

The Phenomenon of Bullying in Schools during the COVID-19 Pandemic: A Quranic Perspective

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Abstract: *Bullying is still common in the education sector, especially in online learning during the COVID-19 pandemic. Bullying between students in online learning occurs verbally through social media. In contrast, in offline learning, bullying is carried out as evasion and exclusion in the school environment, such as canteens, toilets, classrooms, and parking lots. This study aims to discuss bullying in schools from the perspective of the Qur'an. This study uses a qualitative method, with the type of library research, the historical approach, and the descriptive approach used. Bullying from the perspective of the Qur'an can be seen from the prohibition of bullying behavior in surah Al-Hujurat verse 13 and surah Yusuf verses 8-10. Meanwhile, solutions for victims and bullying behavior can be seen in the Al-Qur'an surah Al-Luqman verses 13-19, At-Thaha verses 132, and Ash-Shura verses 39-43.*

Keywords: *School bullying; Covid-19 Pandemic; Qur'anic Perspective*

Abstrak: *Bullying hingga saat ini masih sering terjadi di bidang pendidikan terutama dalam pembelajaran online pada masa pandemi COVID-19. Bullying yang terjadi antar siswa dalam pembelajaran online terjadi melalui media sosial secara verbal, sedangkan pada pembelajaran luring bullying dilakukan dalam bentuk pengelakan, pengucilan yang terjadi di lingkungan sekolah seperti kantin, toilet, ruang kelas, dan tempat parkir. Penelitian ini bertujuan membahas bullying di sekolah dalam perspektif Al-Qur'an. Penelitian ini menggunakan metode kualitatif, dengan jenis penelitian kepustakaan, pendekatan yang digunakan sejarah dan pendekatan deskriptif. Bullying dari sudut pandang Al-Qur'an bisa dilihat mengenai larangan perilaku bullying dalam surah Al-Hujurat ayat 13 dan surah Yusuf ayat 8-10. Sedangkan solusi bagi korban dan*

perilaku bullying bisa dilihat dalam Al-Qur'an surah Al-Luqman ayat 13-19, At-Thaha ayat 132, Ash-syura ayat 39-43

Kata Kunci: Perundungan di Sekolah; Pandemi Covid-19; Perspective Al-Qurán

INTRODUCTION

Bullying is intimidating someone deliberately carried out many times by the more authoritarian bully against their victims. Meanwhile, school bullying is part of bullying behavior that often occurs in education. School bullying now, even though the school implements an online and offline system, still occurs, both verbally by making fun of, booing, and giving bad nicknames to victims, and non-verbal such as circumventing, encouraging, alienating victims, and so on. School bullying in online learning occurs through social media, such as photos of friends used as stickers for bullying material or old photos used as WhatsApp statuses.¹

KPAI Commissioner Retno Listyarti, in December 2021, conveyed that: "In January, February, and September, KPAI did not record any cases of bullying in the education unit. However, in October, many cases of bullying occurred, which was terrible; some victims died and experienced paralysis. As for the victims who died because of the brawl, there were 5 people because of the teacher's abuse, 1 student who died, and 1 student in Musi Rawas experienced paralysis after being ganged up by his peers."

The literature review conducted by the author in this study is different from previous research; for example, the research conducted by Masdin entitled *The Phenomenon of Bullying in Education* discusses each other's problems in education caused by bullying behavior, the difference with the research conducted by the author is that Masdin's research does not use the perspective of the Qur'an.²

¹ Endah Ruliyatin dan Dwi Ridhowati, "Dampak Cyber Bullying Pada Pribadi Siswa dan Penanganannya di Era Pandemi Covid-19," *Jurnal Bikotetik (Bimbingan dan Konseling: Teori dan Praktik)* 5, no. 1 (2021): 1–5.

² Oleh Masdin, "Jurnal Al-Ta'dib Vol. 6 No. 2 Juli - Desember 2013 FENOMENA" 6, no. 2 (2013): 73–83.

Then the research conducted by Sutipyo Ru'iya and Thontowi entitled *Tafsir Ayat-Ayat Anti Bullying in Buya Hamka's View* has similarities, namely discussing Qur'anic verses regarding bullying. It's just that it has differences with research conducted by researchers. Researchers discuss bullying in education, namely school bullying, while Sutipyo Ru'iya and Thontowi discuss bullying in general.³

Bullying occurs because the perpetrator has a high sense of seniority towards his younger brother or with his peers who are considered weak; this school bullying perpetrator usually performs his actions to get himself recognized as the ruler or aims to make the victim angry, cry, and be disrespectful. This will provide satisfaction for the perpetrator of school bullying because he has succeeded in making his victim feel helpless. All school bullying actions that cause this problem are not by Islamic teachings, so researchers want to dis. USS school bullying in the Qur'an, for how to find solutions to prevent or handle cases of school bullying, which researchers have titled *School Bullying in the Covid-19 Era, Qur'an Perspective*.

METHOD

The research used is qualitative research using the type of library research; the approach used is a historical and descriptive approach, where this historical approach aims to review and get to know what school bullying is in the form of a brief history of the term school bullying, and a descriptive approach by explaining who the perpetrators of school bullying are, what are the factors that cause bullying. The data in this study is in the form of primary sources, namely the Qur'an and its translation and interpretation. And secondary sources, namely journals, books, and websites.

³ Ru'iya Sutipyo dan Thontowi, "Tafsir Ayat-ayat Anti Bullying dalam Pandangan Buya Hamka," *LPPM – Universitas Muhammadiyah Purwokerto*, 2020, 410–24.

RESULT AND DISCUSSION

School Bullying

Olweus, a psychology research professor in the mid-1970s, conducted a Bullying Prevention study. This research program raises awareness in schools and professional communities to develop further programs, and the definition of the meaning of bullying becomes more and more widespread. In the 1990s, the United States considered bullying a problem because there were mass murders in schools.

Olweus published a bullying study that talks about what we know about bullying and what we can do to overcome it. In 2004 schools adopted anti-bullying programs, and 16 states passed anti-bullying laws.⁴ In Indonesia, the law governing child protection is contained in Law No 23 of 2003, which was changed to Law No. 35 of 2014 concerning child protection.

English Bullying is taken from the word bull which means bull,⁵ from the word bully, which means bullying, and bullying, which means bullying. Bullying in Indonesian comes from the word bully, which means bully.⁶ Bullying is carried out by the bully to the victim intentionally and continuously.⁷ Bullying can be done by the perpetrator to the victim anywhere in social interaction activities such as at school (school bullying), workplace (workplace bullying), social media or the internet (cyberbullying), political environment (political bullying), military environment (military bullying), and hazing.⁸

Bullying behavior is carried out physically: the bullying perpetrator performs his actions on the victim directly with actions such as pushing, slapping, damaging the victim's goods, taking the victim's goods, and so on. Verbally: the

⁴ Patricia Bolton Allanson dkk., "A History of Bullying" 2, no. 12 (2015): 31–36.

⁵ Wiyani Novan Ardy, *Save our Children From School Bullying* (Jogjakarta: Ar-Ruzz Media, 2012).

⁶ Novan Ardy.

⁷ Priyatna Andri, *Let's End Bullying Memahami, Mencegah & Mengatasi Bullying* (Jakarta: PT. Alex Media Komputindo, 2013).

⁸ Novan Ardy, *Save our Children From School Bullying*.

bullying performs his actions on the victim directly through words. For example: making fun of, cursing, threatening, etc.⁹ Socially: spreading slander, humiliating the victim in public, alienating the victim from the social environment, and so on. Cyber or social media: spreading hoax news about victims on social media, spreading hate speech to victims on social media, and so on.¹⁰

So it can be concluded that bullying is an act of bullying, intimidating someone deliberately carried out many times by the more authoritarian bully against his victim. The bully can act on the victim in various social interaction activities such as school, social media or the internet, political environment, military environment, hazing, and the workplace.

In various ways, namely physically, which is done directly through actions, verbally done directly through words, socially and through social media to spread hate speech or slander victims, and so on. Bullying behavior occurs workplace (workplace bullying), on social media or the internet (cyberbullying), political environment (political bullying), military environment (military bullying), hazing, and in school (school bullying).

Aggressive behavior carried out by the perpetrator that harms the victim at school is school bullying, whether between students of one generation or seniors who feel more powerful to younger siblings who do not dare to do self-defense. School bullying is better known as circumvention, ostracism, making fun of, etc.¹¹. School bullying can occur in classrooms, canteens, hallways, toilets, parking lots, dormitories, fields, social media, etc.¹²

School bullying is an activity of intimidation, making fun of, terrorizing, or molesting carried out by a person or group who feels more potent towards their victims in the school environment, either in the classroom, toilet, or through social media short messages. Bullying is not only for students but can also be done by teachers.

⁹ Chakrawati Fitria, *Bullying Siapa Takut* (Solo: Tiga Serangkai, 2015).

¹⁰ Andri, *Let's End Bullying Memahami, Mencegah & Mengatasi Bullying*.

¹¹ Novan Ardy, *Save our Children From School Bullying*.

¹² Nusantara Ariobimo, *Bullying: mengatasi kekerasan disekolah dan lingkungan sekitar anak*, Ariobimo, (Jakarta: Grasindo, 2008).

This encourages the perpetrator of school bullying against the victim because he wants to control the victim according to his will by showing that the perpetrator of this bullying is robust so that he can be arbitrary towards the victim.¹³, With the aim that the victim who is the target of this school bullying behavior is angry, crying, or can even be depressed. This causes victims to experience decreased learning achievement, nightmares, and want to change schools.¹⁴.

Students who have the potential to become victims of the target of school bullying behavior are caused by factors, namely economic backgrounds between students from low and high economies, socio-cultural backgrounds between Batak and Sundanese, racial backgrounds in the form of skin color, hair color, religious background for example between majority and minority religions; it can also be due to intellectual differences in students so that intelligent students are bullied stingy because of their competitive attitudes¹⁵. Bullying behavior, according to psychologist Edu Psycho Research Institute, Yasinta Indrianti, namely family factors, parents who are authoritarian towards their children or permissive, and the surrounding environment that allows behavior to be an everyday thing and understandable.¹⁶

School Bullying during the Covid-19 Pandemic

The covid-19 era of learning takes place online and offline. Online learning uses the internet network through laptops, cellphones, or tablets with educational platforms such as e-learning, WhatsApp, Telegram, Zoom, and

¹³ Novan Ardy, *Save our Children From School Bullying*.

¹⁴ Hurerah Abu, *Kekerasan Terhadap Anak* (Bandung: Penerbit Nuasa Cendikia, 2018).

¹⁵ H Choirah dan A I Marwantika, "TEACHER'S CORPORAL PUNISHMENT TO STUDENTS AS LEARNING COMMUNICATION AT MAMBAUL HISAN CHILDREN'S ISLAMIC BOARDING SCHOOL ...," *QAULAN: Journal of Islamic ...*, 2021, <https://jurnal.iainponorogo.ac.id/index.php/qaulan/article/view/2840>.

¹⁶ Wildan Hidayat, "Fenomena Bullying Perspektif Hadits : Upaya Spiritual Sebagai Problem Solving atas Tindakan Bullying," *Jurnal Dialogia IAIN Ponorogo*, t.t., 175-97.

Google Classroom.¹⁷ Online learning is one of the triggers for stress and pressure for parents, which causes an increased risk of parental violence against children or students. Schooling from home is undoubtedly different from face-to-face schooling at school.

Some parents at home are not used to having the responsibility of being substitute teachers for their children while studying, coupled with parents' concerns about the covid-19 virus. This condition causes some parents to be ignited by emotions, so they bully children when online learning, including verbal bullying.¹⁸ Some forms of verbal bullying carried out by parents to children, namely: being cold to children, bullying children, degrading children's abilities or humiliating children, habits of behavior reproaching children, Not heeding and or rejecting children by giving a speech to children that are threatening, suppressing and frightening.¹⁹

Parents often do verbal bullying so that children are more diligent. Without realizing it, parents have verbally bullied through hurtful sentences, saying that they are degrading the child's abilities, not appreciating the child's hard work, and making fun of the child as a bad boy. All these acts of bullying will impact the child's feelings and affect the child's self-image. Verbal bullying will be imprinted in the child's memory because it is stored in the child's memory band.²⁰ In addition to verbal bullying, school bullying during the Covid-19 pandemic era caused the intensity of students using social media to increase drastically.

Online learning requires students to use social media, especially the tasks given by the teacher to be sent via social media, for example, creating content about the material discussed at online meetings, with the habit of using social media makes students tend to follow viral trends on social media, both Instagram,

¹⁷ Jatira Yadi dan Neviyarni, "Fenomena Stress dan Pembiasaan Belajar Daring Dimasa Pandemi Covid-19" 3 Nomor 1 (2021): 35–43.

¹⁸ Nofi Nur Yuhanita dan Indiati Indiati, "Tingkat Resiliensi Orang Tua dalam Mendampingi Anak Sekolah dari Rumah pada Masa Pandemi," *Jurnal Basicedu* 5, no. 6 (2021): 5336–41, <https://doi.org/10.31004/basicedu.v5i6.1583>.

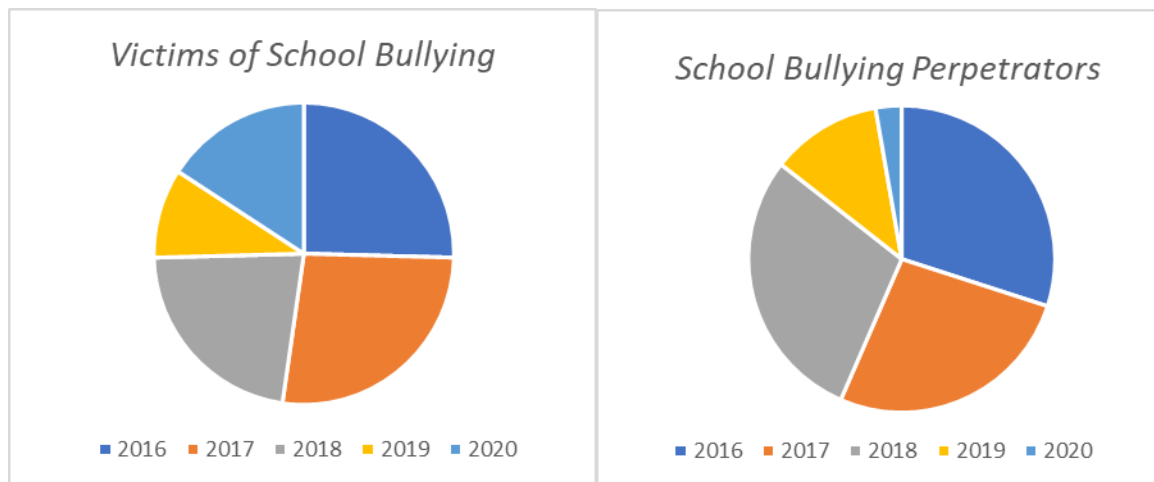
¹⁹ Yadi dan Neviyarni, "Fenomena Stress dan Pembiasaan Belajar Daring Dimasa Pandemi Covid-19."

²⁰ Hidayat, "Fenomena Bullying Perspektif Hadits : Upaya Spiritual Sebagai Problem Solving atas Tindakan Bullying."

TikTok, Twitter, Facebook applications. If students cannot keep up with the development of information on the rise, they will become cyberbullying material students. Besides that, there are often interpersonal conflicts between students through social media. There are often photos of friends used as stickers for bullying material or old-school photos used as Whatsapp statuses.²¹

So school bullying in the era of the Covid-19 pandemic can be in the form of verbal bullying carried out by parents at home. This is because parents need to get used to being companion teachers when their children are learning online. With pandemic-era learning, it has caused an increase in bullying in children through social media used in online learning. Cyberbullying occurs when there is mutual ridicule between students through social media by making bullying stickers, spreading hoax news so that other friends hate their friends, and so on.

PKPPA recorded that during Covid-19, in April 2020, there was an increase in cases of violence against children. Namely, there were 368 cases experienced by children.²² Reporting from the KPAI page that school bullying still occurs today, the latest data on complaints about victims of bullying to KPAI are as follows:



²¹ Ruliyatin dan Ridhowati, "Dampak Cyber Bullying Pada Pribadi Siswa dan Penanganannya di Era Pandemi Covid-19."

²² Yuhanita dan Indiati, "Tingkat Resiliensi Orang Tua dalam Mendampingi Anak Sekolah dari Rumah pada Masa Pandemi."

Source:

<https://bankdata.kpai.go.id/tabulasi-data/data-kasus-pengaduan-anak-2016-2020>

From the data above, school bullying victims from 2016 to 2020. In 2016 percent of school bullying victims were 25% with 122 cases, then increased in 2017 to 27% with 129 cases, and decreased in 2019, when covid-19 in 2019 just happened, the number of victims of school bullying was officially reported at KPAI in 2019 was 46 cases with a percentage of 10%.

Then the number of victims of school bullying who were officially reported at KPAI increased again in 2020 even though there was still covid-19; that's 6% from 2019, with 76 cases at 16%. While school bullying perpetrators experienced a decrease from 2016 to 30% in 2017 to 27%, 2018, it experienced an increase of 2% to 29% in 2019; it decreased to a percentage of only 12%; likewise, in 2020, experienced a decrease with the percentage of school bullying perpetrators reported in KPAI in 2020 only 20%.²³

The above data comes from primary data sources through KPAI direct complaints, online complaints from child protection data banks, complaints from the results of monitoring and investigating KPAI cases, and KPAI hotline services. However, of course, many victims of school bullying or students do not dare to make in-person and online complaints; victims prefer to be silent despite having experienced bullying treatment from schoolmates or educators, both verbal and non-verbal.

School Bullying in the Qur'anic Perspective

School bullying behavior in Islam is part of despicable morals. Islam prohibits bullying that often occurs in education, such as physical, verbal, and cyberbullying experienced by victims.

The Qur'anic Perspective on verbal bullying As Allah said in surah Al-Hujurat verse 11:

²³ KPAI R.N, "Data Kasus Pengaduan Anak 2016 – 2020," www.kpai.go.id, 2021.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O people of faith! Let not one people make fun of another (because) it may be that they (who are made fun of) are better than them (who make fun of), and neither should the women (make fun of) other women (because) may be women (who are made fun of) better than women (who make fun of). You shall not criticize one another and do not call one another by bad titles. The bad of a call is a bad (call) (ungodly) after faith. And whoever does not repent, then they are the ones who are slim."

Sayyid Qutb argues that making fun of the surah Al-Hujurat verse 11 is a person with a lot of wealth but demeans a poor neighbor who is physically perfect but insults people with limitations. People who are intelligent and look down on their less competent friends, people who have many children but insult barren relatives, beautiful women who feel proud and make fun of ugly women, perfect women who insult disabled women, and well-off women who insult women who lack. Ibn Katsir's opinion says that among the deeds that insult others is making fun of and weakening others. Tafsir Al-Misbah states that the shortcomings contained in others and used as a joke are mocking behaviors because the jokes can hurt the feelings made fun of even though the perpetrator only intends to be a joke.²⁴

From surah Al-Hujurat verse 11 and the interpretation above, we know that Islam forbids us to engage in verbal bullying behavior, which says a woman should not denounce another woman; it may be that the blamed is better than her, and the man also does not denounce other men, could be that other men were better than her. Islam forbids reproachful behavior and gives bad nicknames to others, even if it is just a joke. When we have already done so, we should repent immediately so as not to become a devout servants. The Qu'anic perspective on

²⁴ Saiful Anwar, "Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat Tafsir fi Zilalil Qur'an" 6, no. 1 (2021): 1–17.

non-verbal bullying or bullying is directly from the story of the prophet Yusuf who experienced, as Allah said in the surah of Yusuf verses 8-10

يُوسُفَ أَوْ أَقْتُلُوا إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ (٨)
 أَطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (٩) قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا
 يُوسُفَ وَالْقَوْهَ فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ (١٠)

“When they say: indeed Yusuf and his brother (Benyamin) are more loved by Father than we are, even though we are one (strong) class, truly our Father is in real error. Kill Yusuf or throw him somewhere so that our Father's attention is spilled upon you, and after that, you become a good person. One of them said: do not kill Yusuf, but just put him to the bottom of the well that some travelers may levy him if you are to do.”

Then in Surah Yusuf verse 97, Joseph's brothers apologize to their Father for their bullying behavior.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (٩٧)

They said, "O, our Father! Beg us forgiveness for our sins. Indeed, we are guilty (sinners).

Tafseer verse 9, أَقْتُلُوا (kill it), the form of the command comes from the word يَقتل - يقتل and the word أَطْرَحُوهُ (throw) from the word يَطح - يطح both command words meaning deviation. In this verse is a suggestion by Brother Joseph to another brother to kill or throw Joseph into a well to seize affection from his Father.²⁵ Verse 10, the word غَيْبَتِ guayaba, the plural form of gujayabat, comes from the word ghaib, said Al-Jubb, which is a well that is only dug without cement; some scholars argue that the well is not expected to be deep because Yusuf's brother only wanted to throw into the well without being killed so that Yusuf would be found a traveler.

Ministry of Religion of the Republic of Indonesia verse 97, after Yusuf's brothers saw an unavoidable reality, Yusuf's brothers finally realized, and honestly, for the mistakes they had made, Yusuf Yusuf apologized to the prophet Yaquf to ask Allah Almighty for forgiveness for the disobedient attitude they had done towards their Father and the tyranny they had done to Yusuf. Joseph's

²⁵ Muhammad Ihsan Haikal dan Nur Raudhatul Jannah, “Makna Kalimat Perintah dalam Al-Qur’an Surat Yusuf,” *A Jamiy: Jurnal Bahasa dan Sastra Arab* 10, no. 2 (2021): 284–95.

brothers confessed to the mistakes and sins that had been committed a second time before they had confessed their sins and mistakes before Yusuf, and Yusuf had asked God for forgiveness without being asked by his brothers.

From Yusuf's surah verses 8, 9, and 10, it can be understood that there had been physical bullying committed by Yusuf's brother to Joseph against the backdrop of envy because his brothers felt that their Father was more in love with Yusuf and Bunyamin than they were, it was this envy that caused them to advise by ordering a deviant act of bullying by killing or plunging Yusuf into a well to be discovered by others, and they chose to plunge Yusuf into the well to take their Father's sympathy by removing Yusuf.

From the surah of Yusuf verse 97, we know that every deed of zalim we do will be a sin for ourselves and will have a negative effect in the future, just as the Act of bullying Yusuf's brothers did and committing lies before their Father for the tyranny they have committed, after making a mistake we should apologize and indeed from the heart beg forgiveness for the sins we have committed.

Preventing school bullying, Islam tells the story in the Qur'an about the procedures for educating children in the family that can also be applied in schools so that children do not become perpetrators of bullying activities. That is:

Teaching Tawhid to children is found in the Qur'an surah Al-Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

“And (remember) when Luqman said to his son when he taught him a lesson, “O my son! Thou shalt not fellowship With God, verily fellowshiping (God) is truly a great tyranny..”

Quraish Shihab interprets: the word ya'izhuhu is taken from the word wa'zh, i.e., giving advice kindness is done with the touch of the heart. The mention of ya'izhuhu gives an idea that he conveyed these words in a tone that was not harsh, polite, or loving, as he called his son with love. Furthermore, the

word *bunny* is one of the supports that describes science. The scholarship shows affection. Thus, educating children must be based on affection. Meanwhile, Al Maraghi explained the meaning of advising the child subtly so that the heart of the counseled would melt. Luqman commanded his son to worship God alone without worshipping anything other than Him.²⁶

In Islam, parents and educators must teach about Tawhid so that later in adulthood, the sense of faith in children does not easily waver with this mortal world, as the verse above, which is interpreted that Luqman has advised his child with love, polite tone of speech by touching the heart, which is the content of Luqman's advice to his child not to associate Allah with anything, for to confirm God is a deed of deeds.

After teaching the value of knowledge to the child, then further teaching the child to have respect for the parents, the Qur'an surah Al-Luqman verse 14:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤) وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)

"And We command man (to do good) to both his parents. His mother conceived him in an increasingly frail state and weaned him off at age two. Give thanks to Me and both of your parents. Only to Me return you. And if both force you to fellowship me with something you do not know of, then you shall not obey both, care for both in the world well, and follow the path of the one who returns to Me. Then only to Me the place of your return, will I tell you what you have done."

Muhammad Quraish Shihab interpreted verse 14: Although this verse is not Luqman's advice to his son, it gives a message of command to be respectful and filial to both parents after the command to obey and submit to Allah

²⁶ Fauziyah Mujayyanah, Benny Prasetya, dan Khosiah Nur, "Konsep Pendidikan Akhlak Luqmanul Hakim (Kajian Tafsir Al-Misbah Dan Al-Maraghi) Fauziyah," *Jurnal Penelitian Ipteks* 6, no. 1 (2021): 44–51.

Almighty. This verse does not mention the Father, but it does not mean that we do not need to appreciate the merits of the Father.²⁷

It the importance to pay more attention to the mother because the mother makes many sacrifices in conceiving, giving birth, breastfeeding, and educating so that the burden exceeds that of a father. Tafsir Al-Maraghi, in the verse Of Luqman, Allah commands us to be obedient, obedient, and respectful to our parents. God mentions a mother's sacrifice to her child, which is very remarkable, from conceiving, giving birth, and breastfeeding to caring.

Verse 15, Quraish Shihab interprets that if your parents or one of them forces you to fellowship with Allah, you should not obey and should not sever ties with both. Always obey and be devoted to both as long as they do not oppose God and associate with them by fostering good silaturahmi.

From the verses and interpretations above, after we teach our children or students, we are obliged to teach children about respecting parents and obeying parents as long as they disapprove of Allah, the position of Father and mother in Islam must still maintain silaturahmi to our parents even though our parents invite us to confirm Allah.

Teaches children to always do good and the benefits of doing good as in the Qur'an surah Al-Luqman verse 16::

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْ ثِقَلٍ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَقُصْنَاهُ فِي سَحَابٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ

بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَبِيرٌ (١٦)

"Lukman said: "O my son! If there is (something deed) as heavy as a mustard seed in stone, the heavens, or on earth, God will undoubtedly give it (recompense). Verily Allah is All-subtle, All-wise."

The word *Latif* in this verse means small, subtle, and gentle. From this meaning is the word foresight and accuracy in which God can reach the deed,

²⁷ Mujayyanah, Prasetya, dan Nur.

even if it is only as heavy as a mustard seed. Meanwhile, Al Maraghi said all good and bad actions, even though they were only as heavy as mustard seeds and hidden, were still visible to Allah Almighty. Indeed, Allah is Most Subtle, All-Vigilant.²⁸

From the above verses and interpretations, we can mean that Luqman has explained to his son that all actions taken will be rewarded even if they are only the size of a mustard seed and invisible to the five senses because Allah is all-conscientious and will still know it. We can also apply this in educating children to know the benefits of doing good and compensation for doing evil deeds, such as bullying their friends at school, because every action will get a reply from God even though it is small and hidden. Establishing worship in the family, such as Lukman commands prayers for his son found in the Qur'an surah Al-Luqman verse 17:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ

"O, my son! Perform prayers and tell (men) to do what is makeup, prevent (them) from the unfortunate, and be patient with what befalls you. Indeed, such is an important matter."

Commanding prayers to the family is also found in the Qur'an Surah At-Thaha verse 132:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعُقُوبَةُ لِلتَّقْوَىٰ

"And command your family to set up prayers and be patient with you. We do not ask you for sustenance; We are the ones who give you sustenance. And that (good) effect is for a devout person."

In Surah Luqman verse 17, Luqman commands his son to perform prayers perfectly to avoid heinous deeds. And call on others to come along with the excellent work. Then be patient in preventing heinous acts and spreading kindness because many challenges will be faced.²⁹ We know from the above verse and his interpretation that Luqman calls on his son to do prayers where prayer is able talus

²⁸ Mujayyanah, Prasetya, dan Nur.

²⁹ Mujayyanah, Prasetya, dan Nur.

from heinous deeds, and Luqman calls on his son to spread virtue and prevent people from doing bad things, and to be patient for what is being faced in spreading good. In surah Thaha verse 132, Allah also told the prophet Muhammad that the prophet Muhammad called on the family of the prophet Muhammad to perform prayers and be patient in doing them; we (Allah) do not need sustenance from humans, but we (Allah) will give sustenance to humans. The devout will get a reward in return.

As parents, to prevent our children from becoming perpetrators of school bullying from an early age, in addition to teaching tawhid knowledge, respecting parents, and the benefits of doing good, we also teach children about the procedures of worship and the benefits of doing worship, such as prayers that can prevent us from evil deeds, such as school bullying and children should be taught to prohibit their friends who want to do school bullying to always spread kindness so that peace and blessings. Teach morals to children, as the Qur'an surah Al-Luqman verses 18-19:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

“And do not turn your faces away from men (for being proud) and do not walk the earth haughtily, truly, God does not like those who are proud and proud. And simplify your walking and soften your voice. Indeed, the bad voice is the sound of a donkey.”

In Tafseer Al-Misbah, verses 18-19 explain Luqman's appeal to his son regarding morals. The advice he taught: First, don't turn your face away from others because of pride; look at your cheerful face. Secondly, do not walk with pride; third, step your steps, do not rush, and do not waste time. Fourth, keep your voice quiet in speaking. Don't be as rude as a donkey because the worst voice is the sound of a donkey. In the Tafseer Al-Maraghi, please do not turn your face away from someone you are talking to because it would be considered arrogant.

Second, it is forbidden to walk with pride; Luqman explained the illness of his prohibition. Indeed, God hates the haughty. The three walked at a good pace and were not in a hurry. Fourth, Don't harden your voice when you speak because a voice hardened without cause is like the sound of a donkey.

From verses 18-19 and the above interpretation, we should also teach good morals to our children, as Luqman has advised his son to have good morals, which do not turn the face of others because he can be taken proudly by others, show a cheerful face, do not walk haughtily and hastily and do not also walk too rashly to waste time, speak well don't be rude and don't be like the sound of a donkey.

As for the actions that can be done by victims of school bullying who have been disgraced, as in the Qur'an surah asy-shura verses 38-43

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ (٣٩) وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى

اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ (٤٠) وَلَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١)

(إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

(٤٢) وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ الْأُمُورِ (٤٣)

"And (for) people who, when they are treated with zalim, defend themselves. And the recompense of evil is a proper evil, but whoever forgives and does good (to the one who does evil) is rewarded by God. He doesn't like slim people. But for people who defend themselves after being tyrannized, there is no reason to blame them. Indeed, it lies only in those who claim to man and go beyond the earth's limits without (heeding) the truth. They were subjected to poignant torture. But whoever is patient and forgiving, indeed, such is a glorious deed."

Tafsir Ministry of Religion RI verse 39³⁰, In this verse, God commands them to defend themselves from those who have been treated zalim. And those who are deluded beyond reasonable limits, then with all their strength and ability, should exercise self-defense according to the conditions at hand. Verse 40 explains that the retribution for the crime committed is a punishment that is appropriate and balanced with the crime to realize justice, but if the victim forgives the perpetrator for the deed of the claim that has been done, then after

³⁰ Lajnah Pentashihan Mushaf Al-Qur'an, "Aplikasi Qur'an Kemenag," 2016.

forgiving, continues to do good to those who are evil, it will get a reward and guarantee from Allah. For those who have done the deceit of Allah will not bring down His mercy. Verse 41, and if the defiled person defends himself from the perpetrator of the persecution or the crime he has suffered, he cannot convict him of wrong from the side of the law, and he does not sin because he has exercised the right. But people who are excessive when vengeance can be prosecuted and subjected to doom and torture in the afterlife. In verse 42, God explains that those who are patient and forgive the evil that has occurred upon him, when he can repay it, haul deserve abundant rewards.

From surah, Ash-Shura verses 39-43, as a victim who has received Shalimar such as school bullying. The victim of school bullying is allowed to do self-defense because the punishment for the bullying is a reasonable punishment without exaggeration for what the bullying has done to the victim, the victim who has defended himself is not sinful because he has fulfilled his rights, but if the victim chooses to forgive and be patient for the actions committed by the bully even though the victim has the power to retaliate, then he will get abundant rewards from God. God will not pass down His mercy to the person who is bullying.

CONCLUSION

The Act of bullying, intimidating someone deliberately carried out many times by the bully who dominates the victim, is bullying behavior still occurs in education (school bullying), even in the circumstances of covid-19, where schools implement online and offline learning. When online learning is carried out, bullying between students occurs through social media verbally, and children tend to experience bullying from parents. During offline learning, school bullying is carried out in the form of circumvention and exclusion that can occur in the school environment, such as canteens, toilets, classrooms, ms, and parking lots.

This is evident from the latest KPAI data, where there were 76 bullying victims in 2020. All of these school bullying behaviors cause depression for victims until someone attempts sFrom Through the perspective of the Qur'an surah Al-Hujurat Ayat 13 and surah Yusuf verses 8-10, Islam prohibits bullying behavior in any form, and it is part of the Act of zalim. Parents and teachers can prevent children from becoming bullies, as surah Al-Luqman verses 13-19, At-Thaha verse 132, namely by teaching children the knowledge of respecting parents, the benefits of doing good, teaching children about worship, teaches morals, how to fight against others. Victims in the Qur'an surah Asy-Shura 39-43 can retaliate appropriately for what the perpetrator did. Still, if we forgive and be patient when we can retaliate, we will get abundant rewards, and the one who commits acts of bullying or tyranny will not get mercy from Allah.

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