

The Qur'an's Worldview on Verbal Violence: A Semantic Analysis of *al-Lamz* and *al-Hamz*

Abd. Basid¹, Mohammad Fikri Romadhoni², Salih Abdulrahman Alsounusi³

^{1,2}Universitas Nurul Jadid, Indonesia

³Al-Asmarya Islamic University Libya, Libya

Corresponding Email: abd.basid@unuja.ac.id

Received: 25/12/2025

Revised: 23/07/2026

Accepted: 27/07/2026

Abstract Verbal violence has become an increasingly visible ethical problem in contemporary social and digital communication, yet it is often reduced to a merely linguistic deviation rather than examined as a moral practice that affects human dignity and social cohesion. This study aims to analyze the Qur'anic worldview on verbal violence by comparing the terms *al-lamz* and *al-hamz*, identifying their semantic distinctions, relational meanings, and ethical implications within the Qur'anic value system. The research employs a qualitative library-based design that integrates thematic interpretation with Toshihiko Izutsu's Qur'anic semantic framework. The analysis proceeds through the identification of relevant verses, examination of basic and relational meanings, mapping of semantic fields, and formulation of the Qur'anic *weltanschauung* on communication ethics. The findings demonstrate that *al-lamz* and *al-hamz* are not synonymous. *Al-Lamz* denotes direct, overt, and confrontational forms of ridicule, reproach, or disparagement, whereas *al-hamz* refers to covert, symbolic, and manipulative practices that operate through insinuation, gossip, slander, or indirect gestures. Their relationships with concepts such as *sukhriyah*, *tanābuz bi al-alqāb*, *ghībah*, *namīmah*, *nifāq*, and *zulm* reveal that verbal violence constitutes a graded ethical spectrum with distinct personal and social consequences. The study concludes that the Qur'an treats language as a morally accountable act and places the protection of *karāmah insāniyyah* and social harmony at the center of communication ethics, offering a relevant conceptual framework for addressing verbal violence in contemporary interpersonal and digital contexts.

Abstrak Kekerasan verbal telah menjadi persoalan etika yang semakin menonjol dalam komunikasi sosial dan digital kontemporer. Namun, fenomena tersebut sering direduksi sebagai penyimpangan linguistik semata, bukan sebagai tindakan moral yang berdampak terhadap martabat manusia dan kohesi sosial. Penelitian ini bertujuan menganalisis pandangan dunia al-Qur'an mengenai kekerasan verbal melalui perbandingan istilah *al-lamz* dan *al-hamz*, dengan mengidentifikasi perbedaan semantik, makna relasional, serta implikasi etis keduanya dalam sistem nilai al-Qur'an. Penelitian ini menggunakan desain kualitatif berbasis studi kepustakaan dengan mengintegrasikan tafsir tematik dan kerangka semantik al-Qur'an Toshihiko Izutsu. Analisis dilakukan melalui identifikasi ayat-ayat yang relevan, penelusuran makna dasar dan relasional, pemetaan medan semantik, serta perumusan *weltanschauung* al-Qur'an tentang etika komunikasi. Hasil penelitian menunjukkan bahwa *al-lamz* dan *al-hamz* bukan merupakan istilah yang sinonim. *Al-Lamz* merujuk pada tindakan mencela, merendahkan, atau mengejek secara langsung, terbuka, dan konfrontatif, sedangkan *al-hamz* mengacu pada tindakan terselubung, simbolik, dan manipulatif melalui sindiran, gunjingan, fitnah, atau isyarat tidak langsung. Relasi kedua istilah tersebut dengan



konsep *sukhriyah*, *tanābuz bi al-alqāb*, *ghībah*, *namīmah*, *nifāq*, dan *ẓulm* menunjukkan bahwa kekerasan verbal membentuk spektrum etis bertingkat dengan konsekuensi personal dan sosial yang berbeda. Penelitian ini menyimpulkan bahwa al-Qur'an memandang bahasa sebagai tindakan yang mengandung tanggung jawab moral serta menempatkan perlindungan *karāmah insāniyyah* dan keharmonisan sosial sebagai prinsip utama etika komunikasi.

Keywords Al-Lamz; Al-Hamz; Qur'anic Worldview; Qur'anic Semantics; Communication Ethics

Introduction

In contemporary social life, violence is no longer always present in visible physical forms,¹ but increasingly appears in symbolic and linguistic forms through speech, gestures, and everyday expressions of communication.² Verbal violence—such as ridicule, insults, sarcasm, and gossip—is often considered a normal practice, even incorporated into humor, jokes, or social communication habits.³ Indeed, a substantial body of psychological and sociological literature demonstrates that verbal abuse has a serious destructive impact on the mental health, self-esteem, and social relationships of victims, and has the potential to create an aggressive and inhumane culture of communication. This phenomenon has intensified in the digital age, as social media platforms amplify the reach of verbal abuse through anonymity, virality, and a lack of ethical control.

From an Islamic perspective, the issue of verbal abuse is highly relevant, as the Qur'an explicitly places human dignity (*karāmah insāniyyah*) as a fundamental moral value. Prohibitions against mockery, insults, name-calling, and gossip are scattered throughout various verses that emphasize that the tongue is not merely a tool of communication, but an ethical entity that reflects the spiritual and moral condition of humans. However, in the social practices of Muslims today, these Qur'anic ethical values often experience a reduction in meaning, so that verbal violence is no longer understood as a serious violation of the principles of justice, humanity, and social piety.⁴ This condition demands a re-reading of Qur'anic concepts that are directly related to the practice of verbal violence.

¹Mutiara Salsabila, "Tantangan Kontemporer Hak Asasi Manusia Di Indonesia: Kasus-Kasus Diskriminasi Dan Kekerasan Yang Menggugah Kesadaran," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 6 (2024): 89–96, <https://doi.org/10.5281/ZENODO.10476843>; Supriyono Purwosautro and Maryanto Maryanto, "Analisis Konstruksi Kekerasan Sosial Menurut Pemikiran Pierre-Felix Bourdieu," *Majalah Lontar* 34, no. 2 (2022): 55–66, <https://doi.org/10.26877/ltr.v34i2.12874>.

²Min Wang and Sender Dovchin, "Why Should I Not Speak My Own Language (Chinese) in Public in America?: Linguistic Racism, Symbolic Violence, and Resistance," *Tesol Quarterly* 57, no. 4 (2023): 1139–66, <https://doi.org/10.1002/tesq.3179>; Mona Lena Krook and Juliana Restrepo Sanín, "The Cost of Doing Politics? Analyzing Violence and Harassment against Female Politicians," *Perspectives on Politics* 18, no. 3 (2020): 740–55, <https://doi.org/10.1017/S1537592719001397>.

³Gary Mortimer et al., "Reducing Frontline Employee Directed Verbal Abuse: A Multi-Study Approach," *Journal of Retailing and Consumer Services* 89 (February 2026): 104597, <https://doi.org/10.1016/j.jretconser.2025.104597>.

⁴Ali Mostfa, "Violence and Jihad in Islam: From the War of Words to the Clashes of Definitions," *Religions* 12, no. 11 (2021): 966, <https://doi.org/10.3390/rel12110966>; Juliya Junaidi et al., "Revisiting Social Justice:

Several previous studies have discussed communication ethics in the Qur'an, particularly through studies of the prohibition of gossip, slander, and mutual belittlement, which are often referred to in QS. al-Ḥujurāt and QS. al-Humazah, as conducted by Abd Basid & Wildana Rahmah,⁵ Alisa Aura Zanuba & Musolli,⁶ Irma Nurfaizah, et al.,⁷ Tirazul Hidayah,⁸ Nabilah Rahmayanti,⁹ Andi Al Fikri,¹⁰ Dewi Efita Sari,¹¹ and Maris Safitri.¹² These studies generally emphasize the normative dimension of the teachings of the Qur'an in building a harmonious and civilized social ethic. In addition, several contemporary studies also attempt to link Qur'anic values with the phenomena of bullying and modern verbal violence, both in educational environments and digital spaces, such as the research conducted by Novita Zaidatus Sholikhah & Mohammad Makinuddin,¹³ Rifki Hadi, et al.,¹⁴ Rifki Hadi,¹⁵ Siti

Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges," *Jurnal Akidah & Pemikiran Islam* 25, no. 2 (2023): 153–92, <https://doi.org/10.22452/afkar.vol25no2.5>.

⁵Abd. Basid and Wildana Rahmah, "Melawan Cyberbullying: Membangun Kesadaran Kemanusiaan Dalam Etika Bermedia Sosial Perspektif Al-Qur'an," *Studia Quranika: Jurnal Studi Quran* 7, no. 2 (2023): 203–31, <https://doi.org/10.21111/studiquan.v7i2.9013>.

⁶Alisa Aura Zanuba and Musolli Musolli, "Phubbing Behavior in the Qur'an: A Thematic Study of the Opinions of Indonesian Mufassir," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 1 (2023): 27–49, <https://doi.org/10.33650/mushaf.v4i1.7382>.

⁷Irma Nurfaizah et al., "Perilaku Cyber bullying dalam Perspektif Surah Al-Ḥujurāt Ayat 11: Telaah Tafsir Al-Azhar Karya Buya Hamka," *Jurnal Teologi Islam (JTI)* 1, no. 2 (2025): 363–75, <https://doi.org/10.63822/2v7gcn75>.

⁸Tirazul Hidayah, "Roasting Di Media Sosial Dalam Perspektif Tafsir Al-Qur'an (Analisis Kitab Tafsir Al-Munir Karya Wahbah Al-Zuhayli (W. 1436 H))" (Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2025): 1-78, <https://repository.iq.ac.id/handle/123456789/4542>.

⁹Nabilah Rahmayanti, "Phubbing Dalam Prespektif Al-Quran (Studi Analisis Tafsir Al-Azhar Karya Abdul Malik Karim Amrullah)" (Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2025): 1-89, <https://repository.iq.ac.id/handle/123456789/4540>.

¹⁰Andi Al Fikri, "Cyberbullying Dalam Al-Qur'an (Studi Qs. Al-Hujurat [49]: 11 Pendekatan Ma'na Cum Maghza)" (Institut Agama Islam Negeri Palangkaraya, 2021): 1-75, <https://digilib.iain-palangkaraya.ac.id/5198/>.

¹¹Efita Sari Dewi, "Larangan Hate Speech: (Studi Analisis Tafsir Maqāṣidī Terhadap Q.S Al-Qalam [68]:10-11 Dan QS. Al-An'ām [6]:108)" (UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2025): 1-96, <https://repository.uinsaizu.ac.id/33422/1/>.

¹²Maris Safitri, "Problem Ujaran Kebencian (Hate Speech) Di Media Sosial (Studi Tafsir Tematik Holistik). Jurusan Ilmu Alquran Dan Tafsir" (Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, 2018): 1-109, <https://repository.uinbanten.ac.id/2579/>.

¹³Novita Zaidatus Sholikhah Makinuddin Mohammad, "Bullying dalam Perspektif Al-Qur'an: Analisis Nilai-Nilai Qur'ani sebagai Solusi Preventif dan Kuratif," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi* 24, no. 2 (2025): 493–503, <https://doi.org/10.29138/lentera.v24i2.1700>.

¹⁴Rifki Hadi et al., "Bullying Dalam Al-Qur'an Dan Relevansinya Dengan Kehidupan Modern," *Adh Dhiya | Journal of The Quran and Tafseer Studies* 2, no. 2 (2025): 69–95, <https://doi.org/10.53038/adhy.v2i2.304>.

¹⁵Rifki Hadi, "Bullying Dalam Al-Qur'an Dan Realitas Kehidupan Modern (Studi Analisis Tafsir Tematik)" (Program Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022): 1-86, <http://repository.iq.ac.id/handle/123456789/1859>.

Fatimah,¹⁶ Ihsanul Fikri,¹⁷ Ibnu Awwaliansyah,¹⁸ Fifi Safreni, et al.,¹⁹ Tamara Fuchs & Fabian Schäfer,²⁰ and Subhan Fadli.²¹ The studies discussed above remain largely oriented toward normative examinations of general prohibitions and their ethical implications. They have not yet specifically addressed the differences in semantic structure, behavioral characteristics, and contextual usage between the terms *al-lamz* and *al-hamz*, two Qur'anic concepts that similarly denote acts of demeaning or disparaging others. Accordingly, the novelty of this study lies in its comparative semantic analysis of these two terms by examining their basic meanings, relational meanings, Qur'anic contexts, and the semantic fields surrounding them. This approach is expected to produce a more precise conceptual mapping of the typology of verbal violence in the Qur'an while also enriching scholarly discussions on Qur'anic communication ethics.

In particular, the terms *al-lamz* and *al-hamz* mentioned in the Qur'an are often understood as synonyms for forms of reproach or insult, without adequate semantic analysis of their character, mechanism, and spectrum of meaning. In fact, the difference in the use of these two terms in the Makkiyah and Madaniyah contexts, as well as their relationship with the ethical vocabulary network of the Qur'an, indicates a significant distinction in meaning. The absence of comparative and thematic analysis of *al-lamz* and *al-hamz* indicates a *research gap* in the study of social interpretation of the Qur'an, particularly in relation to mapping the concept of verbal violence in a more precise and contextual manner.

Based on this gap, this study aims to analyze the meaning and conceptual differences between the terms *al-lamz* and *al-hamz* in the Qur'an through Toshihiko Izutsu's Qur'anic semantic approach.²² This study not only seeks to explore the lexical meanings and linguistic contexts of these two terms, but also to map their conceptual relationships within the Qur'anic ethical system and their relevance to contemporary phenomena of verbal violence. Thus, the novelty of this study lies in its attempt to present a comparative semantic reading of *al-lamz* and *al-hamz* as two different forms of verbal violence—direct and indirect—and to use this as

¹⁶Siti Fatimah, "Pendidikan Humanisme Dalam Mengatasi Perundungan Perspektif Al-Qur'an" (Institut PTIQ Jakarta, 2024): 1-341, <https://repository.ptiq.ac.id/id/eprint/1680/>.

¹⁷Ihsanul Fikri, "Perundungan Menurut Ahmad Musthafa Al-Maraghi Dalam Tafsir Al-Maraghi" (Universitas PTIQ Jakarta, 2023): 1-77, <https://repository.ptiq.ac.id/id/eprint/1589/>.

¹⁸Ibnu Awwaliansyah, "Pencegahan Perundungan Melalui Pendidikan Karakter Berbasis Al-Qur'an" (Institut PTIQ Jakarta, 2021): 1-354, <https://repository.ptiq.ac.id/id/eprint/687/>.

¹⁹Fifi Safreni et al., "Semantic Analysis on the Bullying Case in PPDS Undip: A Forensic Linguistic Study," *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 11, no. 4 (2025): 4079–101, <https://doi.org/10.30605/onoma.v11i4.6885>.

²⁰Tamara Fuchs and Fabian Schäfer, "Normalizing Misogyny: Hate Speech and Verbal Abuse of Female Politicians on Japanese Twitter," *Japan Forum* 33, no. 4 (2021): 553–79, <https://doi.org/10.1080/09555803.2019.1687564>.

²¹Subhan Fadli, "Penanggulangan Terhadap Patologi Digital Melalui Pendidikan Ruhani Berbasis Alqur'an" (Institut PTIQ Jakarta, 2022): 1-384, <https://repository.ptiq.ac.id/id/eprint/653/>.

²²Toshihiko Izutsu, *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung* (Islamic Book Trust, 2002): 1-152, <https://ia803203.us.archive.org/19/items/MujamUshulFiqhi/izutsugodmanquran.pdf>.

a conceptual basis for understanding the ethics of communication in the Qur'an in facing current social and digital challenges.

This study adopts a qualitative, library-based research design that focuses on analyzing the concept of verbal violence in the Qur'an through two key terms, namely *al-lamz* and *al-hamz*. The approach used in this study integrates thematic interpretation (*tafsīr mawḍū'ī*) with the Qur'anic semantic approach developed by Toshihiko Izutsu. The integration of these two approaches was chosen because thematic interpretation allows for the collection and systematization of Qur'anic verses related to a particular theme, while Izutsu's semantic approach provides a more in-depth analytical framework for exploring the meaning structure, conceptual relations, and ethical worldview constructed by the Qur'an through key terms.

The research data sources consist of primary and secondary data. The primary data are verses from the Qur'an that contain the root words *lamz* (لمز) and *hamz* (همز), along with other verses that are thematically related to the acts of criticizing, mocking, cursing, and degrading human dignity. These verses are analyzed by considering the context in which they were revealed, their classification as Makkiyah and Madaniyah, and their relevance to the theme of communication ethics in the Qur'an. The secondary data includes classical Arabic dictionaries and lexicons to trace the lexical meanings and pre-Qur'anic usage of the two terms, as well as classical and contemporary tafsir books as comparative material and reinforcement for conceptual analysis.

The units of analysis in this study are the Qur'anic terms *al-lamz* and *al-hamz* along with the network of ethical concepts surrounding them, such as *ghībah*, *namīmah*, *sukhrīyah*, *karāmah insāniyyah*, *fāsiq*, *zālim*, and *munāfiq*. Within Izutsu's semantic framework, these terms are not understood separately, but rather as part of a system of interrelated meanings that form the moral structure of the Qur'an. Therefore, the analysis focuses on the conceptual relationship between terms in order to understand the position and function of *al-lamz* and *al-hamz* in the overall Qur'anic ethics.

Data analysis in this study was conducted through the integration of Toshihiko Izutsu's thematic and semantic approaches to Qur'anic interpretation. The operationalization of Izutsu's semantic approach involves several stages: identifying Qur'anic verses containing the terms *al-lamz* and *al-hamz*; determining their basic meanings through Arabic lexicographical sources; and examining their relational meanings through syntagmatic and paradigmatic analyses. This is followed by synchronic and diachronic analyses to trace the semantic development of both terms, after which their semantic fields are constructed in relation to concepts such as *sukhrīyah*, *ghībah*, *namīmah*, *zulm*, *ukhuwwah*, and *taqwā*. The final stage is the formulation of the Qur'anic *weltanschauung*, which presents *al-lamz* and *al-hamz* as degrading behaviors that undermine human dignity, social relations, and the ethics of communication.

Verses Related to the Words *al-Hamz* and *al-Lamz*

As part of the thematic selection process, relevant Qur'anic verses containing the terms *al-hamz* and *al-lamz* were compiled, specifically: Q. 104:1, Q. 23:97, Q. 68:11, Q. 49:11, Q. 9:58, and Q. 9:79, as shown in the table below:

Table 1. Qur'anic Verses as the Corpus for Semantic Analysis of Verbal Violence

No.	Qur'anic Verse	Key Term	Ethical and Semantic Context
1.	Q. 104:1	<i>Humazah-lumazah</i>	Refers to habitual mockery, defamation, and covert or overt verbal abuse.
2.	Q. 23:97	<i>Hamazāt</i>	Describes satanic incitements from which believers are instructed to seek divine protection.
3.	Q. 68:11	<i>Hammāz</i>	Associates habitual fault-finding and backbiting with moral corruption and the spread of slander.
4.	Q. 49: 11	<i>Talmizū</i>	Prohibits ridicule, mutual disparagement, and the use of derogatory nicknames among believers.
5.	Q. 9:58	<i>Yalmizuka</i>	Describes criticism directed at the Prophet concerning the distribution of charitable funds.
6.	Q. 9:79	<i>Yalmizunā</i>	Condemns those who disparage believers for the amount or form of charity they contribute.

The verses in Table 1 are systematically arranged based on the Makkiyah and Madaniyah order, which will then be explained and supplemented with their *asbāb nuzūl*. These verses are analyzed semantically to reveal the concepts of verbal violence and Qur'anic communication ethics through the terms *al-lamz*, *al-hamz*, and their semantic relations in various social and moral contexts.

QS. al-Humazah: 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

“Woe to every slanderer and backbiter”.

In this surah, the Qur'an explicitly condemns the behavior of cursing and insulting by stating the threat of destruction for those who do so. This affirmation shows that cursing and slandering are morally unacceptable behaviors in Qur'anic ethics. This type of verbal violence is not limited to direct speech, but also includes social practices that damage human relationships, such as pitting people against each other through incitement and manipulation of information. These practices aim to create conflict by making certain parties scapegoats, thereby causing hostility between individuals or groups.²³ Interestingly, this verse simultaneously uses the terms *al-lamz* and *al-hamz*, which emphasize two forms of verbal condemnation in one series of meanings, while also showing the seriousness of the Qur'an in criticizing behavior that insults and degrades human dignity.

²³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Lentera Hati, 2012): 56.

In the literature of *al-asbāb al-nuzūl*, as explained in *Lubab al-Nuqūl fī Asbāb al-Nuzūl* by Jalāl al-Dīn al-Suyūṭī, there are several accounts that explain the historical context of the revelation of the first verses of Sūrah al-Humazah.²⁴ It is narrated from Uthmān and Ibn Umar that the first and second verses of the surah were revealed in relation to Ubay bin Khalaf (Narrated by Ibn Abī Hātim). Another narration mentions that the first verse of Sūrah al-Humazah relates to Akhnas bin Sharīq (Narrated by Ibn Abī Hātim), while Ibn Jarīr narrated that the first to third verses were revealed in relation to Jāmil bin ‘Āmir al-Jumhī.²⁵ In addition, Ibn Ishāq explains that Umayyah bin Khalaf was known to often criticize and insult the Prophet when he met him, so Allah revealed the verses of Sūrah al-Humazah as a form of condemnation of this behavior (Narrated by Ibn al-Mundhir).²⁶ Sūrah al-Humazah itself is classified as a Makkiyyah surah, which means it was revealed before the Prophet Muhammad’s migration to Medina.²⁷

QS. al-Mu’minūn: 97

وَقُلْ رَبِّ اعُوْذُ بِكَ مِنْ هَمَزِ الشَّيْطَانِ

“Say, “O my Lord, I seek refuge in You from the whispers of the devils””.

The above verse contains a fundamental ethical message, namely the prohibition of slanderous behavior and spreading rumors that have the potential to destroy moral and social order. The verse emphasizes the command to the Prophet Muhammad to always seek protection from Allah from the temptations and whispers of Satan, which often trigger evil impulses in humans.²⁸ Unlike other verses that have specific events as their background, this verse lacks a specific occasion of revelation (*asbāb al-nuzūl*). Classical exegetes, such as al-Wāḥidī in his *Asbāb al-Nuzūl* and al-Suyūṭī in his *Lubab al-Nuqūl*, do not include specific information about the historical context of the revelation of this verse, so it is understood as a general and normative verse.²⁹

In Ibn Kathīr’s tafsir, this verse is understood as a form of universal guidance (*irshād ‘ām*) intended not only for the Prophet, but also for all Muslims to always seek refuge in Allah from the influence of Satan, whether in the form of inner whispers, incitement to evil, or subtle psychological disturbances.³⁰ Al-Ṭabarī also emphasized that this verse is universal and

²⁴ Jalal al-Din Suyuthi (al), *Lubab Al-Nuqul Fi Asbab al-Nuzul* (Dar al-Ma’rifah, 1998): 45.

²⁵ Abu Ja’far Muhammad bin Jarir Thabari (al), *Jami’ al-Bayan ‘An Tafsir Ayi al-Qur’an (al-Tafsir al-Thabari)* (Muassasah al-Ma’rifah, 2010): 98.

²⁶ Muhammad bin Ishaq, *Al-Sirah al-Nabawiyah* (Dar al-Kutub al-‘Ilmiyah, 2004): 65.

²⁷ Muhammad bin Alawi al-Maliki Hasani (al), *Al-Qawaid al-Asasiyah Fi Ulum al-Qur’an* (Haiah al-Shafwah, 2010): 23; Latifah Abdul Majid et al., “The Significance of Chronological Order of Sūrahs on Antioxidants in Makkiyah Context,” *Islamiyyat - The International Journal of Islamic Studies* 42, no. 2 (2020): 163–76, <https://doi.org/10.17576/islamiyyat-2020-4202-15>.

²⁸ HAMKA, *Tafsir Al-Azhar* (Gema Insani Press, 2015): 122.

²⁹ Abu al-Hasan Ali bin Ahmad al-Wahidi Nisaburi (al), *Asbab Al-Nuzul* (Dar al-Kutub al-Islamiyah, 2010): 56; Suyuthi (al), *Lubab Al-Nuqul Fi Asbab al-Nuzul*: 78.

³⁰ Ismail bin Umar Katsir (al), *Tafsir Al-Qur’an al-‘Adzim* (Dar Thayyibah, 2010): 243.

contextual, serving to strengthen faith and maintain human morals in the face of provocation and deception by Satan.³¹ Meanwhile, Quraish Shihab emphasizes the importance of self-control, the ability to respond to evil with good, and vigilance against the devil's repeated whispers.³² This attitude is seen as the main foundation in building inner peace, personal ethics, and spiritual safety for humans.

QS. al-Qalam: 11

هَمَّازٍ مَّشَّاءٍ ۚ يَبْمِمْ

“One who slanders, (walking) here and there spreading slander (false news)”.

In the history of *asbāb al-nuzūl* quoted from Ibn Abbās, it is explained that when the Prophet Muhammad received the revelation of Q. 68:10-11, his companions did not fully understand the meaning contained in the verse until the follow-up verse was revealed, namely Q. 68:13, which contains the term *zanīm*.³³ Through this verse, the meaning of the figure who spreads slander becomes clearer, namely an individual who is widely known for his bad behavior and moral corruption.³⁴ The account conveyed by Ibn Jarīr shows that the Qur'an gradually builds an ethical understanding of the character of humans who like to spread evil and destroy social harmony.

In the Indonesian Ministry of Religious Affairs' Tafsir, Q. 68:11 is described as a portrait of despicable people who have a tendency to criticize, gossip, and spread slander with the aim of damaging social relationships and creating chaos in society.³⁵ Through this series of verses, Allah commands the Prophet Muhammad not to follow people who have corrupt morals, such as those who swear easily but are dishonest, have low intentions, like to spread the shame of others, hinder goodness, exceed the limits of divine provisions, and are steeped in sin and violent attitudes. These characteristics reflect moral degradation that contradicts the values of honesty, trustworthiness, and compassion that form the foundation of Islamic teachings, and are often understood as characteristics of hypocrisy, which is strongly condemned. Additionally, this verse also contains a warning for the ummah not to follow individuals whose background, goals, and motives are unclear, as they have the potential to mislead and destroy the order of religious and social life.

QS. al-Hujurāt: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

³¹Thabari (al), *Jami' al-Bayan 'An Tafsir Ayi al-Qur'an (al-Tafsir al-Thabari)*: 321.

³²Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*: 132.

³³Suyuthi (al), *Lubab Al-Nuqul Fi Asbab al-Nuzul*; Nisaburi (al), *Asbab Al-Nuzul*: 124.

³⁴Thabari (al), *Jami' al-Bayan 'An Tafsir Ayi al-Qur'an (al-Tafsir al-Thabari)*: 213.

³⁵Departemen Agama RI, *Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan)* (Departemen Agama RI, 2009): 192.

“O you who have believed, let not a group of people mock another group, for perhaps they are better than them, nor let women mock other women, for perhaps they are better than them. Do not insult one another or call each other by offensive nicknames. The worst name is that of a disbeliever after having believed. Those who do not repent are the wrongdoers”.

The above verse emphasizes Allah’s strict prohibition against mocking or belittling other individuals or groups, because there is no guarantee that the belittled party is inferior to the mocker.³⁶ This prohibition is universal and covers all levels of society, regardless of gender, age, or social status.³⁷ The Qur’an views mutual criticism and derogatory nicknames as a potential source of social conflict that can erode affection, respect, and harmony in social life.³⁸ Therefore, people are commanded to call each other by good and dignified names or nicknames, not by names that cause humiliation or discomfort.

In the history of *asbāb al-nuzūl* presented by Jalāl al-Dīn al-Suyūṭī, it is explained that the verse “*wa la tanabazū bil-alqāb*” was revealed in relation to the custom of the Arab community who often used certain nicknames, some of which were disliked by their owners.³⁹ Abū Jubair bin al-Dhahdak narrated that this practice was common, both during the Jahiliyyah period and in the early days of Islam, until the Prophet was informed that certain names caused discomfort. Another narration links the revelation of this verse to the Banū Salāmah in Medina, some of whose members had more than one name or nickname.⁴⁰ All of these narrations emphasize that the prohibition against giving each other derogatory nicknames is part of Qur’anic ethics to preserve the honor, sensitivity, and quality of social relations among Muslims.

QS. al-Tawbah: 58

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخِفُّونَ

“Among them are those who criticize you (Prophet Muhammad) in matters of charity (zakat or spoils of war). If they are given a share of it, they are pleased, and if they are not given a share, they are immediately angry”.

Jalāl al-Dīn al-Suyūṭī mentioned that *the asbāb al-Nuzūl* of the above verse came from Abū Sa’īd Al-Khudrī, who said: When the Messenger of Allah was distributing charity, Dhū

³⁶Zulaikhah Itsnan Asyasyifa and Triono Ali Mustofa, “The Concept of Morality-Based Education in Q.S Al-Hujurat: 11-13 with a Comparison of the Interpretations of Ibn Katsir and Al-Misbah,” *JUSPI (Jurnal Sejarah Peradaban Islam)* 9, no. 1 (2025): 280, <https://doi.org/10.30829/juspi.v9i1.25368>.

³⁷Nihayatur Rofiqoh and Amir Maliki Abitolkha, “Bullying in the Perspective of the Quran,” *Edunesia: Jurnal Ilmiah Pendidikan* 6, no. 1 (2025): 222–37, <https://doi.org/10.51276/edu.v6i1.1062>.

³⁸Taufik Warman Mahfuz and Rahmiatika Rahmiatika, “Internalization of Qur’anic Values through Huma Betang: Preventive Efforts Against Bullying Behavior,” *AL QUDS: Jurnal Studi Alquran Dan Hadis* 9, no. 1 (2025): 232–45, <https://doi.org/10.29240/alquds.v9i1.10079>.

³⁹Suyuthi (al), *Lubab Al-Nuqul Fi Asbab al-Nuzul*: 341.

⁴⁰Thabari (al), *Jami’ al-Bayan ‘An Tafsir Ayi al-Qur’an (al-Tafsir al-Thabari)*: 216.

al-Khuwaishirah came to him and said, "Be fair!" He replied, "Woe to you! If I do not act fairly, then who else will act fairly?" Then verse 58 of Surah al-Tawbah was revealed.⁴¹

QS. al-Tawbah: 58

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسَخَطُونَ

"The hypocrites mock the believers who give charity willingly, (mocking) those who have nothing to give except their ability, then they mock them. So Allah mocks them and for them is a painful punishment".

Ibn Mas'ūd narrated that when the verses about charity were revealed, the companions tried to practice it according to their respective abilities, even carrying food on their shoulders. On one occasion, a companion came with a large amount of charity, but some hypocrites accused him of showing off. Conversely, when another companion was only able to bring one *ṣa'* of charity, they again criticized him, saying that Allah did not need such charity. This attitude of belittling and criticizing two different situations then became the background for the revelation of Q. 9:79, as narrated by al-Bukhārī and Muslim.⁴²

Mapping the Basic Meaning of the Terms *al-Lamz* and *al-Hamz*

In Toshihiko Izutsu's Qur'anic semantic approach, the analysis of a term must begin with an exploration of its *basic meaning*,⁴³ which is the lexical meaning attached to the word before it acquires ethical and different levels of depth of meaning in the Qur'anic system of meaning.⁴⁴ This stage is important to ensure that conceptual meaning is not detached from its linguistic roots and the Arabic linguistic tradition that underlies it. Based on etymological and lexical studies, the terms *al-lamz* and *al-hamz* have similarities as forms of belittling behavior,⁴⁵ but differ fundamentally in their manner and mechanism of expression.

Lexically, the term لَمَز derives from the Arabic root *lam-mim-za'* (ل-م-ز), which denotes the act of censuring, exposing another person's faults or shortcomings, and directly degrading them through verbal expressions or nonverbal gestures involving the eyes, head, or lips.⁴⁶ This lexical meaning ultimately refers to acts of disparaging, humiliating, or explicitly demeaning others.⁴⁷ This meaning indicates a face-to-face relationship between the perpetrator and the

⁴¹Suyuthi (al), *Lubab Al-Nuqul Fi Asbab al-Nuzul*: 161.

⁴²Suyuthi (al), *Lubab Al-Nuqul Fi Asbab al-Nuzul*: 121; Nisaburi (al), *Asbab Al-Nuzul*: 98; Thabari (al), *Jami' al-Bayan 'An Tafsir Ayi al-Qur'an (al-Tafsir al-Thabari)*: 231.

⁴³Muhamad Nur Alif, "Al-Qur'an Semantic Study: The Word Istiwa' Perspective Of Toshihiko Izutsu," *ARRUS: Journal of Social Sciences and Humanities* 4, no. 5 (2024): 622, <https://doi.org/10.35877/soshum3143>.

⁴⁴Derhana Bulan, "Semantik Al-Qur'an (Pendekatan Semantik Al-Qur'an Thoshihiko Izutzu)," *Potret Pemikiran* 23, no. 1 (2019): 1, <https://doi.org/10.30984/pp.v23i1.801>.

⁴⁵Ibnu Awwaliansyah and Akhmad Shunhaji, "Pencegahan Perundungan di Sekolah melalui Character Building dalam Pendekatan Al-Qur'an," *El Madani: Jurnal Dakwah dan Komunikasi Islam* 3, no. 02 (2022): 146–64, <https://doi.org/10.53678/elmadani.v3i02.906>.

⁴⁶Muḥammad ibn Mukarram ibn Manẓūr Anṣārī (al), *Lisān Al-'Arab*, vol. 13 (Dār Ṣādir, 1994): 451.

⁴⁷Muhammad Fuad 'Abd Baqi (al), *Al-Mu'jam al-Mufahras Li Alfaz Alquran al-Karim* (Dar al-Kutub al-Misriyyah, 1364): 398.

object of criticism, so that *al-lamz* has an open and confrontational nature.⁴⁸ In Arabic usage, *lamz* is often associated with words or gestures that are explicitly directed at someone with the aim of humiliating or demeaning them.⁴⁹ Therefore, at a basic level of meaning, *al-lamz* can be understood as a form of verbal attack that is carried out openly and whose impact can be immediately felt by the victim.

Meanwhile, the term *al-hamz* (همز) has a different root meaning. Etymologically, *hamz* means to press, stab, or push sharply.⁵⁰ This physical meaning then developed metaphorically into the act of “stabbing” with words, gestures, or signals that are not always conveyed directly. In Arabic tradition, this development of meaning has made *al-hamz* synonymous with veiled criticism, sarcasm, gossip, or belittling actions carried out behind someone’s back.⁵¹ Thus, the basic meaning of *al-hamz* contains elements of indirectness and manipulation, where the perpetrator does not directly confront the object of their belittlement.

The difference in basic meaning between *al-lamz* and *al-hamz* shows that the Qur’an does not use terms randomly, but chooses diction that represents variations in forms of verbal violence. *Al-lamz* represents frontal and open acts of belittlement, while *al-hamz* represents verbal violence that works subtly, covertly, and is often more difficult to recognize.⁵² This distinction forms the foundation for understanding that verbal violence in the Qur’anic perspective is not a single phenomenon but a spectrum of linguistic actions with varying characteristics, impacts, and ethical implications.

Thus, this basic meaning analysis confirms that, even at the linguistic level, *al-lamz* and *al-hamz* contain significant differences in meaning. It is this differentiation that is further developed in the network of conceptual relations and the field of Qur’anic ethical meaning, as will be discussed in the next subsection. This *basic meaning* stage is an important methodological foundation for avoiding the overgeneralization of meanings and ensuring that the analysis of verbal violence in the Qur’an is conducted with precision and scientific responsibility.⁵³

⁴⁸Azharani Filza, “Rasisme di Media Sosial: Studi Tafsir Al-Munir Karangan Wahbah Az-Zuhaili Q.S. Al-Hujurat Ayat 11-13,” *JDK: Jurnal Dakwah dan Komunikasi* 9, no. 2 (2024): 54-72.

⁴⁹Ekatul Hilwatis Sakinah, “Bullying Dalam Al-Qur’an (Analisis Semiotika Roland Barthes Terhadap QS. Al-Hujurat (49): 11,” *At-Tahfidz: Jurnal Ilmu Al-Qur’an Dan Tafsir* 5, no. 1 (2023): 85–104, <https://doi.org/10.53649/at-tahfidz.v5i1.367>; Muhammad Mundzir et al., “Body Shaming Dalam Al-Qur’an Perspektif Tafsir Maqasidi,” *MAGHZA: Jurnal Ilmu Al-Qur’an Dan Tafsir* 6, no. 1 (2021): 93–112, <https://doi.org/10.24090/maghza.v6i1.5556>.

⁵⁰Baqi (al), *Al-Mu’jam al-Mufahras Li Alfaz Alquran al-Karim*: 249.

⁵¹Rohman, Moch Abdul, “Tafsir Ayat Bullying: Analisis Komparatif Kata Humazah Dan Lumazah Menurut Tafsir Al-Misbah, An-Nur, Dan Kemenag RI,” *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 11, no. 1 (2025): 98–121.

⁵²Erni Lathifah, “Perilaku Al-Hamz Dan Al-Lamz Dalam Bullying Antar Siswa Di Sekolah Menurut Perspektif Al-Qur’an (Studi Tafsir Ibnu Katsir)” (Universitas Muhammadiyah Surakarta, 2021): 1-54, <https://eprints.ums.ac.id/100178/>.

⁵³Dmitriy Rodionov et al., “Integration of Associative Tokens into Thematic Hyperspace: A Method for Determining Semantically Significant Clusters in Dynamic Text Streams,” *Big Data and Cognitive Computing* 9, no. 8 (2025): 197, <https://doi.org/10.3390/bdcc9080197>.

The basic difference in meaning between *al-lamz* and *al-hamz* can be summarized systematically in the table below, which shows how the two terms, even at the lexical level, contain different social relations and ethical implications. This brief presentation confirms that conceptual distinctions in the Qur'an originate from the structure of the language itself, not merely from the context in which it is used.

Table 2. Mapping of the Basic Meanings of *al-Lamz* and *al-Hamz*

No.	Aspect	<i>al-Lamz</i> (اللمز)	<i>al-Hamz</i> (الهمز)
1.	Root Meaning	To criticize, to mention faults	To press, to pierce
2.	Basic Characteristics	Direct verbal communication	Symbolic verbal communication
3.	Method of Communication	Open, confrontational	Covert, indirect
4.	Perpetrator-Victim Relationship	Face-to-face	From behind
5.	Initial Implications	Direct social harm	Reputational damage

Table 2 summarizes the basic differences in meaning between *al-lamz* and *al-hamz* as a starting point for understanding the spectrum of verbal violence in the Qur'an. The mapping above It shows that the distinction between the two terms is not arbitrary but is rooted in linguistic characteristics and different patterns of social relations. Furthermore, it can be emphasized that, even at the lexical level, the Qur'an distinguishes between confrontational verbal violence and verbal violence that works symbolically and indirectly.

More than just a terminological comparison, the difference between *al-lamz* and *al-hamz* serves as a conceptual bridge to the analysis of ethical relations and the field of meaning in the next subsection. The difference in basic meaning shown indicates that variations in the form of verbal violence also have different ethical consequences, both in terms of psychological impact and damage to social relations. Thus, the existing differences not only reinforce the basic meaning stage in the Qur'anic semantic approach but also prepare an analytical framework for understanding how *al-lamz* and *al-hamz* operate within the Qur'an's network of values and worldview regarding the ethics of communication.

The Conceptual Relationship between *al-Lamz* and *al-Hamz* in the Qur'anic Ethical Network

In Toshihiko Izutsu's Qur'anic semantic framework, the meaning of a term cannot be fully understood only through its basic meaning, but must be analyzed through its conceptual relationship with other terms in the Qur'anic value system.⁵⁴ The relational meaning stage aims to map how a word acquires its ethical meaning through its connection with the key

⁵⁴Muh Taqiyudin et al., "Makna Dasar Dan Makna Relasional Pada Kata Al-Balad Dalam Al-Qur'an: Kajian Semantik Toshihiko Izutsu," *Zawiyah: Jurnal Pemikiran Islam* 8, no. 2 (2022): 113, <https://doi.org/10.31332/zjpi.v8i2.5463>; Febry Ramadani S, "Hakikat Makna Dan Hubungan Antar Makna Dalam Kajian Semantik Bahasa Arab," *Taqdir* 6, no. 1 (2020): 87–102, <https://doi.org/10.19109/taqdir.v6i1.5500>.

vocabulary that surrounds it.⁵⁵ With this approach, *al-lamz* and *al-hamz* are not positioned as independent linguistic actions, but as part of a broader network of communication ethics in the Qur'an.

Relational analysis shows that *al-lamz* is closely related in meaning to the concepts of *sukhriyah* (mocking) and *tanābaz bi al-alqāb* (giving bad nicknames),⁵⁶ as seen in the Qur'an's criticism of the practice of openly belittling others. This relationship places *al-lamz* in the category of verbal actions that directly violate social interaction ethics and damage an individual's honor in public. In this context, reproach is not only understood as a momentary expression of emotion, but as a moral act that contains a dimension of symbolic oppression, because it reinforces the unequal power relationship between the perpetrator and the victim.

Meanwhile, *al-hamz* builds a stronger conceptual relationship with the terms *ghībah* (backbiting), *namīmah* (sowing discord), and *nifāq* (hypocrisy).⁵⁷ This network of relationships shows that *al-hamz* operates in the realm of covert communication that often cannot be confronted directly. In the Qur'anic ethical system, acts such as *ghībah* and *namīmah* are considered highly destructive because they damage an individual's reputation, undermine social trust, and create latent conflict within the community.⁵⁸ Thus, *al-hamz* is not merely a personal act of belittlement, but a communication practice that has the potential to systematically undermine the moral structure of society.

This conceptual relationship also shows that *al-lamz* and *al-hamz* have different ethical implications even though they are both on the spectrum of verbal violence.⁵⁹ *Al-lamz* tends to produce direct and visible social wounds, while *al-hamz* works more subtly but has a long-term impact because it involves the manipulation of perceptions and information. This difference reinforces the view that the Qur'an does not simplify the issue of verbal violence into a single category but rather distinguishes the levels and *modus operandi* of linguistic actions that damage human dignity.⁶⁰

⁵⁵Dewi Umi Hanifah, "Pentingnya Memahami Makna, Jenis-Jenis Makna Dan Perubahannya: Pentingnya Memahami Makna, Jenis-Jenis Makna Dan Perubahannya," *Jurnal Ihtimam* 6, no. 1 (2023): 157–71, <https://doi.org/10.36668/jih.v6i1.483>.

⁵⁶Nurazizah Nurazizah et al., "Bullying terhadap Kondisi Psikologis Anak Berdasarkan Kajian Qs. Al-Hujurat Ayat 11," *Ikhtisar: Jurnal Pengetahuan Islam* 2, no. 2 (2022): 113, <https://doi.org/10.55062/IJPI.2022.v2i2.62>.

⁵⁷Muh Makhrus Ali Ridho, "Etika Pergaulan Seorang Muslim (Studi Al-Qur'an Surat Al-Hujurat Ayat 10 Dan 11)," *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 11, no. 1 (2024): 122–36, <https://doi.org/10.52166/darelilmi.v11i1.6350>; Dian Sri Lestari et al., "Perilaku Body Shaming Pada Remaja Dalam Bermedia Sosial Dalam Perspektif Ibnu 'Asyur," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 5, no. 1 (2024): 63–78, <https://doi.org/10.58401/takwiluna.v5i1.1225>.

⁵⁸Lathifah, "Perilaku Al-Hamz Dan Al-Lamz Dalam Bullying Antar Siswa Di Sekolah Menurut Perspektif Al-Qur'an (Studi Tafsir Ibnu Katsir)."

⁵⁹Filza, "Rasisme di Media Sosial: Studi Tafsir Al-Munir Karangan Wahbah Az-Zuhaili Q.S. Al-Hujurat Ayat 11-13."

⁶⁰Sukmana et al., "Kritik Al-Qur'an Terhadap Bullying: Analisis Semiotika Ferdinand De Saussure Pada Qs Al-Hujurat [49]: 11," *PAPPASANG: Jurnal Studi Qur'an-Hadis Dan Pemikiran Islam* 6, no. 1 (2024): 165–85, <https://doi.org/10.46870/jiat.v6i1.849>.

Through *relational meaning* analysis, it appears that the Qur'an's condemnation of *al-lamz* and *al-hamz* is rooted in one main ethical principle, namely the preservation of *human dignity*.⁶¹ However, this principle is expressed through prohibitions against various communication practices that differ in character and impact. Thus, the conceptual relationship between these two terms enriches our understanding that Qur'anic communication ethics are systemic: they not only prohibit certain utterances but also construct a network of values that regulate how humans maintain their own dignity and that of others in social relations.

This relational analysis serves as an important bridge between the basic meaning of the terms and the mapping of the broader field of verbal violence. By understanding the position of *al-lamz* and *al-hamz* in the network of Qur'anic ethics, this study obtains a solid conceptual basis for examining the spectrum of verbal violence and its implications in a more complex social context, as will be discussed in the next subsection.

To clarify the position of *al-lamz* and *al-hamz* in the network of Qur'anic ethical values, the conceptual relationship between these two terms and other ethical vocabulary is summarized in Table 3. This table shows that verbal violence in the Qur'an is understood as a phenomenon connected to various other moral practices that have direct implications for individual honor and social cohesion.

Table 3. Ethical Relational Network (Relational Meaning & Semantic Field)

No.	Qur'anic Term	Relationship with <i>al-Lamz</i>	Relationship with <i>al-Hamz</i>	Ethical Dimension
1.	<i>Sukhriyah</i>	Open ridicule	-	Direct belittlement
2.	<i>Tanābuz bi al-alqāb</i>	Bad nickname	-	Social stigmatization
3.	<i>Ghībah</i>	-	Covert backbiting/slander	Reputation damage
4.	<i>Namīmah</i>	-	Divide and conquer	Social disintegration
5.	<i>Hypocrisy</i>	Weak	Strong	Moral manipulation

Table 3 presents a brief mapping of the ethical network surrounding the concepts of *al-lamz* and *al-hamz* in the Qur'an, while also emphasizing that these two terms operate within an interrelated system of meaning. This presentation is intended to show that verbal violence in the Qur'anic perspective does not stand as a single category, but is intertwined with various other ethical terms that regulate the patterns of social and moral relations among the people. By placing *al-lamz* and *al-hamz* at the center of this network of vocabulary, the table above

⁶¹Khairul Azhar Meerangani et al., "Gejala Al-Sukhriyyah Dalam Media Sosial: Analisis Menurut Perspektif Islam: Al-Sukhriyyah in Social Media: An Islamic Perspective," *Sains Insani*, September 1, 2022, 49–55, <https://doi.org/10.33102/sainsinsani.volno.446>.

highlights the relationship between linguistic form, modes of social relations, and the resulting ethical consequences.

Furthermore, Table 3 above concretely illustrates the stages of *relational meaning* and *semantic field* in the Qur'anic semantic approach. The relationship between *al-lamz* and the practice of open ridicule and social stigmatization, as well as the proximity of *al-hamz* to the practices of gossip, sowing discord, and hypocrisy, shows that the Qur'an classifies verbal violence based on its mechanism of dissemination and its impact on social cohesion.⁶²

Semantic Field of Verbal Violence in the Qur'an

In the Qur'anic semantic approach, the stage of mapping the *semantic field* aims to see how a number of interrelated terms form a spectrum of meaning in the value system of the Qur'an.⁶³ At this stage, *al-lamz* and *al-hamz* are no longer understood separately, but are placed in a single conceptual field that describes the various forms of verbal violence along with their characteristics and implications. This semantic field shows that verbal violence in the Qur'an is understood as a multi-level phenomenon,⁶⁴ ranging from direct and visible actions to covert communication practices that work symbolically and systemically.⁶⁵

Within this spectrum of meaning, *al-lamz* occupies a position as a direct and overt form of verbal violence. It intersects with acts of mockery, criticism, and name-calling that are carried out frontally in social relationships. This type of verbal violence is easily recognizable because it occurs in relatively clear interactions between the perpetrator (moral subject) and the victim (moral object), and its impact can be immediately felt psychologically and socially. In the Qur'anic context, such actions are criticized because they directly damage the dignity of individuals and create unequal power relations in the public sphere.⁶⁶

Conversely, *al-hamz* occupies the covert and indirect end of the verbal violence spectrum. In this field of meaning, *al-hamz* intersects with the practices of *ghībah*, *namīmah*, and other forms of manipulative communication that do not always involve open confrontation.⁶⁷

⁶²Khairunnas Jamal et al., "Kontekstualisasi Surat Al-Humazah Sebagai Upaya Pencegahan Pembullying Di Masyarakat Modern: Studi Tafsir Tematik," *Jurnal Media Ilmu* 3, no. 2 (2024): 194–215, <https://doi.org/10.31869/jmi.v3i2.6091>.

⁶³Alifia Nur Rizkilah and Bashori Bashori, "Siyaq Al-Kalam Sebagai Kunci Nuansa Makna Dalam Al-Qur'an: Studi Semantik Kontekstual," *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 3, no. 3 (2025): 110–21, <https://doi.org/10.61132/semantik.v3i3.1833>.

⁶⁴Sakinah, "Bullying Dalam Al-Qur'an (Analisis Semiotika Roland Barthes Terhadap QS. Al-Hujurat (49))."

⁶⁵Moh. Syamsul Ma'arif et al., "Kekerasan Simbolik, Bullying Verbal, Dan Realitas Sosial Era Globalisasi Di SMP Plus Darussalam Blokagung Banyuwangi," *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam* 4, no. 1 (2023): 33–52, <https://doi.org/10.30739/tarbiyatuna.v4i1.2387>; Enrico Mensa et al., "Violence Detection Explanation Via Semantic Roles Embeddings," *BMC Medical Informatics and Decision Making* 20, no. 1 (2020): 263, <https://doi.org/10.1186/s12911-020-01237-4>.

⁶⁶Putri Halimaini K and Pangulu Abdul Karim, "Bullying Melalui Media Sosial Sebagai Tantangan Akhlak Masyarakat Modern: Analisis Q.S Al Hujurat: 11," *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 2 (2024): 439–48, <https://doi.org/10.47467/tarbiatuna.v4i2.6327>.

⁶⁷Ridho, "Etika Pergaulan Seorang Muslim (Studi Al-Qur'an Surat Al-Hujurat Ayat 10 Dan 11)"; Lestari et al., "Perilaku Body Shaming Pada Remaja Dalam Bermedia Sosial Dalam Perspektif Ibnu 'Asyur."

This type of verbal violence often works through narratives, symbols, or gestures that slowly damage reputation and social trust. Although not always apparent on the surface, its impact can be more widespread and long-lasting, as it has the potential to create latent conflict and social fragmentation within communities.

Mapping this field of meaning shows that the Qur'an views verbal violence not as a single, homogeneous act, but as a series of interconnected and hierarchical linguistic practices.⁶⁸ *Al-lamz* and *al-hamz* serve as two important points on this spectrum, marking differences in the *modus operandi* of verbal violence based on the level of openness, manner of delivery, and social impact. Thus, the semantic field of verbal violence in the Qur'an encompasses personal and collective dimensions and reflects the Qur'anic awareness of the complexity of human communication.

Furthermore, this field of meaning shows that verbal violence, whether direct or covert, is contrary to the basic principles of Qur'anic ethics, namely the preservation of human dignity and social harmony.⁶⁹ However, by distinguishing the spectrum and character of each action, the Qur'an provides a sharper and more proportional ethical framework for assessing communicative behavior.⁷⁰ This distinction allows for a more critical reading of various forms of verbal violence that arise in different social contexts, without simplifying them into a single normative category.

Thus, the *semantic field* analysis confirms that *al-lamz* and *al-hamz* are part of a coherent conceptual system in the Qur'an regarding communication ethics. Both not only indicate variations in forms of verbal violence but also reflect the Qur'an's concern for the linguistic impact on the moral and social structure of society. This finding forms the conceptual basis for drawing the Qur'anic worldview (*weltanschauung*) on communication ethics, which will be discussed in the next subsection.

Based on this mapping of the field of meaning, verbal violence in the Qur'an can be understood as a graded ethical spectrum, from the most direct to the most covert and systemic forms. A synthesis of this spectrum is presented briefly in Table 3 below, which shows the

⁶⁸Abdul Hamid et al., "Nilai-Nilai Qur'ani Sebagai Paradigma Perlindungan Perempuan: Solusi Atas Femisida Dan Kekerasan Berbasis Gender," *Equalita: Jurnal Studi Gender Dan Anak* 6, no. 1 (2024): 37, <https://doi.org/10.24235/equalita.v6i1.19092>.

⁶⁹Yasser Muda Lubis and Wahab Nur Kadri, "Ujaran Kebencian di Era Digital (Perspektif Etika Komunikasi AL-Quran dan Solusinya)," *BUSYRO (Jurnal Dakwah dan Komunikasi Islam)* 6, no. 1 (2024): 1–17, <https://doi.org/10.55352/kpi.v6i1.1126>; Adi Abdilah Yusup, "Agama dan Penghormatan pada Martabat Manusia dalam Perspektif Abdullahi Ahmed An-Na'im: Menelaah Prinsip-Prinsip Hukum Islam dalam Konteks Kehidupan Modern," *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi dan Humaniora* 10, no. 2 (2024): 107–23, <https://doi.org/10.37567/jif.v10i2.3035>.

⁷⁰Abdul Rasyid Ridho and Muhammad Hariyadi, "Reformulasi Etika Dakwah Berbasis Komunikasi Profetik Dalam Al-Qur'an," *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 13, no. 1 (2021): 53–78, <https://doi.org/10.20414/jurkom.v13i1.3351>; Caroline Bollen, "A Conceptual and Ethical Framework for Empathy and Communication Technologies," *Technology in Society* 79 (December 2024): 102707, <https://doi.org/10.1016/j.techsoc.2024.102707>.

continuity between the categories of Qur'anic ethics and the transformation of forms of communication in different social contexts.

Table 4. Spectrum of Verbal Violence in the Qur'anic Worldview

No.	Spectrum	Language Character	Dominant Qur'anic Term	Contemporary Form
1.	Direct	Frontal, open	<i>al-Lamz</i>	Verbal bullying
2.	Semi-open	Symbolic, gestures	<i>Sukhriyah</i>	Labeling
3.	Covert	Manipulative	<i>al-Hamz</i>	Gossip
4.	Digital	Viral, anonymous	<i>al-Hamz</i>	Cyberbullying
5.	Systemic	Repeated	<i>Nifāq (Hypocrisy)</i>	Normalization of hatred

Table 4 summarizes the spectrum of verbal violence in the Qur'anic worldview by presenting a continuous gradation of linguistic forms, relational modes, and social impacts. This is intended to emphasize that the Qur'an does not understand verbal violence as a black-and-white category, but rather as an ethical phenomenon that develops from the most overt forms to the most systemic and internalized.⁷¹ By placing *al-lamz* and *al-hamz* on a single spectrum, the table above shows the continuity between the classical forms of verbal violence discussed in the revelatory text and their transformation in the context of modern communication.

Furthermore, Table 4 serves as a conceptual bridge that connects semantic analysis with contextual reading without shifting the focus of the study from the Qur'anic ethical framework. The gradation shown indicates that changes in the medium of communication—from direct interaction to digital space—do not alter the substance of the ethical issues criticized by the Qur'an, but only modify the way verbal violence is expressed and reproduced. Thus, this affirms the vitality of Qur'anic values in reading the dynamics of communication across time and reinforces the argument that Qur'anic communication ethics are principled, adaptive, and oriented towards preserving human dignity and social cohesion.⁷²

The Qur'anic Worldview (*Weltanschauung*) on Communication Ethics

An analysis of the basic meaning, conceptual relations, and semantic field of *al-lamz* and *al-hamz* leads to the formulation of the Qur'anic worldview (*weltanschauung*) on communication ethics. Within this framework, the Qur'an views language and speech not as neutral instruments, but as moral actions that directly reflect human values and inner

⁷¹Ashri Hidayati et al., "Dimensi Etika Dalam Pendidikan Berbasis Al-Qur'an: Pengembangan Karakter Dan Pembentukan Moral Dalam Mengatasi Perundungan Di Kalangan Pelajar Muslim," *An-Nida: Jurnal Pendidikan Islam* 13, no. 1 (2024): 29–43, <https://doi.org/10.30999/an-nida.v13i1.3436>.

⁷²Muhammad Roni, "Interpretasi Ayat-Ayat Alquran Tentang Fenomena Catcalling," *Diterbitkan Oleh Fakultas Ushuluddin Dan Studi Islam Universitas Islam Negeri Sumatera Utara Medan* 23, no. 2 (2024): 1, <https://doi.org/10.51900/ushuluddin.v23i2.22229>.

qualities.⁷³ Speech has real ethical consequences, because it can build or destroy an individual's honor and strengthen or damage the social order.⁷⁴ Therefore, controlling speech in the Qur'anic perspective is not merely a matter of politeness, but an integral part of social piety and human moral responsibility.⁷⁵

The Qur'anic worldview places human dignity (*karāmah insāniyyah*) as the main axis of communication ethics.⁷⁶ Every form of verbal violence—whether direct, such as *al-lamz*, or veiled, such as *al-hamz*—is seen as a violation of this basic principle. In this framework, belittling others through speech means denying the dignity that has been ontologically bestowed by God.⁷⁷ Thus, the Qur'an's condemnation of verbal violence is not only intended to protect individuals from psychological harm, but also to maintain the moral structure of society based on respect and justice.

Furthermore, the Qur'an views communication as a space for ethical interaction that has both personal and collective dimensions.⁷⁸ Degrading speech does not stop at the relationship between the perpetrator (moral subject) and the victim (moral object) but has the potential to create a chain reaction of conflict, suspicion, and social fragmentation. This is why verbal violence, especially in the form of *al-hamz*, which works covertly, is positioned as a serious threat to social cohesion. In the Qur'anic worldview, the damage caused by uncontrolled language is often more dangerous than physical violence, because it destroys the trust and solidarity that are the foundations of communal life.⁷⁹

This worldview also shows that the Qur'an does not simplify communication ethics into a list of normative prohibitions but rather builds a comprehensive value system. By distinguishing various forms of verbal violence through specific terms, the Qur'an teaches

⁷³Markhamah Markhamah, "Muhammad's Linguistic Characters in the Quran: A Sociolinguistic Study," *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 15, no. 2 (2020): 163–76, <https://doi.org/10.18860/ling.v15i2.9517>.

⁷⁴Devin J. Stewart, "Approaches to the Investigation of Speech Genres in the Qur'an," *Journal of Qur'anic Studies* 24, no. 1 (2022): 1–45, <https://doi.org/10.3366/jqs.2022.0489>.

⁷⁵Muhammad Erdy, "The Origins, Theories, and Linguistic Development of the Qur'an," *Jurnal Kajian Islam* 2, no. 1 (2025): 13–22, <https://doi.org/10.56566/jki.v2i1.300>.

⁷⁶Tuba Erkoç Baydar, "Human Dignity from an Islamic Perspective: Concepts and Theoretical Base," *Mission Studies* 41, no. 3 (2024): 348–60, <https://doi.org/10.1163/15733831-12341987>.

⁷⁷Desi Sommaliagustina and Kantrey Sugiarto, "Perlindungan Hukum Terhadap Korban Kekerasan Verbal," *Journal of Indonesian Comparative of Syari'ah Law* 8, no. 2 (2025): 389–402, <https://doi.org/10.21111/jicl.v8i2.13849>.

⁷⁸M. Taufiq Hidayah Tanjung and Abdullah Abdullah, "The Concept of Communication in the Quran; Analysis of Theory and Practice," *International Journal Of Education, Social Studies, And Management (IJESSM)* 5, no. 1 (2025): 72–85, <https://doi.org/10.52121/ijessm.v5i1.629>; Muhammad Nur Wahid et al., "Interpersonal Ethical Principles in the Qur'an: A Contextual Analysis of Social Moral Values in Islamic Scripture," *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 3 (2025): 475–88, <https://doi.org/10.61455/sicopus.v3i03.362>.

⁷⁹Edo Dwi Cahyo et al., "Kekerasan Verbal (Verbal Abuse) Dan Pendidikan Karakter," *Jurnal Elementaria Edukasia* 3, no. 2 (2020): 247–255, <https://doi.org/10.31949/jee.v3i2.2418>.

moral sensitivity in language and interaction.⁸⁰ This sensitivity requires humans to not only avoid overtly hurtful speech, but also to be wary of communication practices that subtly spread stigma, prejudice, and hatred. Qur'anic communication ethics, thus, demand layered and continuous moral responsibility.

As the conceptual peak of analysis, the Qur'anic *weltanschauung* on communication ethics asserts that language is a field of moral testing for humans. Through speech, humans can affirm their own dignity and that of others, or conversely, fall into practices that destroy dignity and social order.⁸¹ By placing *al-lamz* and *al-hamz* within this worldview framework, the study shows that the prohibition of verbal violence in the Qur'an is not merely a response to deviant behavior, but part of a broader moral vision of how humans should live, communicate, and build civilized social relations.

The Conceptual Relevance of *al-Lamz* and *al-Hamz* to Contemporary Bullying and Cyberbullying

Semantic findings on *al-lamz* and *al-hamz* have strong relevance in interpreting the phenomena of *bullying* and *cyberbullying* in contemporary society. In modern social studies, *bullying* is understood as repeated aggressive behavior involving power imbalances and expressed through physical, verbal, or relational actions.⁸² When placed within the framework of Qur'anic ethics, overt verbal *bullying* practices—such as direct ridicule, verbal abuse in public spaces, or insults in face-to-face interactions—can be understood as manifestations of *al-lamz*. The confrontational and frontal nature of these actions is in line with the basic meaning and semantic field of *al-lamz* as verbal violence that directly degrades the dignity of the victim.

Meanwhile, *cyberbullying* shows a stronger resemblance to the character of *al-hamz*. Practices such as spreading gossip on social media, cynical comments that damage reputations, memes or visual symbols that contain insults, and manipulation of digital narratives reflect a form of verbal violence that works covertly and cannot always be confronted directly.⁸³ In this context, *al-hamz* provides a relevant conceptual framework for

⁸⁰Iqram Anwar Ramadhan and Maulana Abdurasyid, "Cara Bertutur Kata Yang Baik Dalam Islam," *Religion : Jurnal Agama, Sosial, dan Budaya* 3, no. 3 (2024): 108–19, <https://doi.org/10.55606/religion.v3i3.994>; Masooma Batool et al., "Ethical Communication in the Qur'an: A Thematic Analysis of the Word 'وَلْيَتَلَطَّفْ' Walyatalattaf," *Al Basirah* 14, no. 1 (2025): 96–110, <https://doi.org/10.52015/albasirah.v14i1.8021>.

⁸¹Anang Kurniawan et al., "Konsep Akhlak Mulia Dalam Tutur Kata Menurut Tafsir Al-Azhar: Sebuah Pendekatan Etika Komunikasi Dan Maqāṣidī," *Journal of Islamic Scriptures in Non-Arabic Societies* 2, no. 2 (2025): 81–93, <https://doi.org/10.51214/jisnas.v2i2.1470>.

⁸²Basid and Rahmah, "Melawan Cyberbullying"; Lisa Hellström and Adrian Lundberg, "Understanding Bullying From Young People's Perspectives: An Exploratory Study," *Educational Research* 62, no. 4 (2020): 414–33, <https://doi.org/10.1080/00131881.2020.1821388>.

⁸³Naomi C. Z. Andrews et al., "Bullying and the Abuse of Power," *International Journal of Bullying Prevention* 5, no. 3 (2023): 261–70, <https://doi.org/10.1007/s42380-023-00170-0>; Anne Wagner et al., "Abuse of Rhizomatic Internet Memes: Disruptive Non-Verbal Discourse," in *Handbook on Cyber Hate*, vol. 13, ed. Anne Wagner and Sarah Marusek, Law and Visual Jurisprudence (Springer International Publishing, 2024): 56, https://doi.org/10.1007/978-3-031-51248-3_24.

understanding how modern verbal violence no longer depends on physical presence, but rather operates through symbols, networks, and digital communication algorithms. The impact of this practice is often cumulative and long-term, as it involves the reproduction of messages that are difficult to control and delete.⁸⁴

By employing *al-lamz* and *al-hamz* as analytical lenses, this study demonstrates that the Qur'an provides enduring ethical typologies that remain relevant for reading the transformation of forms of verbal violence across time. The distinction between direct and indirect verbal violence allows for a more nuanced analysis of the variations in modes of *bullying* and *cyberbullying*, without simplifying them as a single phenomenon. This approach also emphasizes that the main issue in modern verbal violence is not merely technology, but rather the moral orientation in the use of language and communication symbols.

Furthermore, this applied relevance confirms the potential of Qur'anic values in the development of digital communication ethics and character education.⁸⁵ By placing verbal control as part of moral responsibility, the concepts of *al-lamz* and *al-hamz* can serve as a normative basis for building critical awareness in interacting in public and digital spaces. In this context, Qur'anic communication ethics are not only reactive to practices of verbal violence, but also offer a preventive vision that emphasizes respect for human dignity as the main foundation of civilized social life.

Conclusion

This study concludes that verbal violence in the Qur'anic worldview constitutes a multidimensional ethical phenomenon rather than a single and homogeneous category of misconduct. Through Toshihiko Izutsu's semantic approach, the analysis demonstrates that *al-lamz* and *al-hamz* represent two distinct modes of degrading communication. *Al-Lamz* denotes direct, overt, and confrontational expressions of ridicule or disparagement, whereas *al-hamz* refers to covert, symbolic, and manipulative practices that damage another person's reputation and social standing. Their relational meanings within the semantic network of *sukhriyah*, *tanābuz bi al-alqāb*, *ghībah*, *namimah*, *nifāq*, and *ẓulm* indicate that language is not treated by the Qur'an as a morally neutral instrument, but as an ethical act carrying personal, theological, and social consequences. The principal contribution of this study therefore lies in its comparative semantic mapping of *al-lamz* and *al-hamz*, which clarifies the Qur'anic spectrum of verbal violence and establishes the preservation of *karāmah insāniyyah* and social cohesion as the central foundations of Qur'anic communication ethics.

This study is limited by its textual and semantic focus on only two Qur'anic terms; consequently, it does not encompass the broader vocabulary of harmful communication in the

⁸⁴Shahira Mukhtar et al., "Memes In The Digital Age: A Sociolinguistic Examination Of Cultural Expressions And Communicative Practices Across Border," *Educational Administration: Theory and Practice* 30, no. 6 (2024): 1443–55, <https://doi.org/10.53555/kuey.v30i6.5520>.

⁸⁵Fitrah Sugiarto, "Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 171–84, <https://doi.org/10.37680/qalamuna.v17i1.6817>.

Qur'an or empirically examine how these ethical categories operate in contemporary social and digital interactions. Further research should extend the semantic corpus to related concepts, including *sukhrayah*, *ghībah*, *namīmah*, *buhtān*, *ifk*, and *tanābuz bi al-alqāb*, while incorporating comparative analyses of classical and contemporary Qur'anic exegesis. Empirical and interdisciplinary studies are also recommended to investigate the manifestation of direct and covert verbal violence in educational institutions, religious communities, and digital media. Such research would enable the Qur'anic ethical framework developed in this study to be critically tested and translated into contextual models of communication ethics, character education, digital literacy, and the prevention of bullying and cyberbullying.

References

- Andrews, Naomi C. Z., Antonius H. N. Cillessen, Wendy Craig, Andrew V. Dane, and Anthony A. Volk. "Bullying and the Abuse of Power." *International Journal of Bullying Prevention* 5, no. 3 (2023): 261–70. <https://doi.org/10.1007/s42380-023-00170-0>.
- Anṣārī (al), Muḥammad ibn Mukarram ibn Manẓūr. *Lisān Al-'Arab*. Vol. 13. Dār Ṣādir, 1994.
- Asysyifa, Zulaikhah Itsnan, and Triono Ali Mustofa. "The Concept of Morality-Based Education in Q.S Al-Hujurat: 11-13 with a Comparison of the Interpretations of Ibn Katsir and Al-Misbah." *JUSPI (Jurnal Sejarah Peradaban Islam)* 9, no. 1 (2025): 280. <https://doi.org/10.30829/juspi.v9i1.25368>.
- Awwaliansyah, Ibnu. "Pencegahan Perundungan Melalui Pendidikan Karakter Berbasis Al-Qur'an." Institut PTIQ Jakarta, 2021. <https://repository.ptiq.ac.id/id/eprint/687/>.
- Awwaliansyah, Ibnu, and Akhmad Shunhaji. "Pencegahan Perundungan di Sekolah melalui Character Building dalam Pendekatan Al-Qur'an." *El Madani: Jurnal Dakwah dan Komunikasi Islam* 3, no. 02 (2022): 146–64. <https://doi.org/10.53678/elmadani.v3i02.906>.
- Baqi (al), Muhammad Fuad 'Abd. *Al-Mu'jam al-Mufahras Li Alfaz Alquran al-Karim*. Dar al-Kutub al-Misriyyah, 1364.
- Basid, Abd., and Wildana Rahmah. "Melawan Cyberbullying: Membangun Kesadaran Kemanusiaan Dalam Etika Bermedia Sosial Perspektif Al-Qur'an." *Studia Quranika: Jurnal Studi Quran* 7, no. 2 (2023): 203–31. <https://doi.org/10.21111/studiquran.v7i2.9013>.
- Batool, Masooma, Hafsah Ayaz Qureshi, and Hifsa Mobeen. "Ethical Communication in the Qur'an: A Thematic Analysis of the Word 'وَلْيَتَلَطَّفْ' Walyatalattaf.'" *Al Basirah* 14, no. 1 (2025): 96–110. <https://doi.org/10.52015/albasirah.v14i1.8021>.
- Baydar, Tuba Erkoç. "Human Dignity from an Islamic Perspective: Concepts and Theoretical Base." *Mission Studies* 41, no. 3 (2024): 348–60. <https://doi.org/10.1163/15733831-12341987>.

- Bollen, Caroline. "A Conceptual and Ethical Framework for Empathy and Communication Technologies." *Technology in Society* 79 (December 2024): 102707. <https://doi.org/10.1016/j.techsoc.2024.102707>.
- Bulan, Derhana. "Semantik Al-Qur'an (Pendekatan Semantik Al-Qur'an Thoshihiko Izutzu)." *Potret Pemikiran* 23, no. 1 (2019): 1. <https://doi.org/10.30984/pp.v23i1.801>.
- Cahyo, Edo Dwi, Fertilia Ikashaum, and Yuliandita Putri Pratama. "Kekerasan Verbal (Verbal Abuse) Dan Pendidikan Karakter." *Jurnal Elementaria Edukasia* 3, no. 2 (2020). <https://doi.org/10.31949/jee.v3i2.2418>.
- Dewi, Efitasari. "Larangan Hate Speech: (Studi Analisis Tafsir Maqāṣidī Terhadap Q.S Al-Qalam [68]:10-11 Dan QS. Al-An'ām [6]:108)." UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2025. <https://repository.uinsaizu.ac.id/33422/1/>.
- Erdy, Muhammad. "The Origins, Theories, and Linguistic Development of the Qur'an." *Jurnal Kajian Islam* 2, no. 1 (2025): 13–22. <https://doi.org/10.56566/jki.v2i1.300>.
- Fadli, Subhan. "Penanggulangan Terhadap Patologi Digital Melalui Pendidikan Ruhani Berbasis Alqur'an." Institut PTIQ Jakarta, 2022. <https://repository.ptiq.ac.id/id/eprint/653/>.
- Fatimah, Siti. "Pendidikan Humanisme Dalam Mengatasi Perundungan Perspektif Al-Qur'an." Institut PTIQ Jakarta, 2024. <https://repository.ptiq.ac.id/id/eprint/1680/>.
- Fikri, Andi Al. "Cyberbullying Dalam Al-Qur'an (Studi Qs. Al-Hujurat [49]: 11 Pendekatan Ma'na Cum Maghza)." Institut Agama Islam Negeri Palangkaraya, 2021. <https://digilib.iain-palangkaraya.ac.id/5198/>.
- Fikri, Ihsanul. "Perundungan Menurut Ahmad Musthafa Al-Maraghi Dalam Tafsir Al-Maraghi." Universitas PTIQ Jakarta, 2023. <https://repository.ptiq.ac.id/id/eprint/1589/>.
- Filza, Azharani. "Rasisme di Media Sosial: Studi Tafsir Al-Munir Karangan Wahbah Az-Zuhaili Q.S. Al-Hujurat Ayat 11-13." *JDK: Jurnal Dakwah dan Komunikasi* 9, no. 2 (2024).
- Fuchs, Tamara, and Fabian Schäfer. "Normalizing Misogyny: Hate Speech and Verbal Abuse of Female Politicians on Japanese Twitter." *Japan Forum* 33, no. 4 (2021): 553–79. <https://doi.org/10.1080/09555803.2019.1687564>.
- Hadi, Rifki. "Bullying Dalam Al-Qur'an Dan Realitas Kehidupan Modern (Studi Analisis Tafsir Tematik)." Program Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022. <http://repository.iiq.ac.id/handle/123456789/1859>.
- Hadi, Rifki, Said Agil Husin Al-Munawwar, and Ade Naelul Huda. "Bullying Dalam Al-Qur'an Dan Relevansinya Dengan Kehidupan Modern." *Adh Dhiya | Journal of The Quran and Tafseer Studies* 2, no. 2 (2025): 69–95. <https://doi.org/10.53038/adhy.v2i2.304>.

- Halimaini K, Putri, and Pangulu Abdul Karim. "Bullying Melalui Media Sosial Sebagai Tantangan Akhlak Masyarakat Modern: Analisis Q.S Al Hujurat: 11." *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 2 (2024): 439–48. <https://doi.org/10.47467/tarbiatuna.v4i2.6327>.
- Hamid, Abdul, Slamet Firdaus, and Septi Gumiandari. "Nilai-Nilai Qur'ani Sebagai Paradigma Perlindungan Perempuan: Solusi Atas Femisida Dan Kekerasan Berbasis Gender." *Equalita: Jurnal Studi Gender Dan Anak* 6, no. 1 (2024): 37. <https://doi.org/10.24235/equalita.v6i1.19092>.
- HAMKA. *Tafsir Al-Azhar*. Gema Insani Press, 2015.
- Hanifah, Dewi Umi. "Pentingnya Memahami Makna, Jenis-Jenis Makna Dan Perubahannya: Pentingnya Memahami Makna, Jenis-Jenis Makna Dan Perubahannya." *Jurnal Ihtimam* 6, no. 1 (2023): 157–71. <https://doi.org/10.36668/jih.v6i1.483>.
- Hasani (al), Muhammad bin Alawi al-Maliki. *Al-Qawaid al-Asasiyah Fi Ullum al-Qur'an*. Haiah al-Shafwah, 2010.
- Hellström, Lisa, and Adrian Lundberg. "Understanding Bullying From Young People's Perspectives: An Exploratory Study." *Educational Research* 62, no. 4 (2020): 414–33. <https://doi.org/10.1080/00131881.2020.1821388>.
- Hidayah, Tirazul. "Roasting Di Media Sosial Dalam Perspektif Tafsir Al-Qur'an (Analisis Kitab Tafsir Al-Munir Karya Wahbah Al-Zuhayli (W. 1436 H))." Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2025. <https://repository.iiq.ac.id/handle/123456789/4542>.
- Hidayati, Ashri, Achmad Saefurrijal, Iskandar Mirza, and Yefi Ardyanti. "Dimensi Etika Dalam Pendidikan Berbasis Al-Qur'an: Pengembangan Karakter Dan Pembentukan Moral Dalam Mengatasi Perundungan Di Kalangan Pelajar Muslim." *An-Nida: Jurnal Pendidikan Islam* 13, no. 1 (2024): 29–43. <https://doi.org/10.30999/an-nida.v13i1.3436>.
- Ishaq, Muhammad bin. *Al-Sirah al-Nabawiyah*. Dar al-Kutub al-'Ilmiyah, 2004.
- Izutsu, Toshihiko. *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung*. Islamic Book Trust, 2002. <https://ia803203.us.archive.org/19/items/MujamUshulFiqhi/izutsugodmanquran.pdf>.
- Jamal, Khairunnas, Fauzan Azima Syafiuddin, and Anisa Cantika. "Kontekstualisasi Surat Al-Humazah Sebagai Upaya Pencegahan Pembullying Di Masyarakat Modern: Studi Tafsir Tematik." *Jurnal Media Ilmu* 3, no. 2 (2024): 194–215. <https://doi.org/10.31869/jmi.v3i2.6091>.
- Junaidi, Juliyana, Latifah Abdul Majid, and Mohd Arif Nazri. "Revisiting Social Justice: Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges." *Jurnal Akidah & Pemikiran Islam* 25, no. 2 (2023): 153–92. <https://doi.org/10.22452/afkar.vol25no2.5>.

- Katsir (al), Ismail bin Umar. *Tafsir Al-Qur'an al-'Adzim*. Dar Thayyibah, 2010.
- Krook, Mona Lena, and Juliana Restrepo Sanín. "The Cost of Doing Politics? Analyzing Violence and Harassment against Female Politicians." *Perspectives on Politics* 18, no. 3 (2020): 740–55. <https://doi.org/10.1017/S1537592719001397>.
- Kurniawan, Anang, M. Ikhwanudin, and Muhammad Nur Amin. "Konsep Akhlak Mulia Dalam Tutur Kata Menurut Tafsir Al-Azhar: Sebuah Pendekatan Etika Komunikasi Dan Maqāṣidī." *Journal of Islamic Scriptures in Non-Arabic Societies* 2, no. 2 (2025): 81–93. <https://doi.org/10.51214/jisnas.v2i2.1470>.
- Lathifah, Erni. "Perilaku Al-Hamz Dan Al-Lamz Dalam Bullying Antar Siswa Di Sekolah Menurut Perspektif Al-Qur'an (Studi Tafsir Ibnu Katsir)." Universitas Muhammadiyah Surakarta, 2021. <https://eprints.ums.ac.id/100178/>.
- Lestari, Dian Sri, Zaenatul Hakamah, Ahmad Syarifuddin, Nabila Rahmatul Husna, and M. Qinthar Rahman. "Perilaku Body Shaming Pada Remaja Dalam Bermedia Sosial Dalam Perspektif Ibnu 'Asyur." *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 5, no. 1 (2024): 63–78. <https://doi.org/10.58401/takwiluna.v5i1.1225>.
- Lubis, Yasser Muda, and Wahab Nur Kadri. "Ujaran Kebencian di Era Digital (Perspektif Etika Komunikasi AL-Quran dan Solusinya)." *BUSYRO (Jurnal Dakwah dan Komunkasi Islam)* 6, no. 1 (2024): 1–17. <https://doi.org/10.55352/kpi.v6i1.1126>.
- Mahfuz, Taufik Warman, and Rahmiatika Rahmiatika. "Internalization of Qur'anic Values through Huma Betang: Preventive Efforts Against Bullying Behavior." *AL QUDS: Jurnal Studi Alquran Dan Hadis* 9, no. 1 (2025): 232–45. <https://doi.org/10.29240/alquds.v9i1.10079>.
- Majid, Latifah Abdul, Wan Nasyrudin Wan Abdullah, and Nurul Mukminah Zainan Nazri. "The Significance of Chronological Order of Sūrahs on Antioxidants in Makkiyah Context." *Islamiyyat - The International Journal of Islamic Studies* 42, no. 2 (2020): 163–76. <https://doi.org/10.17576/islamiyyat-2020-4202-15>.
- Makinuddin, Novita Zaidatus Sholikhah, Mohammad. "Bullying dalam Perspektif Al-Qur'an: Analisis Nilai-Nilai Qur'ani sebagai Solusi Preventif dan Kuratif." *JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi* 24, no. 2 (2025): 493–503. <https://doi.org/10.29138/lentera.v24i2.1700>.
- Markhamah, Markhamah. "Muhammad's Linguistic Characters in the Quran: A Sociolinguistic Study." *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 15, no. 2 (2020): 163–76. <https://doi.org/10.18860/ling.v15i2.9517>.
- Meerangani, Khairul Azhar, Mohammad Fahmi Abdul Hamid, Ahmad Faqih Ibrahim, Muhammad Hilmi Mat Johar, and Adam Badhrulhisham. "Gejala Al-Sukhriyyah Dalam Media Sosial: Analisis Menurut Perspektif Islam: Al-Sukhriyyah in Social

- Media: An Islamic Perspective.” *Sains Insani*, September 1, 2022, 49–55. <https://doi.org/10.33102/sainsinsani.volno.446>.
- Mensa, Enrico, Davide Colla, Marco Dalmasso, et al. “Violence Detection Explanation Via Semantic Roles Embeddings.” *BMC Medical Informatics and Decision Making* 20, no. 1 (2020): 263. <https://doi.org/10.1186/s12911-020-01237-4>.
- Moh. Syamsul Ma’arif, Siti Nur Afifatul Hikmah, Izza Qotrun Nada, and Dinda Ayu Rindiyan. “Kekerasan Simbolik, Bullying Verbal, Dan Realitas Sosial Era Globalisasi Di SMP Plus Darussalam Blokagung Banyuwangi.” *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam* 4, no. 1 (2023): 33–52. <https://doi.org/10.30739/tarbiyatuna.v4i1.2387>.
- Mortimer, Gary, María Lucila Osorio Andrade, and Shasha Wang. “Reducing Frontline Employee Directed Verbal Abuse: A Multi-Study Approach.” *Journal of Retailing and Consumer Services* 89 (February 2026): 104597. <https://doi.org/10.1016/j.jretconser.2025.104597>.
- Mostfa, Ali. “Violence and Jihad in Islam: From the War of Words to the Clashes of Definitions.” *Religions* 12, no. 11 (2021): 966. <https://doi.org/10.3390/rel12110966>.
- Mukhtar, Shahira, Qurat Ul Ain Ayyaz, Dr Sadaf Khan, and Atiya Muhammad Nawaz Bhopali. “Memes In The Digital Age: A Sociolinguistic Examination Of Cultural Expressions And Communicative Practices Across Border.” *Educational Administration: Theory and Practice* 30, no. 6 (2024): 1443–55. <https://doi.org/10.53555/kuvey.v30i6.5520>.
- Mundzir, Muhammad, Arin Maulida Aulana, and Nunik Alviatul Arizki. “Body Shaming Dalam Al-Qur’an Perspektif Tafsir Maqasidi.” *MAGHZA: Jurnal Ilmu Al-Qur’an Dan Tafsir* 6, no. 1 (2021): 93–112. <https://doi.org/10.24090/maghza.v6i1.5556>.
- Mutiara Salsabila. “Tantangan Kontemporer Hak Asasi Manusia Di Indonesia: Kasus-Kasus Diskriminasi Dan Kekerasan Yang Menggugah Kesadaran.” *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 6 (2024): 89–96. <https://doi.org/10.5281/ZENODO.10476843>.
- Nisaburi (al), Abu al-Hasan Ali bin Ahmad al-Wahidi. *Asbab Al-Nuzul*. Dar al-Kutub al-Islamiyah, 2010.
- Nur Alif, Muhamad. “Al-Qur’an Semantic Study: The Word Istiwa’ Perspective Of Toshihiko Izutsu.” *ARRUS: Journal of Social Sciences and Humanities* 4, no. 5 (2024): 622. <https://doi.org/10.35877/soshum3143>.
- Nurazizah, Nurazizah, Nasokah Nasokah, and Ahmad Khoiri. “Bullying terhadap Kondisi Psikologis Anak Berdasarkan Kajian Qs. Al-Hujurat Ayat 11.” *Ikhtisar: Jurnal Pengetahuan Islam* 2, no. 2 (2022): 113. <https://doi.org/10.55062/IJPI.2022.v2i2.62>.

- Nurfaizah, Irma, Dhikrul Hakim, and Lilik Maftuhatin. "Perilaku Cyber bullying dalam Perspektif Surah Al-Hujurat Ayat 11: Telaah Tafsir Al-Azhar Karya Buya Hamka." *Jurnal Teologi Islam (JTI)* 1, no. 2 (2025): 363–75. <https://doi.org/10.63822/2v7gcn75>.
- Purwosauto, Supriyono, and Maryanto Maryanto. "Analisis Konstruksi Kekerasan Sosial Menurut Pemikiran Pierre-Felix Bourdieu." *Majalah Lontar* 34, no. 2 (2022): 55–66. <https://doi.org/10.26877/ltr.v34i2.12874>.
- Rahmayanti, Nabilah. "Phubbing Dalam Prespektif Al-Quran (Studi Analisis Tafsir Al-Azhar Karya Abdul Malik Karim Amrullah)." Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2025. <https://repository.iiq.ac.id/handle/123456789/4540>.
- Ramadhan, Iqram Anwar, and Maulana Abdurrasyid. "Cara Bertutur Kata Yang Baik Dalam Islam." *Religion: Jurnal Agama, Sosial, dan Budaya* 3, no. 3 (2024): 108–19. <https://doi.org/10.55606/religion.v3i3.994>.
- RI, Departemen Agama. *Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan)*. Departemen Agama RI, 2009.
- Ridho, Abdul Rasyid, and Muhammad Hariyadi. "Reformulasi Etika Dakwah Berbasis Komunikasi Profetik Dalam Al-Qur'an." *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 13, no. 1 (2021): 53–78. <https://doi.org/10.20414/jurkom.v13i1.3351>.
- Ridho, Muh Makhrus Ali. "Etika Pergaulan Seorang Muslim (Studi Al-Qur'an Surat Al-Hujurat Ayat 10 Dan 11)." *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 11, no. 1 (2024): 122–36. <https://doi.org/10.52166/darelilmi.v11i1.6350>.
- Rizkilah, Alifia Nur, and Bashori Bashori. "Siyaq Al-Kalam Sebagai Kunci Nuansa Makna Dalam Al-Qur'an: Studi Semantik Kontekstual." *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 3, no. 3 (2025): 110–21. <https://doi.org/10.61132/semantik.v3i3.1833>.
- Rodionov, Dmitriy, Boris Lyamin, Evgenii Konnikov, Elena Obukhova, Gleb Golikov, and Prokhor Polyakov. "Integration of Associative Tokens into Thematic Hyperspace: A Method for Determining Semantically Significant Clusters in Dynamic Text Streams." *Big Data and Cognitive Computing* 9, no. 8 (2025): 197. <https://doi.org/10.3390/bdcc9080197>.
- Rofiqoh, Nihayatur, and Amir Maliki Abitolkha. "Bullying in the Perspective of the Quran." *Edunesia: Jurnal Ilmiah Pendidikan* 6, no. 1 (2025): 222–37. <https://doi.org/10.51276/edu.v6i1.1062>.
- Rohman, Moch Abdul. "Tafsir Ayat Bullying: Analisis Komparatif Kata Humazah Dan Lumazah Menurut Tafsir Al-Misbah, An-Nur, Dan Kemenag RI." *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 11, no. 1 (2025): 98–121.

- Roni, Muhammad. "Interpretasi Ayat-Ayat Alquran Tentang Fenomena Catcalling." *Diterbitkan Oleh Fakultas Ushuluddin Dan Studi Islam Universitas Islam Negeri Sumatera Utara Medan* 23, no. 2 (2024): 1. <https://doi.org/10.51900/ushuluddin.v23i2.22229>.
- S, Febry Ramadani. "Hakikat Makna Dan Hubungan Antar Makna Dalam Kajian Semantik Bahasa Arab." *Taqdir* 6, no. 1 (2020): 87–102. <https://doi.org/10.19109/taqdir.v6i1.5500>.
- Safitri, Maris. "Problem Ujaran Kebencian (Hate Speech) Di Media Sosial (Studi Tafsir Tematik Holistik). Jurusan Ilmu Alquran Dan Tafsir." Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, 2018. http://103.157.25.102:51294/index.php?p=show_detail&id=14338&keywords=.
- Safreni, Fifi, Saiful Matondang, Amirul Mukminin, and Rahmah Fitriani. "Semantic Analysis on the Bullying Case in PPDS Undip: A Forensic Lingusitic Study." *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 11, no. 4 (2025): 4079–101. <https://doi.org/10.30605/onoma.v11i4.6885>.
- Sakinah, Ekatul Hilwatis. "Bullying Dalam Al-Qur'an (Analisis Semiotika Roland Barthes Terhadap QS. Al-Hujurat (49): 11." *At-Tahfidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2023): 85–104. <https://doi.org/10.53649/at-tahfidz.v5i1.367>.
- Shihab, M. Quraish. *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*. Lentera Hati, 2012.
- Sommaliagustina, Desi, and Kantrey Sugiarto. "Perlindungan Hukum Terhadap Korban Kekerasan Verbal." *Journal of Indonesian Comparative of Syari'ah Law* 8, no. 2 (2025): 389–402. <https://doi.org/10.21111/jicl.v8i2.13849>.
- Stewart, Devin J. "Approaches to the Investigation of Speech Genres in the Qur'an." *Journal of Qur'anic Studies* 24, no. 1 (2022): 1–45. <https://doi.org/10.3366/jqs.2022.0489>.
- Sugiarto, Fitrah. "Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 171–84. <https://doi.org/10.37680/qalamuna.v17i1.6817>.
- Sukmana, Chandra, Nadifatul Ainiyah, and Ade Naelul Huda. "Kritik Al-Qur'an Terhadap Bullying: Analisis Semiotika Ferdinand De Saussure Pada Qs Al-Hujurat [49]: 11." *PAPPASANG: Jurnal Studi Qur'an-Hadis Dan Pemikiran Islam* 6, no. 1 (2024): 165–85. <https://doi.org/10.46870/jiat.v6i1.849>.
- Suyuthi (al), Jalal al-Din. *Lubab Al-Nuqul Fi Asbab al-Nuzul*. Dar al-Ma'rifah, 1998.
- Tanjung, M. Taufiq Hidayah, and Abdullah Abdullah. "The Concept of Communication in the Quran; Analysis of Theory and Practice." *International Journal Of Education, Social Studies, And Management (IJESSM)* 5, no. 1 (2025): 72–85. <https://doi.org/10.52121/ijessm.v5i1.629>.

- Taqiyudin, Muh, Supardi Supardi, and Ade Nailul Huda. "Makna Dasar Dan Makna Relasional Pada Kata Al-Balad Dalam Al-Qur'an: Kajian Semantik Toshihiko Izutsu." *Zawiyah: Jurnal Pemikiran Islam* 8, no. 2 (2022): 113. <https://doi.org/10.31332/zjpi.v8i2.5463>.
- Thabari (al), Abu Ja'far Muhammad bin Jarir. *Jami' al-Bayan 'An Tafsir Ayi al-Qur'an (al-Tafsir al-Thabari)*. Muassasah al-Ma'rifah, 2010.
- Wagner, Anne, Wei Yu, and Sarah Marusek. "Abuse of Rhizomatic Internet Memes: Disruptive Non-Verbal Discourse." In *Handbook on Cyber Hate*, vol. 13, edited by Anne Wagner and Sarah Marusek. Law and Visual Jurisprudence. Springer International Publishing, 2024. https://doi.org/10.1007/978-3-031-51248-3_24.
- Wahid, Muhammad Nur, Ahmad Nurrohim, and Hamzah Al-Haqqoni. "Interpersonal Ethical Principles in the Qur'an: A Contextual Analysis of Social Moral Values in Islamic Scripture." *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 3 (2025): 475–88. <https://doi.org/10.61455/sicopus.v3i03.362>.
- Wang, Min, and Sender Dovchin. "Why Should I Not Speak My Own Language (Chinese) in Public in America?: Linguistic Racism, Symbolic Violence, and Resistance." *Tesol Quarterly* 57, no. 4 (2023): 1139–66. <https://doi.org/10.1002/tesq.3179>.
- Yusup, Adi Abdilah. "Agama dan Penghormatan pada Martabat Manusia dalam Perspektif Abdullahi Ahmed An-Na'im: Menelaah Prinsip-Prinsip Hukum Islam dalam Konteks Kehidupan Modern." *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi dan Humaniora* 10, no. 2 (2024): 107–23. <https://doi.org/10.37567/jif.v10i2.3035>.
- Zanuba, Alisa Aura, and Musolli Musolli. "Phubbing Behavior in the Qur'an: A Thematic Study of the Opinions of Indonesian Mufassir." *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 1 (2023): 27–49. <https://doi.org/10.33650/mushaf.v4i1.7382>.