spying, or seeking to uncover matters that others wish to keep private. The door to repentance remains open for anyone who seeks to reform themselves and refrain from repeating such actions.

Ibn Kathir's interpretation reinforces that Surah Al-Hujurat, verse 12, conveys ethical teachings emphasizing the importance of guarding one's assumptions, respecting privacy, avoiding backbiting *(ghibah)*, and preserving the bonds of brotherhood among people.(Aini and Robbaniyah 2024)

c. Tafsir M. Quraish Shihab in *Tafsir Al-Misbah*

M. Quraish Shihab explains that Surah Al Hujurat verse 12 discusses various behaviors that stem from prejudice and have the potential to damage relationships among human beings. Allah the Almighty calls upon believers to avoid much prejudice, especially prejudice that lacks a clear basis, because some prejudice is a sin.

The prohibition of having negative prejudice is closely related to the prohibition of committing tajassus, namely looking for the faults or shame of others. Bad prejudice often drives a person to commit tajassus, which then continues into ghibah, namely discussing the flaws of others when that person is not present. This series of behaviors can damage honor, cause hostility, and disrupt the harmony of social life.

This interpretation asserts that Surah Al Hujurat verse 12 teaches the importance of habituating the attitude of husnuzan, protecting the privacy of others, and guarding the tongue as a manifestation of noble morals in social life.(Farida 2023)

Based on the interpretations of Buya Hamka, Ibn Kathir, and M. Quraish Shihab, Surah *Al-Hujurat* verse 12 emphasizes the importance of maintaining social relationships by prohibiting negative assumptions, prying into others' faults *(tajassus)*, and engaging in backbiting *(ghibah)*. These three exegetes agree that such behaviors can undermine trust, brotherhood, and the honor of others. Consequently, every Muslim is encouraged to cultivate a mindset of positive assumption *(husnuzan)*, respect the privacy of others, and guard their speech in daily life.

DISCUSSION

Education of Respect and Respect for Others

QS.*Al-Hujurat* verse 11 contains the value of moral education which emphasizes the importance of mutual respect and respect for others.(Ariana, Munadi, and Muttaqin 2025) Every believer, whether male or female, is taught not to look down on others, feel superior, or belittle anyone, for only God knows a person's true nobility and standing.(Laeli 2022) This attitude is demonstrated by refraining from mocking, insulting, or verbally abusing others, as well as avoiding the use of derogatory nicknames. The value of respecting others is also reflected in one's speech, expressions, and conduct, ensuring that others do not feel offended or belittled.(Shofwan and Munib 2023)

The value of respecting and valuing others is manifested not only through outward behavior but also through an attitude of the heart free from arrogance and the desire to belittle others. One might display outward kindness yet not truly respect others if, deep down, one harbors arrogance or views oneself as superior. Conversely, those who have made mistakes still have the opportunity for self-improvement through sincere remorse and repentance. This demonstrates that character building focuses not merely on actions, but also on cultivating the inner attitudes and intentions that underpin every behavior.(Akbar, Sularno, and Akbar 2025)

In an educational context, instilling the value of mutual respect is a crucial part of shaping students' character. Cultivating the habit of respecting others fosters humility, tolerance, and empathy, as well as the ability to build harmonious social relationships.(J. Wulandari et al. 2024) This value serves as a foundation for students to uphold proper conduct in their interactions and to respect differences, both within the school environment and in the wider community. Through character education grounded in Surah Al-Hujurat, verse 11, students are expected to build social relationships based on mutual respect, appreciation, and the preservation of brotherhood.

Education to Maintain Oral Speech in Daily Life and Social Medial

Surah Al-Hujurat, verses 11–12, embodies values of moral education that emphasize the importance of guarding one's speech in all forms of interaction. These verses teach learners to use polite language and to avoid words that could hurt, demean, or humiliate others.(Banjarnaor et al. 2024) Mindfulness of one's speech applies not only to direct communication but also extends to the use of social media as a space for interaction in the digital era.

In *Tafsir Al-Misbah*, M. Quraish Shihab explains that the prohibitions against mocking, disparaging, assigning derogatory nicknames, harboring baseless suspicions, and engaging in backbiting *(ghibah)* are fundamentally aimed at preserving harmonious relationships among people. These prohibitions underscore the fact that every utterance carries moral consequences; therefore, words must be spoken responsibly while upholding the dignity of others.(Awwad 2025)

In an educational context, cultivating the habit of mindful speech is a crucial aspect of character building for students. This attitude fosters an awareness of the need to think before speaking or writing, to respect the feelings of others, and to use social media courteously and responsibly. Instilling the value of mindful speech also contributes to establishing a positive communication culture, thereby creating harmonious social relationships both within the school environment and in the wider community.(Kurniadi, Hilaliyah, and Hapsari 2018)

Cultivating a Positive Mindset *(Husnuzan)*

Husnuzan is one of the moral education values that teaches each individual to get used to having good prejudices towards other people. This value is an important foundation in building healthy social relationships because it encourages a person not to easily judge or conclude something without a clear basis.(Umam 2021) Conversely, harboring negative assumptions *(su'uzan)* is a behavior that must be avoided, as it can lead to the fracturing of fraternal bonds and trigger various forms of negative behavior.(Alya Inayah 2023)

Negative prejudice can evolve into a habit of seeking out others' faults and spreading them to others, potentially leading to the creation of false news or damaging slander. Such behavior not only harms interpersonal relationships but also erodes the values of brotherhood, trust, and mutual respect that ought to be upheld in a community.(Mardiyah et al. 2025) This situation demonstrates that prejudice can become a source of various social problems if not properly controlled.

In an educational context, instilling the value of *husnuzan* (thinking well of others) plays a crucial role in shaping a positive mindset among students. The habit of maintaining a positive outlook helps them develop mutual trust, respect for differences, and the ability to avoid making hasty judgments about others.(Muhammad, Zidan, and Hafidz 2024) This value also serves as a foundation for building a sense of brotherhood rooted in the spirit of unity, mutual

empowerment, and compassion, thereby creating a harmonious and conducive social environment.

Education on Respecting the Honor and Privacy of Others

Surah Al Hujurat verse 12 contains the value of moral education that teaches the importance of protecting the honor and privacy of others. This value is manifested by not looking for faults, exposing shame, or spreading information that can degrade the dignity of a person. Every individual has flaws and mistakes, so protecting the honor of others is a form of respect for human dignity which has been glorified by Allah the Almighty(Adzmi and Syamsuddin 2025)

The value of upholding the honor and privacy of others is further reinforced by the Hadith of the Messenger of Allah (PBUH), which explains that one should neither reveal nor disseminate faults, whether one's own or those of others. This underscores that Islam encourages every Muslim to safeguard the honor of their fellow beings and to avoid behavior that could humiliate others in the eyes of the community.(Muslikhah et al. 2024) This attitude also plays a crucial role in building social relationships founded on mutual trust and respect.

In the context of education, instilling the value of respecting the honor and privacy of others plays a role in shaping the character of learners who are responsible for their every word and action.(Handayani, Adinda, and Febriyola 2023) Students need to cultivate the habit of respecting others' privacy, refraining from sharing personal information, and guarding their speech against gossip or speaking ill of others. This practice is expected to foster empathy and respect for the dignity of others, while creating a social environment characterized by safety, mutual respect, and trust.

Empathy and Social Responsibility Education

Surah *Al-Hujurat* verses 11–12 embody values of moral education that emphasize the importance of fostering empathy and social responsibility in community life.(W. P. Wulandari and Aziz 2026) The prohibitions against mocking, disparaging, harboring ill suspicions, fault-finding, and backbiting demonstrate that every individual is expected to be mindful of others' feelings and to uphold their dignity. This value teaches that every action and word impacts social life and must, therefore, be carried out with a sense of responsibility.(Laelani and Saepudin 2025)

From the perspective of Islamic education, the cultivation of empathy and social responsibility is an integral part of character education aimed at shaping the human personality holistically. Education is not merely oriented toward the development of knowledge but also seeks to instill moral values, enabling learners to respect others, care for their social environment, and take responsibility for their actions.(Hayati and Zahroh 2025) This process is expected to be able to shape students who can build harmonious relationships with others based on the attitude of mutual respect and mutual assistance.

The cultivation of empathy and social responsibility values plays an important role in shaping the character of students, both in the school environment and in society. Students who have empathy will be better able to understand the feelings of others and avoid actions that can hurt or harm their peers. Social responsibility in turn encourages students to realize that every word and action has consequences for themselves and others. These two values therefore become an important part in building a character with noble morals and creating a harmonious social environment.

Relationship between Moral Values in QS. *Al-Hujurat* Verses 11-12 with Forms of Cyberbullying

The development of information technology has opened up increasingly broad avenues of communication for the public, including students.(Segara and Nasution 2025) Alongside these conveniences, digital media also presents challenges, such as the rise of cyberbullying. This phenomenon demonstrates that technological advancement is not always accompanied by

responsible usage, highlighting the need for a foundation of values and ethics to foster healthy interactions in the digital space.(Anisah, Nazib, and Putri 2024)

From an Islamic perspective, cyberbullying runs counter to the moral values enshrined in Surah Al-Hujurat, verses 11–12. These verses prohibit mocking others, assigning derogatory nicknames, harboring ill suspicions, prying into others' faults *(tajassus)*, and backbiting *(ghibah)*, all as measures to safeguard the honor and dignity of fellow human beings. Consequently, the moral values found in these verses serve as a relevant ethical foundation for fostering respectful interactions, whether in daily life or in the digital realm.(Nurfaizah, Hakim, and Maftuhatin 2025b)

In Surah Al-Hujurat, verse 11, Allah forbids believers from mocking one another, as the person being mocked may hold a more noble status in His sight than the one doing the mocking. This prohibition is highly relevant to the phenomenon of cyberbullying, which is rampant on social media. Cyberbullying often manifests through negative comments, mockery regarding physical appearance, insults based on socioeconomic status, or harassment concerning a person's background. Even more concerning is that perpetrators often dismiss such behavior as mere joking or entertainment, failing to recognize that the psychological impact on the victim can be serious and long-lasting.(Wardani and Vrisaba 2026)

The same verse also prohibits assigning derogatory nicknames to others. In the digital context, this prohibition applies to practices such as negative labeling, the use of demeaning monikers, and the creation of content intentionally designed to publicly humiliate someone. Such practices can trigger feelings of shame and low self-esteem, or even lead to depression, in victims of cyberbullying.(S. Kurniawan 2025)

In Surah Al-Hujurat, verse 12, Allah forbids humans from harboring negative assumptions *(su'uzan)* about others. This prohibition holds significant relevance in digital life, particularly within the realm of social media. In the digital sphere, negative assumptions often arise when individuals immediately believe unverified information and subsequently disseminate it without prior confirmation. Such situations can trigger slander and bullying online, ultimately making individuals targets of baseless accusations without being afforded an adequate opportunity to defend themselves.(Nilai Toleransi dan Kerukunan Sosial dalam Surat Al-Hujurat Ayat 11-13 Perspektif Tafsir Al-Mishbah | Bandung Conference Series: Islamic Education n.d.)

The same verse also contains a prohibition against committing *tajassus*, namely the act of finding fault or disgrace in other people.(Mandiri and Alfiyatul Azizah 2022) In the digital era, the behavior of tajassus can manifest through accessing personal information without permission, leaking private data, spreading personal photos without consent, or bringing up the past mistakes of someone as material for insults. Such practices are often found in various cases of privacy violations on social media, including doxxing and the dissemination of personal information that has the potential to cause serious harm to the parties involved.

The next prohibition found in Surah Al-Hujurat, verse 12, is *ghibah* (backbiting). In the digital ecosystem, *ghibah* can manifest through negative comments, posts discussing others' faults, private chat groups, or the dissemination of information that harms an individual without a justification recognized by Sharia. Even when carried out via digital media, such actions still constitute the *ghibah* prohibited in Islam, as they fundamentally damage a person's honor and reputation.(Relevansi Hadis tentang Ghibah terhadap Fenomena Ujaran Kebencian di Media Sosial: Analisis Tematik dan Etika Digital Muslim | AR ROSYAD: Jurnal Keislaman dan Sosial Humaniora n.d.)

Thus, it is evident that various forms of cyberbullying are essentially violations of the moral values affirmed in Surah Al-Hujurat, verses 11–12. This connection demonstrates the strong relevance of these verses as an ethical foundation for understanding and responding to the phenomenon of cyberbullying among students.

The Application of Prohibitions Against Mockery, Backbiting, Spying, and Suspicion in the Context of Social Media

Social media has transformed into a space for public interaction that transcends geographical and temporal boundaries, enabling communication to occur on a massive, rapid, and open scale. This situation simultaneously presents significant ethical challenges, as freedom of expression in the digital realm is often not matched by adequate moral awareness. The values embodied in Surah *Al-Hujurat* (verses 11–12)—specifically the prohibitions against mockery, backbiting *(ghibah),* prying into others' affairs *(tajassus),* and harboring negative assumptions *(su'uzan),* serve as a relevant ethical foundation for guiding social media users toward more responsible and dignified behavior.(Faruqi 2025)

The prohibition of mocking can be implemented in the context of social media by habituating oneself to maintain politeness in commenting and avoiding posts that contain insults or belittlement towards others. In the perspective of Islamic morals, expressing opinions, including criticism, should be done in a polite and constructive manner, without using harsh or derogatory diction. This principle is relevant to be applied in the digital space considering the wide reach of social media has the potential to amplify the negative impact of any uncontrolled utterance.(Mumtazah and Simamora 2022)

The prohibition of *ghibah* can be implemented in social media practices by avoiding the spread of gossip, shame, or information that exposes the flaws of others without a valid sharia justification. Before sharing content or information, social media users need to consider the potential impact, both on the reputation of the individuals involved and on the quality of the broader information ecosystem. This selective principle in sharing information aligns with the spirit of the prohibition of *ghibah*, which emphasizes that discussing the flaws of others, even if they are true, remains unjustified if it brings no clear benefit.(Suudi 2013)

The prohibition of *tajassus* can be applied in the context of social media through respect for the privacy and personal data sovereignty of other users. In the Islamic perspective, *tajassus* is not merely an ethical prohibition but a principle of protection for the private space of an individual that must not be violated without a justifiable reason. Actions such as accessing the accounts of others without permission, spreading screenshots of private conversations, or sharing the personal information of someone without consent are clear forms of violation of this principle in the digital era. Such practices not only contradict the moral values of Islam but also have the potential to damage honor and harm the involved parties psychologically and socially.(Sanjaya 2025)

The prohibition of negative prejudice (*su'uzan*) can be applied in the context of social media through habituating the attitude of *tabayyun*, namely conducting clarification and verification before believing or spreading any information. Conceptually, *tabayyun* is the antithesis of *su'uzan* where if bad prejudice drives a person to directly accept and spread negative information without a strong basis, then *tabayyun* demands a careful examination process before drawing a conclusion. The urgency of implementing this principle becomes more evident in the midst of a digital information ecosystem that is prone to the spread of hoaxes and disinformation, where every unverified information has the potential to trigger misunderstandings, slander, and even bullying against innocent parties.(Verbal Bullying dalam Media Sosial Ditinjau dari Perspektif Islam dan Penyimpangan Prinsip Kesantunan Berbahasa | Prosiding Seminar Nasional Bahasa, Sastra, dan Seni n.d.)

The application of these four values is expected to foster a digital environment that is healthier, safer, and more dignified. Furthermore, these values underscore that the teachings found in Surah *Al-Hujurat* (verses 11–12) are not merely normative in nature but also hold significant relevance as ethical guidelines for social media usage in the digital age.

Implementation of Moral Values from Surah *Al-Hujurat* in the School Environment

Schools are educational institutions that play a strategic role in shaping the character and moral conduct of students, while also serving as the primary setting where social values are systematically internalized. Implementing the moral values found in Surah *Al-Hujurat* (verses

11–12) through various school programs and activities represents a concrete effort to cultivate a generation of students who possess strong moral character and exercise wisdom in their use of social media.(Mustakim, Ali, and Kamal 2021)

Teachers can integrate digital ethics education into the learning process, particularly within the subjects of Islamic Religious Education and Pancasila Education.(Safiqo and Ghofur 2025) This integration can be realized through the discussion of the values of Surah *Al-Hujurat* verses 11 to 12 contextually, not only as memorization material, but as an ethical framework that can be directly applied in the digital life of students.(Jannah and Hafizd 2026)

Schools can organize digital literacy programs aimed at raising students' awareness of the dangers of cyberbullying and the importance of social media ethics.(Tambunan et al. 2024) This program can be implemented in various forms, such as seminars, workshops, or group discussions addressing instances of cyberbullying that frequently occur among students.(Rochim, Ambodo, and Ubaidillah 2023) What distinguishes this Islamic-value-based digital literacy program is the integration of principles from Surah *Al-Hujurat* (verses 11–12) as its normative foundation; consequently, the awareness fostered is not merely legal or social in nature, but rather a moral awareness rooted in Islamic values.(Rodin et al. 2026)

Schools need to foster a culture of mutual respect through various activities that cultivate positive habits, such as using polite language, respecting differences, and resolving conflicts peacefully. Cultivating such habits aligns with the spirit of Surah *Al-Hujurat* (verses 11–12), which forbids belittling others, backbiting, and harboring ill-founded suspicions; when systematically instilled from an early age, these values foster a more empathetic and tolerant social character in students. This cultural relevance is increasingly evident in the context of preventing cyberbullying, given that bullying behavior in the digital realm essentially reflects a lack of the culture of mutual respect that should have been established within the school environment.

Schools need to establish anti-bullying policies that address not only direct bullying but also bullying that occurs via digital media. The policy should be equipped with a reporting system that is easily accessible to students and targeted support services for victims, so that the handling of cases does not only focus on imposing sanctions. In the perspective of the values of Surah *Al-Hujurat* verses 11 to 12, this policy is a tangible manifestation of the principle of protecting human honor and dignity which is the essence of the teachings of these verses.(Bakri and Faza 2025) Therefore, the prohibitions against mockery, backbiting, prying into others' affairs, and harboring suspicion are not merely understood as religious teachings but are also embodied as social norms enforced within the school environment.

CONCLUSION

The moral education contained in Surah Al Hujurat verses 11 to 12 has a very strong relevance as an ethical foundation in preventing and overcoming the phenomenon of cyberbullying among students. The moral values taught include the obligation to respect one another, guard speech, foster positive prejudice or *husnuzan*, and protect the honor and privacy of others.

The phenomenon of cyberbullying that is rampant in the digital era such as mockery, giving bad nicknames, exposing privacy or *tajassus*, and spreading shame or *ghibah* are fundamentally clear violations of Islamic moral principles. Therefore, the development of information technology must always be balanced with adequate moral awareness. This can be achieved by habituating the attitude of *tabayyun* before believing information and always maintaining politeness when communicating on social media.

To realize a healthy digital ecosystem, educational institutions have a very strategic role. Schools need to integrate digital moral education into relevant subjects, organize digital literacy programs based on Islamic values, and build a culture of mutual respect in the school environment. In addition, schools are also obliged to establish strict and structured anti bullying policies that are equipped with an easily accessible reporting system and special assistance services for victims to comprehensively protect the dignity of students.

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