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Qur'anic Language and Anti-Bullying Education: A Linguistic Analysis of Social Behavior and Humanistic Values in Madrasahs

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ABSTRACT
Bullying in educational settings involves not only direct aggressive acts but also patterns of communication, labeling, prejudice, and social behavior that may undermine individual dignity. In madrasahs, there is a need for an approach that connects anti-bullying education with religious values while maintaining conceptual consistency with contemporary bullying research. This study aims to analyze linguistic expressions in Qur'an Surah Al-Hujurat, verses 11–13, that represent social behavior and to identify humanistic values with conceptual relevance to anti-bullying education in madrasahs. The study employed an interdisciplinary qualitative approach combining linguistic and semantic analysis of the Qur'anic text. The corpus was purposively selected, while secondary data were drawn from Arabic lexical sources, authoritative exegetical works, and scholarly literature on humanistic education and bullying. The analysis involved identifying linguistic forms, examining morphological and lexical-semantic meanings, interpreting textual contexts, categorizing social behaviors, and mapping humanistic values onto contemporary dimensions of bullying. The findings reveal that Surah Al-Hujurat, verses 11–13, constructs a spectrum of social behaviors ranging from ridicule and derogatory speech (*yaskhar*, *talmizū*), negative labeling (*tanābazū bil-alqāb*), and suspicion, intrusion into privacy, and reputational harm (*al-ẓann*, *tajassasū*, *yaghtab*). These patterns contrast with a constructive orientation represented by *li-taʿārafū* and *akramakum*, emphasizing recognition of diversity and human dignity. The study identifies a conceptual correspondence between several Qur'anic representations of social behavior and contemporary dimensions of bullying, while maintaining that they are not terminologically equivalent. The findings contribute an integrative framework connecting Qur'anic language, social behavior, humanistic values, and anti-bullying educational orientations. The study concludes that a Qur'anic-linguistic approach can serve as a culturally grounded ethical and pedagogical resource for strengthening anti-bullying education that is inclusive, preventive, and centered on respect for human dignity in madrasahs.

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1. INTRODUCTION

Bullying remains a persistent educational concern that extends beyond aggressive behavior among students to encompass psychological well-being, social relationships, moral development, and the overall quality of the school environment. Its consequences may affect students' sense of safety, social participation, emotional development, and engagement in learning. Recent research has therefore emphasized that bullying prevention should not rely exclusively on disciplinary measures or punitive responses. Instead, effective prevention requires comprehensive educational approaches that strengthen positive peer relationships, social competence, supportive school environments, and respect for individual differences. A systematic review by Badger et al. (2024), for instance, demonstrated that students with special educational needs and disabilities are particularly vulnerable to bullying and highlighted the importance of social skills, peer relationships, and supportive educational environments in prevention efforts (Badger et al., 2024). These findings suggest that anti-bullying education should address not only observable aggressive behavior but also the social and relational conditions in which such behavior emerges.

The complexity of bullying prevention is further evident in the crucial role played by teachers and school communities. Teachers are not merely responsible for responding to incidents after they occur; their attitudes, perceptions, and intervention decisions can substantially shape how bullying is addressed within schools. Dawes et al. (2024), in a systematic and meta-analytic review, demonstrated a relationship between teachers' attitudes toward bullying and their intervention responses. This evidence reinforces the argument that anti-bullying education should move beyond behavioral control toward the development of a school culture characterized by empathy, social responsibility, mutual respect, and protection of students' dignity (Dawes et al., 2024). Similarly, George et al. (2024), in their assessment of school-based anti-bullying interventions, showed that intervention effectiveness varies according to program characteristics, implementation quality, and educational context. Consequently, sustainable bullying prevention requires approaches that are not only evidence-based but also socially and culturally meaningful to the communities in which they are implemented (George et al., 2024).

This need is particularly relevant in Islamic educational settings such as madrasahs, where religious teachings and Qur'anic values constitute an integral part of students' educational experiences. Within such settings, anti-bullying education has the potential to be developed not only through institutional policies and behavioral regulations but also through ethical concepts that are familiar to students and embedded within their religious and linguistic environment. Qur'anic discourse contains various linguistic expressions concerning interpersonal conduct, including ridicule, insult, derogatory labeling, suspicion, social recognition, and respect for human diversity. Such expressions provide a potentially important linguistic and ethical resource for examining how harmful social behavior is represented and how constructive interpersonal relationships can be educationally promoted.

Nevertheless, the existing literature reveals an important conceptual and methodological gap. Contemporary anti-bullying research has predominantly focused on intervention effectiveness, teacher responses, peer relationships, psychological outcomes, school climate, and vulnerable student populations (Badger et al., 2024; Dawes et al., 2024; George et al., 2024). Although these studies have significantly advanced understanding of bullying prevention, considerably less attention has been given to the linguistic and cultural resources through which anti-bullying principles may be contextualized within faith-based educational environments. Conversely, studies in Islamic education frequently approach the Qur'an primarily as a normative source of moral values, emphasizing character formation and religious guidance. This tendency leaves relatively unexplored the intersection between Qur'anic linguistic analysis, humanistic educational values, and contemporary anti-bullying education in madrasahs.

This gap is particularly significant because Qur'anic Arabic offers linguistic constructions related to interpersonal behavior that can be systematically examined without attempting to produce a new theological interpretation of the Qur'an. Expressions associated with ridicule, disparagement, offensive labeling, negative assumptions, and mutual recognition can be approached as linguistic data through lexical, morphological, and semantic analysis. Their meanings can then be established with reference to authoritative Arabic linguistic sources and established Islamic scholarship before being placed in dialogue with contemporary educational

concepts. Accordingly, the present study does not position itself as an exegetical project and does not seek to propose new interpretations of Qur'anic verses. Rather, it adopts a linguistic-educational perspective in which selected Qur'anic expressions concerning social behavior are examined linguistically and subsequently analyzed in relation to humanistic values and anti-bullying education.

A humanistic perspective provides an important conceptual bridge in this process. Humanistic education recognizes students as individuals possessing dignity, emotional needs, developmental potential, and the right to participate in a safe and respectful learning environment. From this perspective, bullying prevention is not limited to reducing incidents of aggression; it also involves cultivating educational relationships that promote empathy, respect, recognition of difference, social responsibility, and human dignity. Such a perspective shifts the orientation of anti-bullying education from merely asking how schools can stop harmful behavior toward a broader educational question: how can schools cultivate ways of relating to others that prevent dehumanizing behavior from emerging in the first place? This question is particularly relevant to madrasahs because the educational development of students is closely connected to moral and religious formation.

Against this background, the novelty of the present study lies in bringing together three fields that have often been examined separately: Qur'anic linguistics, humanistic education, and anti-bullying education. Rather than merely asserting that Islamic teachings prohibit bullying, the study investigates how Qur'anic expressions concerning social behavior linguistically construct concepts associated with interpersonal conduct and how these concepts can be placed in dialogue with humanistic principles relevant to bullying prevention. This approach moves beyond the normative claim that "Islam prohibits bullying" toward a more analytically grounded examination of the linguistic concepts through which respect, empathy, social recognition, acceptance of difference, and human dignity can be understood within an Islamic educational framework. The study thereby proposes a linguistic-educational pathway for connecting Qur'anic language with contemporary educational challenges.

The urgency of this research lies in the need to expand anti-bullying education from predominantly reactive and disciplinary approaches toward preventive, relational, and value-oriented educational practices. Evidence from contemporary anti-bullying scholarship indicates that successful prevention depends on multiple interconnected factors, including teacher involvement, peer relationships, social competence, school context, and implementation quality (Badger et al., 2024; Dawes et al., 2024; George et al., 2024). In madrasahs, culturally and religiously contextualized approaches may provide an additional educational resource by connecting anti-bullying principles with concepts already present in students' religious learning environment. Such contextualization should not replace evidence-based anti-bullying interventions; rather, it can enrich them by providing a culturally meaningful ethical vocabulary through which students can understand interpersonal respect and harmful social behavior.

Accordingly, this study aims to linguistically examine Qur'anic expressions representing social behavior, identify the humanistic values associated with these linguistic constructions on the basis of authoritative linguistic and Islamic sources, and investigate their relevance to anti-bullying education in madrasahs. Theoretically, the study is expected to contribute to interdisciplinary scholarship by establishing a dialogue between Arabic or Qur'anic linguistics, humanistic education, and contemporary anti-bullying research. Methodologically, it offers an approach that distinguishes linguistic analysis from independent Qur'anic exegesis while enabling Qur'anic language to engage with contemporary educational issues. Practically, the findings may provide teachers, madrasah leaders, curriculum developers, and educational policymakers with a conceptual foundation for developing anti-bullying education that promotes empathy, mutual respect, recognition of diversity, social responsibility, and the protection of students' dignity. Ultimately, the study seeks to reposition Qur'anic language not merely as a normative religious reference, but as a linguistic and conceptual resource that can be critically and responsibly engaged with contemporary efforts to create more humane, safe, and respectful educational environments.

2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Recent scholarship increasingly conceptualizes bullying as a multidimensional social phenomenon rather than an isolated form of student misbehavior. Contemporary research emphasizes that bullying emerges through the interaction of individual characteristics, peer relationships, teacher-student interactions, classroom norms,

school climate, and broader social environments. This multidimensional perspective is important because it shifts attention from identifying individual perpetrators and victims toward understanding the relational and contextual conditions that sustain or inhibit bullying. Farrell et al. (2026), through a systematic review of 72 quantitative studies applying an ecological framework, found that individual and social factors within the microsystem were the most frequently investigated determinants of adolescent bullying involvement, whereas meso-, exo-, and chronosystem factors remained substantially underexamined. The authors consequently argue for a more comprehensive understanding of bullying that recognizes the interconnectedness of students, families, peers, schools, communities, and cultural environments. This ecological perspective provides an important theoretical foundation for the present study because anti-bullying education cannot be adequately understood without considering the cultural and value systems within which students develop their social behavior (Farrell et al., 2026).

The heterogeneity of bullying experiences has also been demonstrated in empirical research. Liu et al. (2024), using latent class analysis among 13,166 adolescents in China, identified seven distinct patterns of bullying perpetration and victimization, demonstrating that students involved in bullying constitute a heterogeneous population rather than a uniform group. Their findings further indicated an overlap between traditional bullying and cyberbullying and showed that factors from individual, family, and school domains were associated with different patterns of bullying involvement. This finding reinforces the importance of examining bullying through multiple social and behavioral dimensions rather than reducing it to physical aggression alone. In the context of madrasahs, this perspective is particularly relevant because social behavior may be expressed through verbal ridicule, derogatory labeling, exclusion, interpersonal hostility, and other forms of relational aggression. Consequently, understanding the linguistic representation of social behavior becomes potentially important for identifying how harmful interpersonal conduct can be recognized and transformed through educational processes (Liu et al., 2024).

A growing body of research has specifically emphasized the role of empathy and prosocial behavior in preventing bullying. Levantini et al. (2024) found that empathic self-efficacy was positively associated with students' defending behavior, particularly when students experienced positive relationships with teachers and adequate social preference among peers. Their findings suggest that empathy alone may not automatically translate into protective behavior; rather, its educational effect is strengthened by supportive interpersonal environments (Levantini et al., 2024). Similarly, Zhang and Shi (2025) demonstrated that empathy and classroom norms influence bystander intervention in bullying, highlighting the interaction between individual emotional dispositions and the social expectations operating within classrooms. These findings are particularly significant for a humanistic approach to anti-bullying education because they indicate that prevention involves not merely suppressing aggressive behavior but also cultivating students' capacity to recognize the suffering of others, respond appropriately to harmful situations, and develop a classroom culture in which defending vulnerable peers becomes socially supported (Zhang & Shi, 2025).

The importance of interpersonal relationships is further supported by research examining teachers and school climate. Van Aalst et al. (2024), through a systematic review of 75 studies on primary school teachers, demonstrated that teachers' knowledge, attitudes, perceived norms, and self-efficacy influence their likelihood of identifying and intervening in bullying. Their review indicates that teacher responses are embedded within a broader behavioral and organizational framework rather than being determined solely by individual teacher characteristics (van Aalst et al., 2024). Complementing this evidence, Kovačević-Lepojević et al. (2024) found that teachers' disciplinary practices were associated with school bullying and students' school satisfaction, while school belonging played an important role in these relationships. Together, these studies indicate that the prevention of bullying depends partly on the quality of educational relationships and the extent to which students experience school as a supportive and belonging-oriented environment (Kovačević-Lepojević et al., 2024). This evidence strengthens the argument that anti-bullying education should incorporate relational and humanistic dimensions, including respect, belonging, emotional safety, and constructive teacher-student interactions.

Research on students' responses to bullying also demonstrates the importance of supportive social environments after bullying occurs. Moi et al. (2024) conducted a scoping review of follow-up practices for

students exposed to bullying and found that existing research remains relatively limited and methodologically diverse. Most studies focused on psychosocial outcomes and employed quantitative self-report measures, while the most common follow-up strategy involved psychosocial support aimed at reducing the negative consequences of bullying. The review consequently identified the absence of a unified understanding of what constitutes effective follow-up after bullying exposure. This finding suggests that anti-bullying education needs to move beyond incident prevention toward the development of sustained relational support for affected students. In a humanistic educational framework, such support is closely connected with the recognition of student dignity, emotional needs, social inclusion, and the restoration of healthy interpersonal relationships (Moi et al., 2024).

The cultural and social dimensions of bullying provide another important area of scholarship. Kabiri et al. (2024), examining school bullying among Iranian adolescents through Situational Action Theory, demonstrated the importance of situational and contextual processes in understanding bullying behavior. Their work illustrates that bullying cannot be fully explained through individual characteristics without considering the social circumstances and moral contexts in which behavioral choices occur. Similarly, research on bias-based aggression has highlighted that schools constitute critical settings for addressing forms of bullying associated with social identity, prejudice, and marginalization. A review of research trends in bias-based aggression among youth found that theoretical perspectives such as Social Identity Theory, Theory of Mind, and ecological approaches have been used to understand how social identities and contextual conditions contribute to bullying, while inclusive school environments can provide important protection against bias-based aggression. These findings are relevant to madrasahs because they reinforce the importance of culturally and ethically meaningful frameworks for addressing social behavior rather than relying solely on universal behavioral regulations (Kabiri et al., 2024).

Another important development in the literature concerns the increasing emphasis on comprehensive and multidimensional interventions. Recent systematic reviews suggest that successful anti-bullying programs frequently combine behavioral, emotional, social, and environmental components. A systematic review of interventions promoting prosocial behavior and preventing bullying found that comprehensive programs can reduce bullying while simultaneously improving school climate, emotional well-being, and adolescent mental health. Likewise, a recent review of psychological interventions identified social-emotional skills training, counseling, emotional regulation, and group-based interventions as important approaches for addressing the psychological mechanisms associated with bullying. These findings indicate that effective prevention is increasingly conceptualized as a process of developing students' social-emotional capacities and transforming the environments in which they interact. The implication for Islamic educational settings is that religious and ethical values may function not merely as moral prohibitions but as resources for cultivating the interpersonal competencies required for respectful and prosocial behavior.

The literature also indicates that anti-bullying research is gradually moving from a narrow perpetrator-victim framework toward a broader understanding of students' roles within bullying situations. Ecological research identifies defending and bystanding as important but comparatively underexamined dimensions, while studies on empathy and classroom norms demonstrate that students who witness bullying may either reinforce the behavior, remain passive, or intervene on behalf of victims. This shift is theoretically important because bullying is not sustained solely by perpetrators; it is also influenced by peer norms, social approval, classroom expectations, and students' willingness to respond to harmful behavior. Consequently, humanistic anti-bullying education should seek to develop students as active participants in creating respectful social environments. Values such as empathy, recognition of others, respect, responsibility, and concern for human dignity become important educational resources because they influence how students perceive and respond to the vulnerability of their peers.

Despite these developments, an important gap remains in the existing literature. Contemporary bullying scholarship has generated substantial evidence concerning psychological factors, teacher responses, peer relationships, school climate, ecological influences, and intervention strategies, but relatively little attention has been given to the linguistic resources through which culturally and religiously embedded concepts of social behavior can be articulated. At the same time, research in Islamic education has increasingly examined Qur'anic values, character education, and religious approaches to bullying prevention, but these studies tend to treat the

Qur'an primarily as a normative or pedagogical source rather than as a linguistic corpus whose lexical and semantic structures can be systematically examined. This creates a conceptual space between Qur'anic language and educational practice that remains insufficiently explored. The present study addresses this gap by positioning Qur'anic expressions concerning social behavior as linguistic data and examining how their meanings can be connected with humanistic principles relevant to anti-bullying education.

The significance of this approach lies in its ability to connect three scholarly domains that have generally developed along separate trajectories: Qur'anic and Arabic linguistics, humanistic education, and contemporary bullying research. Existing literature has established that bullying is influenced by interpersonal relationships, empathy, school climate, social norms, and broader ecological conditions. However, the literature has not sufficiently examined how a religiously grounded linguistic framework may contribute to articulating these humanistic dimensions within a madrasah context. Rather than interpreting Qur'anic verses anew, the present study focuses on selected linguistic expressions related to social behavior and examines their lexical, semantic, and contextual meanings using established Arabic linguistic resources and authoritative Islamic scholarship. These linguistic findings are then placed in dialogue with contemporary concepts of anti-bullying education, particularly empathy, respect, social recognition, acceptance of difference, and human dignity. The literature therefore supports the need for a study that does not merely ask whether Islam prohibits bullying, but investigates how the language of the Qur'an represents interpersonal conduct and how such linguistic resources may contribute to the development of more humane educational practices in madrasahs.

3. METHODOLOGY

This study employed a qualitative approach with an interdisciplinary research design integrating Qur'anic Arabic linguistics, humanistic education, and anti-bullying education. A qualitative approach was considered appropriate because the study sought to examine meanings, social representations, and humanistic values embedded in specific Qur'anic linguistic expressions and to explore their relevance to anti-bullying education in madrasahs. The analysis was conducted across three interconnected domains: Qur'anic language as the textual source, social behavior as the semantic and contextual dimension, and anti-bullying education as the pedagogical domain. Accordingly, the study was not designed to examine causal relationships between variables but to develop a conceptual understanding of how selected Qur'anic expressions represent forms of social behavior and values related to human dignity that may be contextualized within contemporary anti-bullying education.

The primary textual corpus was purposively limited to Qur'an Surah Al-Hujurat, verses 11–13. This corpus was selected because these verses contain a relatively concentrated set of linguistic expressions concerning interpersonal relations, respect for human dignity, prohibition of degrading others, and the construction of constructive social relationships. The analysis focused on expressions such as يَسْخَرْ (*yaskhar*), تَلْمِزُوا (*talmizū*), تَنَابَزُوا بِالْأَلْقَابِ (*tanābazū bil-alqāb*), اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ (*ijtanibū kathīran mina al-ẓann*), تَجَسَّسُوا (*tajassasū*), يَغْتَبْ (*yaghtab*), لِتَعَارَفُوا (*li-taʿārafū*), and أَكْرَمَكُمْ (*akramakum*). These expressions were not treated as direct equivalents of the contemporary concept of bullying. Rather, they were examined as linguistic units representing particular forms of social behavior and interpersonal relations, which were subsequently compared critically with contemporary conceptualizations of bullying and its prevention.

The data consisted of primary and secondary sources. The primary data comprised the Qur'anic text, particularly Surah Al-Hujurat verses 11–13 and the linguistic units selected from these verses. Secondary sources included authoritative Arabic dictionaries and lexicons, established Qur'anic commentaries, peer-reviewed scholarly articles, and academic literature addressing Qur'anic linguistics, Arabic semantics, humanistic education, bullying, anti-bullying education, student social relations, and school culture. Linguistic sources were used to establish the lexical roots, morphological forms, grammatical functions, and semantic ranges of the selected expressions, while Qur'anic commentaries were consulted primarily to clarify contextual meanings within the verses. Contemporary educational literature was used to construct the analytical bridge between the social behaviors represented in the Qur'anic corpus and current scholarship on bullying and anti-bullying education. The use of multiple source categories was intended to strengthen interpretive rigor and reduce dependence on a single textual or theoretical perspective.

Data collection was conducted through documentary research and textual analysis. The process began with the identification of Qur'anic verses and linguistic units in Surah Al-Hujurat verses 11–13 that were relevant to interpersonal behavior, human dignity, social interaction, and the prevention of behaviors that may demean or harm others. Each selected linguistic unit was documented in terms of its Arabic form, transliteration, lexical root, morphological form, grammatical function, lexical meaning, contextual meaning, and semantic relationship with other expressions in the same textual passage. The linguistic data were subsequently compared across relevant Arabic dictionaries and lexicons and contextualized through established Qur'anic commentaries. This procedure was intended to ensure that the analysis did not rely exclusively on translated meanings but took into account the linguistic characteristics of the source text and the context in which each expression occurs.

The linguistic analysis combined morphological, lexical-semantic, and contextual analysis. Morphological analysis was employed to identify the lexical roots, word patterns, grammatical forms, and morphological features that contribute to meaning. Lexical-semantic analysis was then used to examine the core meanings and semantic extensions of the selected expressions based on authoritative Arabic lexical sources. Contextual analysis subsequently examined the relationship between each linguistic expression and the surrounding syntactic, textual, and discursive context of Surah Al-Hujurat verses 11–13. The expressions were therefore not interpreted as isolated lexical items, since their meanings may be influenced by grammatical structure, co-textual relations, and the broader discourse in which they occur. The findings from these analytical stages were synthesized to identify patterns of social behavior represented through the Qur'anic language.

A methodological distinction was maintained between the linguistic meaning of the Qur'anic text and its pedagogical interpretation. Linguistic meanings were established through Arabic lexical and contextual analysis, whereas pedagogical interpretations were developed through engagement with humanistic education theory and contemporary anti-bullying scholarship. This distinction was particularly important for avoiding conceptual stretching, namely the uncritical imposition of contemporary categories of bullying onto a seventh-century Arabic text. For example, the expression *tanābazū bil-alqāb* was first examined in terms of its linguistic and contextual meaning as a practice of assigning or using derogatory nicknames. Only after establishing its textual meaning was it compared with contemporary concepts such as name-calling and verbal bullying. Thus, the relationship established between Qur'anic expressions and contemporary bullying categories was treated as a conceptual and pedagogical correspondence rather than as a claim that the modern terminology of bullying is directly present in the Qur'anic text.

The identification of humanistic values was conducted after the linguistic and contextual analyses had been completed. Humanistic values were not predetermined or automatically attributed to every linguistic expression in the corpus; rather, they were constructed analytically from recurring patterns of social meaning identified in the textual data. Particular attention was given to values concerning human dignity, respect for others, recognition of differences, acceptance, empathy, positive interpersonal relationships, protection of self-worth, and the creation of safe and meaningful educational environments. Within Surah Al-Hujurat verses 11–13, for example, prohibitions against ridicule and derogatory speech were examined in relation to the protection of human dignity and self-worth, the prohibition of derogatory nicknames was considered in relation to respect for individual identity, while the concept of *taʿārūf* was examined in relation to recognition of diversity and the development of constructive social relationships. These values were subsequently situated within a humanistic educational perspective that regards learners as individuals possessing dignity, social and emotional needs, and the right to participate in a safe and respectful learning environment.

The subsequent analytical stage examined the relevance of the identified linguistic patterns and humanistic values to anti-bullying education in madrasahs. This analysis involved comparing the forms of social behavior represented in the Qur'anic corpus with characteristics of bullying discussed in contemporary educational literature, including verbal humiliation, derogatory labeling, social aggression, marginalization, prejudice, and behaviors that undermine students' sense of safety and self-worth. The purpose of this comparison was not to equate all social behaviors addressed in the Qur'an with bullying but to identify conceptual points of relevance that could inform preventive educational practices. The analysis was therefore extended to pedagogical implications, particularly the development of respectful classroom interaction, empathy, recognition of

differences, positive teacher–student relationships, safe school cultures, and character education grounded in respect for human dignity.

The data were analyzed using qualitative thematic analysis combined with linguistic-semantic analysis. The textual data and relevant literature were repeatedly examined to develop familiarity with the corpus and its conceptual context. Relevant linguistic units were subsequently coded according to their semantic and social functions, after which codes displaying conceptual or semantic similarities were grouped into broader categories. These categories included forms of ridicule and degradation, derogatory speech, negative labeling, suspicion and intrusive social behavior, respect for human dignity, recognition of diversity, and constructive interpersonal relations. The categories were then developed into broader themes that explained the relationship between Qur'anic language, social behavior, humanistic values, and anti-bullying education. The analytical process was iterative, allowing codes and themes to be reconsidered when additional semantic or conceptual relationships emerged during the analysis.

The credibility of the analysis was strengthened through source and perspective triangulation. Source triangulation involved comparing the Qur'anic text with multiple Arabic lexical sources, relevant Qur'anic commentaries, and contemporary scholarly literature. Perspective triangulation was achieved by bringing together insights from Qur'anic linguistics, Arabic semantics, Islamic studies, humanistic education, and anti-bullying research. Claims concerning lexical and linguistic meanings were grounded in Arabic linguistic sources, whereas claims concerning bullying and pedagogical implications were supported by relevant educational scholarship. Throughout the analytical process, a clear distinction was maintained between textual evidence, linguistic findings, value interpretation, and pedagogical implications in order to enhance transparency, analytical consistency, and interpretive accountability.

Overall, the research procedure followed an analytical trajectory from Qur'anic linguistic expressions to social meanings, from social meanings to humanistic values, and from humanistic values to pedagogical relevance for anti-bullying education. This framework enables the study to contribute simultaneously to Qur'anic linguistic scholarship and educational research by examining how language associated with social behavior in the Qur'an can inform contemporary approaches to preventing bullying and fostering respectful interpersonal relations in madrasahs. The study therefore positions itself as a linguistic-pedagogical inquiry rather than a new exegetical interpretation of Surah Al-Hujurat verses 11–13.

4. RESULT AND DISCUSSION

4.1. Linguistic Patterns of Social Behavior in Qur'anic Discourse

The analysis of Qur'an Surah Al-Hujurat, verses 11–13, reveals that Qur'anic discourse on social relations is constructed through two contrasting linguistic orientations: language that restricts behaviors that undermine human dignity and language that promotes social relations based on recognition, respect, and appreciation of human diversity. Verses 11–12 contain several linguistic expressions that explicitly or contextually represent behaviors capable of damaging personal dignity, reputation, and interpersonal relationships, whereas verse 13 introduces positive constructions that redirect social relations toward mutual recognition and moral equality. The findings therefore indicate that the social discourse within the selected corpus is not constructed merely through a series of prohibitions but through a broader movement from harmful forms of interpersonal behavior toward constructive patterns of social interaction.

The linguistic analysis identified eight principal lexical or phrasal units that are particularly relevant to the representation of social behavior within the selected corpus. These units were examined according to their lexical roots, semantic meanings, contextual functions, and social orientation. The results are summarized in Table 1.

Table 1. Linguistic Patterns of Social Behavior in Qur'an Surah Al-Hujurat, Verses 11–13

Verse	Qur'anic Expression	Root	Lexical Meaning	Represented Social Behavior	Orientation
11	يَسْخَرْ (*yaskhar*)	س خ ر	to ridicule, mock, or deride	Ridiculing or making others objects of mockery	Negative
11	تَلْمِزُوا (*talmizū*)	ل م ز	to reproach, criticize, or disparage	Derogatory speech or verbal degradation	Negative
11	تَنَابَزُوا بِالْأَلْقَابِ (*tanābazū bil-alqāb*)	ن ب ز	to call one another by names or labels	Derogatory labeling or name-calling	Negative
12	الظَّنِّ (*al-ẓann*)	ظ ن ن	suspicion, assumption, or conjecture	Negative judgment or unfounded suspicion	Negative
12	تَجَسَّسُوا (*tajassasū*)	ج س س	to investigate or search for concealed matters	Intrusive behavior toward others' private affairs	Negative
12	يَغْتَبْ (*yaghtab*)	غ ي ب	to speak about another person in their absence	Reputational or relational harm through backbiting	Negative
13	لِتَعَارَفُوا (*li-taʿārafū*)	ع ر ف	to know or recognize one another	Mutual recognition and constructive social connection	Positive
13	أَكْرَمَكُمْ (*akramakum*)	ك ر م	the most honored or noble	Recognition of human dignity based on moral quality	Positive

Source: Analysis results, 2026

As shown in Table 1, the identified linguistic expressions can be grouped into two broader domains: harmful social behavior and constructive social relations. The first domain comprises *yaskhar*, *talmizū*, *tanābazū bil-alqāb*, *al-ẓann*, *tajassasū*, and *yaghtab*, while the second is represented primarily by *li-taʿārafū* and *akramakum*. This categorization emerged from coding the lexical meanings and social contexts of the selected expressions rather than from treating Qur'anic terminology as directly equivalent to contemporary bullying terminology. The negative orientation is further reinforced by the grammatical structures in verses 11–12, where several of the expressions occur within prohibitive constructions, including *lā yaskhar*, *lā talmizū*, *lā tanābazū*, *lā tajassasū*, and *lā yaghtab*. Thus, the negative social orientation of these expressions is generated not only by their lexical meanings but also by the syntactic structures in which they occur.

In verse 11, the linguistic pattern is particularly concentrated on direct and symbolic forms of interpersonal degradation. The expression يَسْخَرْ (*yaskhar*) occurs within a prohibitive construction and represents the act of ridiculing or mocking another person or group. The verse subsequently extends this prohibition through relational constructions involving one group in relation to another and women in relation to women. This structure indicates that degrading behavior is conceptualized as a relational phenomenon rather than merely an individual act. An important linguistic feature is the statement that the party being mocked may actually be better than the party engaging in the mockery. Consequently, the linguistic construction simultaneously prohibits ridicule and challenges the assumption of superiority that may underlie such behavior.

A second pattern in verse 11 is represented by تَلْمِزُوا (*talmizū*) in the construction وَلَا تَلْمِزُوا أَنْفُسَكُمْ. Unlike *yaskhar*, which explicitly represents mockery, *talmizū* extends the semantic field toward reproach, disparagement, or pointing out another person's faults in a demeaning manner. The construction becomes particularly significant through the use of أَنْفُسَكُمْ (*anfusakum*), literally "yourselves," as the grammatical object. Rather than referring to others through a conventional second-person formulation, the verse linguistically frames the act of disparaging another person as an act directed toward "yourselves." The finding suggests that the discourse constructs a relational connection between individual dignity and collective social dignity. Harm directed toward another person is therefore linguistically represented as having implications for the social self of the community. A more specific form of social degradation is represented by وَلَا تَنَابَزُوا بِالْأَلْقَابِ (*wa-lā tanābazū bil-alqāb*). The verbal form *tanābazū* expresses reciprocal interaction, while *al-alqāb* refers to names, titles, or labels. Within the context of the verse, the construction indicates that naming or labeling becomes ethically significant when it functions as a means of degradation. The reciprocal morphological form is particularly relevant because it

frames derogatory naming as an interpersonal practice that may occur between members of a social group rather than as a purely individual linguistic act. The finding has a conceptual correspondence with contemporary discussions of *name-calling* and verbal aggression in bullying research. Nevertheless, the two concepts are not treated as terminologically identical in this study; the Qur'anic expression is first understood within its own linguistic and textual context before its relevance to contemporary anti-bullying discourse is considered.

Verse 12 expands the linguistic representation of harmful social behavior beyond direct verbal degradation toward less visible forms of relational harm. This pattern is represented by الظَّنِّ (*al-ẓann*), تَجَسَّسُوا (*tajassasū*), and يَغْتَبْ (*yaghtab*). The verse begins with the imperative اجْتَنِبُوا (*ijtanibū*), instructing believers to avoid excessive suspicion, and subsequently employs prohibitive constructions concerning *tajassus* and *ghībah*. This grammatical sequence is significant because it extends the regulation of social behavior from internal judgment to interpersonal action and verbal expression. Thus, the text does not address only observable acts of hostility but also processes that may contribute to the deterioration of social relationships.

Semantically, الظَّنِّ (*al-ẓann*) represents suspicion or assumption, تَجَسَّسُوا (*tajassasū*) represents the act of seeking concealed information about others, and يَغْتَبْ (*yaghtab*) represents speaking about another person in their absence in a manner that exposes or damages their reputation. These three expressions reveal an expansion of the social-behavioral spectrum from cognitive orientation to interpersonal conduct and verbal expression. The sequence is analytically significant because it demonstrates that harmful social relations are not represented exclusively as overt aggression. Rather, the discourse identifies processes that may begin with negative assumptions, develop into intrusive attention toward another person's private affairs, and culminate in speech that can damage social reputation.

The analysis therefore identifies a continuum of harmful social behavior across verses 11–12. At one end of the continuum are direct forms of degradation, including ridicule, disparagement, and derogatory labeling. At another level are less direct forms of relational harm, including suspicion, intrusive investigation, and backbiting. The linguistic pattern consequently represents social harm across cognitive, verbal, interpersonal, and reputational dimensions. This finding is important because it indicates that the Qur'anic discourse does not limit social ethics to the regulation of overt conflict. Instead, it addresses a range of behaviors and orientations that may progressively undermine the quality of interpersonal relationships.

A marked shift in linguistic orientation occurs in verse 13 through the expression لِتَعَارَفُوا (*li-taʿārafū*). The expression derives from the root ع ر ف and conveys the notion of knowing or recognizing one another. Its morphological form indicates reciprocal interaction, making *taʿāruf* more than a unilateral act of knowing another person; it represents a mutually constructed social relationship. Importantly, the expression occurs after the description of human diversity as شُعُوبًا وَقَبَائِلَ (*shuʿūban wa-qabāʾila*). The textual relationship between these constructions indicates that diversity is not represented as a basis for social exclusion or superiority but as a condition through which mutual recognition can occur.

This positive orientation is reinforced through the expression إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (*inna akramakum ʿinda Allāhi atqākum*). The expression *akramakum* conveys the notion of being more honored or noble, while *atqākum* provides a moral criterion for such honor. The linguistic construction consequently shifts the basis of social evaluation away from group identity and toward moral quality. In relation to the preceding verses, this represents a significant discursive transition: verses 11–12 restrict behaviors that degrade or undermine others, whereas verse 13 provides a positive orientation for social relations by emphasizing mutual recognition, diversity, and moral dignity.

Taken together, the analysis identifies three principal linguistic patterns in the representation of social behavior within Surah Al-Hujurat verses 11–13. The first is direct degrading behavior, represented by *yaskhar*, *talmizū*, and *tanābazū bil-alqāb*. The second is indirect relational harm, represented by *al-ẓann*, *tajassasū*, and *yaghtab*. The third is constructive social relationship, represented by *li-taʿārafū* and *akramakum*. These patterns demonstrate that the linguistic discourse moves from restricting behaviors that diminish human dignity toward constructing positive forms of interpersonal relations. The findings therefore suggest that the corpus contains not only

negative behavioral prohibitions but also a positive relational framework through which social interaction is reoriented toward recognition and respect.

The principal finding of this stage is therefore not simply that Surah Al-Hujurat verses 11–13 prohibit ridicule, disparagement, derogatory labeling, suspicion, intrusive investigation, and backbiting. More significantly, the analysis reveals a linguistically structured spectrum of social behavior, extending from direct interpersonal degradation and indirect relational harm to constructive social recognition. The discourse employs both preventive and constructive strategies: preventive strategies are expressed through prohibitive constructions addressing behaviors that threaten dignity and social relationships, while constructive strategies are expressed through *taʿāruf* and *akramakum*, which orient social relations toward recognition of diversity and human dignity. This linguistic pattern provides the analytical basis for the subsequent identification of humanistic values and their relevance to anti-bullying education in madrasahs.

4.2. Social Behavior Categories and Humanistic Values

The linguistic analysis of QS. Al-Hujurat verses 11–13 reveals several interconnected categories of social behavior that can be interpreted in relation to humanistic values. Rather than imposing humanistic values as predetermined analytical categories, this study derives them from the recurring social meanings embedded in the Qur'anic expressions and subsequently contextualizes them within the framework of humanistic education. The analysis identifies four major categories of social behavior: humiliation and degradation of others; negative labeling and attacks on personal identity; suspicion, intrusive behavior, and relational harm; and the recognition of diversity and the construction of positive social relationships. These categories demonstrate that the Qur'anic discourse is concerned not only with preventing harmful interpersonal behavior but also with constructing social relations based on recognition, dignity, empathy, and mutual respect.

The first category concerns humiliation and degradation, primarily represented by the expressions *yaskhar* and *talmizū*. These expressions refer to forms of social interaction in which another person is made the object of ridicule, disparagement, or verbal degradation. Linguistically, the prohibition against such behavior places emphasis on the social consequences of language that diminishes another person's worth. The humanistic value emerging from this pattern is therefore the recognition of human dignity, respect, and self-worth. In an educational context, this value is particularly relevant because students' psychological and social development can be affected by interpersonal interactions that communicate inferiority, rejection, or humiliation.

The second category involves negative labeling and attacks on personal identity, represented by the expression *tanābazū bil-alqāb*. The reciprocal form of the expression indicates an interpersonal practice involving the exchange or use of labels that may demean another person. The linguistic pattern is significant because it shifts the analytical focus from a single insulting utterance to a relational practice in which identity can become a target of social degradation. The corresponding humanistic values include respect for personal identity, acceptance of individual differences, and recognition of individual self-worth. In educational settings, these values provide an important conceptual basis for preventing name-calling and other forms of identity-based verbal aggression, although the Qur'anic expression should not be treated as terminologically identical to the contemporary concept of bullying.

The third category encompasses suspicion, intrusive behavior, and relational harm, represented by *al-ẓann*, *tajassus*, and *yaghtab*. Unlike direct ridicule or verbal labeling, these expressions represent forms of social harm that may occur indirectly and may not always be immediately visible within interpersonal interactions. *Al-ẓann* concerns negative assumptions or suspicion, *tajassus* involves intrusive attempts to uncover concealed matters, while *yaghtab* refers to speaking about another person in their absence in a manner that damages their reputation or social standing. Taken together, these linguistic patterns indicate that harmful social behavior can develop not only through explicit verbal aggression but also through cognitive judgment, violations of privacy, and reputational harm. The humanistic values associated with this category include empathy, trust, respect for privacy, and social care. These values are important for creating educational environments in which students feel psychologically secure and protected from relational forms of harm.

The fourth category concerns the recognition of diversity and the construction of positive social relationships, represented particularly by *li-taʿārafū* and *akramakum* in verse 13. The expression *li-taʿārafū* indicates a social orientation toward mutual recognition and knowing one another, while *akramakum* introduces a conception of human worth that is not grounded in social, ethnic, or group identity. Instead, the linguistic structure directs attention toward moral quality as the basis for human distinction. From a humanistic perspective, these expressions correspond to values of acceptance, recognition of diversity, positive interpersonal relationships, equality of human dignity, and moral respect. Consequently, the Qur'anic discourse does not merely prohibit harmful social behavior; it simultaneously provides a constructive orientation for how social relationships should be formed.

These findings demonstrate an important transition from negative social labeling to positive social recognition. The discourse of verses 11–12 primarily establishes boundaries against behaviors that undermine another person's dignity, whereas verse 13 provides a constructive social orientation through recognition of diversity and human worth. Thus, the humanistic dimension identified in the linguistic analysis is not limited to protecting individuals from harm but also encompasses the active construction of healthy and respectful social relationships. The underlying integrative value across these categories is human dignity, which connects protection from humiliation, respect for identity, preservation of relational trust, and affirmation of diversity.

Table 2. Social Behavior Categories and Humanistic Values in QS. Al-Hujurat Verses 11–13

Social Behavior Category	Key Linguistic Expressions	Behavioral Characteristics	Identified Humanistic Values	Social Orientation
Humiliation and degradation	*yaskhar*, *talmizū*	Ridiculing, disparaging, or degrading others	Human dignity, respect, self-worth	Protective
Negative labeling and attacks on identity	*tanābazū bil-alqāb*	Assigning or using derogatory names or labels	Respect for identity, individual acceptance	Protective
Suspicion and relational harm	*al-ẓann*, *tajassus*, *yaghtab*	Negative judgment, searching for concealed weaknesses, and damaging reputation	Empathy, trust, privacy, social care	Preventive
Recognition and positive social relationships	*li-taʿārafū*	Mutual recognition and relationship-building through diversity	Acceptance, recognition of diversity, positive relationships	Constructive
Recognition of human dignity	*akramakum*	Evaluating human worth through moral quality rather than group identity	Equal dignity, respect, moral justice	Constructive

Source: Analysis results, 2026

Overall, the findings indicate that the humanistic values emerging from QS. Al-Hujurat verses 11–13 form a progressive structure consisting of the protection of human dignity, recognition of personal identity, preservation of relational trust, and affirmation of diversity and human dignity. This structure provides the conceptual basis for the subsequent analysis of how Qur'anic representations of socially harmful behavior correspond to contemporary dimensions of bullying. The next analytical stage therefore examines the points of correspondence between these Qur'anic linguistic patterns and established dimensions of bullying while maintaining a clear distinction between the Qur'anic representation of harmful social behavior and the contemporary educational construct of bullying.

4.3. Qur'anic Social Ethics and Contemporary Bullying Dimensions

The findings reveal strong points of correspondence between the social behaviors represented in QS. Al-Hujurat verses 11–13 and several dimensions identified in contemporary bullying research. These correspondences are particularly evident in behaviors involving ridicule, disparagement, derogatory labeling, prejudice, and actions that may damage an individual's reputation and social relationships. However, the analysis does not categorize all of these behaviors as *bullying* in the contemporary terminological sense. Contemporary

educational research generally defines bullying through specific characteristics, including aggressive or harmful behavior, an imbalance of power, and, in many definitions, repetition over time. Accordingly, the Qur'anic expressions examined in this study are not treated as terminological equivalents of bullying but as representations of social ethics that demonstrate conceptual relevance to particular dimensions of bullying.

At the level of direct interpersonal behavior, the expressions *yaskhar* and *talmizū* represent forms of verbal interaction that diminish others through ridicule, disparagement, or humiliation. These linguistic forms show the clearest correspondence with the dimension of verbal aggression in contemporary bullying research. The distinction, however, lies in the analytical context. In QS. Al-Hujurat verse 11, the prohibition addresses the act of degrading another person without requiring the behavior to be repeated or to occur within a power imbalance, as commonly specified in contemporary definitions of bullying. The finding therefore indicates that the Qur'anic ethical framework establishes a broader boundary against dignity-degrading verbal behavior, whereas the contemporary construct of bullying applies more specific criteria for identifying a particular pattern of behavior as bullying.

A further correspondence is found in the expression *tanābazū bil-alqāb*, which refers to the practice of assigning or using derogatory names or labels. Conceptually, this expression is closely related to name-calling, derogatory labeling, and identity-based verbal aggression, which are frequently discussed in bullying research. Negative labeling can function as a social mechanism through which individuals are positioned within a degrading identity and potentially experience reduced social acceptance. From an educational perspective, the issue therefore extends beyond the words themselves to the ways in which language shapes perceptions of identity and social position within a group. The linguistic finding concerning *tanābazū bil-alqāb* consequently broadens the analysis of bullying from verbal acts alone to the role of language in constructing interpersonal relationships and recognizing individual identity.

Meanwhile, *al-ẓann*, *tajassus*, and *yaghtab* represent less direct forms of social harm. These expressions cannot automatically be categorized as bullying, but they demonstrate forms of relational and social harm that intersect conceptually with dimensions of relational aggression. *Al-ẓann* refers to negative assumptions or suspicion toward others, *tajassus* concerns intrusive attempts to uncover concealed matters, while *yaghtab* refers to speaking about another person in their absence in ways that may damage reputation. Collectively, these linguistic patterns indicate that socially harmful behavior may emerge not only through overt aggression but also through negative judgment, intrusion into privacy, and reputational harm. Within educational environments, such patterns may contribute to exclusion, mistrust, the circulation of negative information, and the deterioration of peer relationships. The finding therefore suggests that Qur'anic social ethics encompasses a broader preventive concern than only visibly aggressive behavior.

Another significant dimension concerns social exclusion and discrimination, which can be examined through the relationship between the prohibition against degrading others in verse 11 and the construction of diversity in verse 13. Although QS. Al-Hujurat does not employ the modern educational terminology of *bullying* or *social exclusion*, its discourse demonstrates concern with social mechanisms that may produce hierarchy and differential treatment among individuals or groups. The prohibition of ridicule and degradation is followed by the affirmation that human beings were created in diverse communities so that they may mutually recognize one another (*li-taʿārafū*). Diversity is therefore not constructed as a basis for social superiority but as a foundation for constructive interpersonal relations. In madrasah contexts, this orientation is relevant to efforts to prevent exclusion, stereotyping, discrimination, and the formation of peer groups that position particular students as less accepted or less worthy.

Verse 13 also introduces a constructive dimension that is not always sufficiently emphasized in prevention-oriented approaches to bullying, which frequently focus on reducing negative behaviors. The expression *li-taʿārafū* directs social relations toward mutual recognition and knowing one another, while *akramakum* shifts the basis of human evaluation away from group identity toward moral quality. This finding indicates that preventing harmful behavior requires more than prohibiting ridicule, humiliation, or derogatory labeling. It also requires the development of a social environment in which students can recognize differences, respect the identities of others, and treat every individual as possessing equal human dignity. Qur'anic social ethics therefore provides

two complementary orientations: a restrictive-preventive orientation toward behaviors that degrade others and a constructive-relational orientation toward the development of healthy and respectful social relationships.

Table 3. Correspondence between Qur'anic Social Ethics and Contemporary Bullying Dimensions

Qur'anic Social Behavior	Linguistic Expression	Contemporary Bullying Dimension	Point of Correspondence	Analytical Limitation
Ridiculing and degrading others	*yaskhar*	Verbal aggression, ridicule	Both involve language used to diminish another individual	Does not automatically satisfy the criteria of repetition or power imbalance
Disparaging or humiliating others	*talmizū*	Verbal aggression, humiliation	Represents verbal behavior that may undermine self-worth	The Qur'anic ethical category is broader than the bullying construct
Using derogatory names	*tanābazū bil-alqāb*	Name-calling, derogatory labeling	Represents negative labeling directed toward individuals	Not every instance of labeling constitutes bullying
Suspicion or negative assumptions	*al-ẓann*	Relational aggression, social bias	May generate negative perceptions and influence social relationships	Suspicion alone does not constitute bullying
Searching for concealed matters	*tajassus*	Intrusive social behavior, relational harm	May contribute to vulnerability, conflict, or social insecurity	Not equivalent to bullying aggression
Speaking negatively about others in their absence	*yaghtab*	Relational aggression, reputational harm	May damage reputation and social acceptance	Does not necessarily involve intentionality, repetition, or power imbalance
Mutual recognition across diversity	*li-taʿārafū*	Inclusive peer relations, anti-exclusion	Encourages acceptance, interaction, and positive relationships	Represents a constructive orientation rather than bullying behavior
Recognition of human dignity	*akramakum*	Dignity-based and inclusive education	Affirms equal dignity and rejects identity-based superiority	Functions as an ethical foundation for prevention rather than a bullying indicator

Source: Analysis results, 2026

Overall, the findings demonstrate that the relationship between Qur'anic social ethics and contemporary bullying is correspondential rather than equivalential. The expressions *yaskhar*, *talmizū*, and *tanābazū bil-alqāb* demonstrate the closest conceptual relationship to verbal aggression and name-calling, whereas *al-ẓann*, *tajassus*, and *yaghtab* extend the analysis toward prejudice, intrusive behavior, and relational harm. Conversely, *li-taʿārafū* and *akramakum* provide a positive orientation toward recognition of diversity and equal human dignity. The ethical structure identified in QS. Al-Hujurat verses 11–13 can therefore be understood as a continuum that moves from restricting dignity-degrading behavior, preventing relational harm, and constructing inclusive and dignified social relationships.

These findings have important implications for anti-bullying education in madrasahs. An approach grounded in Qur'anic linguistic analysis does not merely emphasize prohibitions against harmful behavior but also addresses the social conditions that may reduce the emergence of such behavior. In this sense, Qur'anic social ethics offers a framework connecting the protection of human dignity, respect for personal identity, the strengthening of social trust, acceptance of diversity, and the development of positive relationships as interrelated components of bullying prevention. This framework provides the analytical foundation for

formulating more humanistic principles of anti-bullying education in madrasahs, which are developed in the following section.

4.4. Humanistic Values as a Framework for Anti-Bullying Education in Madrasahs

Based on the linguistic analysis and categorization of social behavior in QS. Al-Hujurat verses 11–13, this study identifies a set of humanistic values that are directly relevant to the development of anti-bullying education in madrasahs. These values are not understood as concepts externally imposed upon the Qur'anic text but are derived from the recurring patterns of social behavior and relational orientations identified through linguistic analysis and subsequently interpreted within the framework of humanistic education. The findings identify several interconnected values, including the protection of human dignity, respect for personal identity, empathy and social care, acceptance of diversity, the development of positive social relationships, and recognition of equal human dignity. Together, these values constitute a framework that moves beyond preventing degrading behavior toward creating a social environment in which every student can experience recognition, respect, acceptance, and social security within the madrasah.

The first value underlying this framework is the protection of human dignity. The prohibition against ridicule, disparagement, and humiliation represented by *yaskhar* and *talmizū* demonstrates that language has consequences for an individual's social position and sense of worth. Within anti-bullying education, protecting dignity requires the development of interactional norms that do not tolerate behavior intended to embarrass, humiliate, or diminish students, including forms of ridicule that may be normalized as jokes or ordinary peer interactions. This finding shifts the orientation of bullying prevention from behavioral control alone toward the protection of students' social and psychological experiences. Human dignity can therefore function as an ethical benchmark for evaluating whether particular forms of interpersonal interaction are appropriate within the madrasah environment.

The second value concerns respect for personal identity and individual self-worth. The analysis of *tanābazū bil-alqāb* indicates that derogatory naming and labeling may function as social mechanisms through which an individual's identity becomes the target of degradation. Within madrasah environments, students' identities may intersect with personal characteristics, social backgrounds, academic abilities, physical appearance, and other forms of individual difference. Anti-bullying education therefore needs not only to discourage offensive language but also to develop students' awareness that every individual possesses an identity that deserves respect. This principle positions language as an important component of an inclusive educational culture because the ways in which students are named, addressed, and positioned in social interactions can influence their sense of acceptance and self-worth.

The third value is empathy and social care. The analysis of *al-ẓann*, *tajassus*, and *yaghtab* indicates that relational harm may originate from negative judgments, attempts to uncover another person's weaknesses or private matters, and the circulation of information that may damage another person's reputation. These patterns highlight the importance of considering other people's feelings, privacy, and social position before engaging in particular behaviors or communicating information. In anti-bullying education, empathy can function as a preventive mechanism by enabling students to understand the social consequences of their behavior toward peers. Social care also discourages students from turning another person's vulnerability into entertainment or a means of gaining acceptance within a peer group. Empathy, therefore, should not be directed only toward those who experience harm but should be cultivated as a social competence among all members of the madrasah community.

The fourth value is acceptance of diversity. QS. Al-Hujurat verse 13 presents human diversity as part of the social order that should lead toward *li-taʿārafū*, or mutual recognition and knowing one another. This finding has particular relevance for anti-bullying education because ridicule, exclusion, and discrimination may emerge from perceptions of difference within peer groups. By positioning diversity as a basis for mutual recognition, madrasah education can cultivate the understanding that differences should not be used to construct social hierarchies but can instead become opportunities for broader and more meaningful interpersonal interaction. This value provides a foundation for developing a school culture that rejects stereotyping, exclusion, and discrimination based on students' particular characteristics.

The fifth value concerns the development of positive social relationships. The expression *li-taʿārafū* not only denotes the process of knowing others but also provides an orientation toward the construction of social relationships. In the context of bullying prevention, positive peer relationships are important because healthy social environments can reduce the social space in which aggression, humiliation, and exclusion are normalized. Anti-bullying education should therefore move beyond approaches focused exclusively on perpetrators and victims by also addressing the quality of peer relationships as a whole. Interactions characterized by mutual recognition, open communication, respect, and cooperation can contribute to a more supportive social environment and reduce the normalization of degrading behavior.

The sixth value is equal human dignity, represented by the expression *akramakum*. This expression provides an orientation in which human worth is not determined by group identity, such as social background, ethnicity, or other collective categories, but is associated with moral quality. Within madrasah education, this principle can provide a normative basis for rejecting group superiority and discriminatory treatment. Equality of dignity does not require the elimination of individual differences; rather, it ensures that differences are not used to determine who deserves greater respect and who may be treated as inferior. Within an anti-bullying framework, this principle can strengthen an educational culture in which every student is recognized as a person possessing equal social worth and deserving respectful treatment.

Taken together, these findings indicate that the humanistic values derived from QS. Al-Hujurat verses 11–13 can be positioned as a framework of prevention and positive social development. This framework is not limited to stopping harmful behavior but also addresses the social conditions necessary for healthy interpersonal relationships. The prohibitions against ridicule, disparagement, derogatory labeling, prejudice, intrusive behavior, and reputational harm function as protective and preventive dimensions, whereas *li-taʿārafū* and *akramakum* provide constructive orientations for developing acceptance, diversity, and equal human dignity. Anti-bullying education grounded in humanistic values therefore asks not only how bullying behavior can be stopped but also how educational environments can be constructed in ways that make degrading and exclusionary behavior less socially sustainable.

Table 4. Humanistic Values as a Framework for Anti-Bullying Education in Madrasahs

Humanistic Value	Qur'anic Linguistic Basis	Educational Orientation	Relevance to Anti-Bullying
Protection of human dignity	*yaskhar*, *talmizū*	Establishing communication norms that respect individual dignity	Preventing ridicule, humiliation, and verbal aggression
Respect for personal identity	*tanābazū bil-alqāb*	Developing language practices that do not degrade individual identity	Preventing name-calling and derogatory labeling
Empathy and social care	*al-ẓann*, *tajassus*, *yaghtab*	Developing awareness of others' feelings, privacy, and reputation	Preventing relational harm and socially harmful behavior
Acceptance of diversity	*li-taʿārafū*	Promoting acceptance and appreciation of differences	Preventing stereotyping, exclusion, and discrimination
Positive social relationships	*li-taʿārafū*	Building interaction, communication, and cooperation among students	Strengthening positive peer relations and supportive social climates
Equal human dignity	*akramakum*	Recognizing every student as possessing equal human worth	Rejecting group superiority and discriminatory treatment

Source: Analysis results, 2026

The findings can therefore be organized into two complementary orientations. The first is a preventive-protective orientation, which seeks to protect students from language and behavior that diminish dignity, attack identity, damage reputation, or disrupt social relationships. The second is a constructive-relational orientation, which promotes acceptance of diversity, empathy, mutual recognition, positive relationships, and equal human dignity. Integrating these two orientations indicates that humanistic anti-bullying education should not stop at

controlling negative behavior but should seek to transform the culture of interaction within the madrasah. Such transformation requires the development of social norms in which respect and recognition become ordinary features of everyday student interaction rather than merely responses to incidents of bullying.

This framework also clarifies the principal contribution of Qur'anic linguistic analysis to anti-bullying education. The Qur'an does not provide the contemporary educational terminology of *bullying*, but the linguistic expressions examined in this study reveal a systematic ethical concern with behaviors that undermine human dignity and social relationships while simultaneously providing a constructive orientation toward human recognition and diversity. Humanistic values consequently function as a conceptual bridge between Qur'anic linguistic analysis and contemporary educational concerns regarding bullying prevention. On this basis, the study proposes that anti-bullying education in madrasahs can be strengthened through an integrated framework connecting Qur'anic linguistic expressions, socially harmful behaviors, humanistic values, and educational practice. This integrative relationship provides the foundation for the framework developed in the following section.

4.5. An Integrative Model of Qur'anic Language for Anti-Bullying Education

Based on the overall findings from the analysis of QS. Al-Hujurat verses 11–13, this study develops an integrative model of Qur'anic language for anti-bullying education that connects four major components: Qur'anic linguistic expressions, represented social behaviors, humanistic values, and anti-bullying educational orientations. The model is not intended to function as an empirically tested intervention model but rather as a conceptual model derived from the linguistic and social-ethical patterns identified in the research corpus. It demonstrates that Qur'anic language can be examined not only at the level of lexical meaning but also in relation to social behavior and educational implications when interpreted within an appropriate analytical context.

The first component of the model consists of Qur'anic linguistic expressions identified in QS. Al-Hujurat verses 11–13. The expressions *yaskhar*, *talmizū*, and *tanābazū bil-alqāb* represent forms of language associated with ridicule, disparagement, and derogatory labeling. Meanwhile, *al-ẓann*, *tajassus*, and *yaghtab* represent less direct forms of socially harmful behavior involving suspicion, intrusive conduct, and reputational harm. In contrast, *li-taʿārafū* and *akramakum* provide constructive orientations toward mutual recognition, appreciation of diversity, and recognition of human dignity. These linguistic expressions consequently establish two broad directions within the Qur'anic social discourse: a restrictive-preventive orientation toward behaviors that undermine social relationships and a constructive-relational orientation toward the development of dignified interpersonal relationships.

The second component concerns social behavior and relational meaning. The analysis demonstrates that the linguistic expressions do not operate in isolation but represent particular forms of social interaction. *Yaskhar*, *talmizū*, and *tanābazū bil-alqāb* represent behaviors that may directly diminish another person's dignity. *Al-ẓann*, *tajassus*, and *yaghtab* indicate that social harm can also emerge through less visible processes, including negative judgment, intrusion into privacy, and reputational damage. Conversely, *li-taʿārafū* and *akramakum* represent an orientation toward social relationships grounded in recognition, acceptance, and respect for human worth. These findings demonstrate that the Qur'anic language examined in this study constructs a spectrum of social behavior extending from degradation and relational harm to recognition and positive social relations.

The third component is humanistic values, which are derived through interpretation of the social behavior patterns identified in the linguistic analysis. These values include the protection of human dignity, respect for personal identity, empathy, social care, acceptance of diversity, development of positive social relationships, and recognition of equal human dignity. These values function as a conceptual bridge between the social meanings of the Qur'anic text and contemporary educational concerns. The analysis therefore does not stop at identifying prohibited or encouraged behaviors but proceeds to identify the relational principles that may provide a foundation for developing healthier patterns of interaction within madrasahs.

The fourth component is the anti-bullying educational orientation. At this stage, the identified humanistic values are translated into educational orientations relevant to bullying prevention. Protection of human dignity is directed toward preventing humiliation and verbal aggression; respect for personal identity is directed toward

preventing name-calling and derogatory labeling; empathy and social care are directed toward reducing relational harm; acceptance of diversity is directed toward preventing exclusion and discrimination; while equal human dignity is directed toward rejecting group superiority. At the same time, *li-taʿārafū* provides a constructive basis for developing positive interaction, communication, and inclusive relationships among students.

On the basis of these relationships, the integrative model can be formulated as a four-layer analytical pathway: Qur'anic linguistic expressions → social behavior and relational meanings → humanistic values → anti-bullying educational orientation. This pathway indicates that the application of Qur'anic values to anti-bullying education should not involve a direct leap from a scriptural verse to an educational recommendation. Instead, an analytical process is required in which linguistic forms are connected to social meanings, humanistic values are subsequently identified, and educational orientations are then formulated. This sequence helps maintain methodological consistency between linguistic analysis and pedagogical interpretation.

Table 5. An Integrative Model of Qur'anic Language for Anti-Bullying Education in Madrasahs

Model Stage	Linguistic/Analytical Finding	Social Meaning	Humanistic Value	Anti-Bullying Educational Orientation
1. Linguistic expressions	*yaskhar*, *talmizū*, *tanābazū bil-alqāb*	Humiliation, disparagement, derogatory labeling	Dignity and respect	Preventing verbal aggression and name-calling
2. Social behavior	*al-ẓann*, *tajassus*, *yaghtab*	Suspicion, intrusive behavior, reputational harm	Empathy, privacy, trust, social care	Preventing relational and social harm
3. Constructive orientation	*li-taʿārafū*	Mutual recognition and relationship-building	Acceptance and diversity	Strengthening positive peer relations and inclusion
4. Dignity principle	*akramakum*	Recognition of human worth	Equal dignity and respect	Rejecting superiority, stereotyping, and discrimination
5. Educational integration	All expressions in QS. Al-Hujurat 11–13	Transformation of social interaction	Humanistic and inclusive culture	Preventing bullying through protection and positive relationship-building

Source: Analysis results, 2026

The model demonstrates that Qur'anic language provides two mechanisms that operate simultaneously in anti-bullying education. The first is a protective mechanism, which restricts and prevents language and behaviors that may diminish dignity, attack identity, damage reputation, or undermine students' social security. The second is a constructive mechanism, which creates social conditions that enable students to recognize one another, appreciate differences, develop empathy, and treat one another with equal dignity. These mechanisms are mutually reinforcing. Protecting students from harmful behavior needs to be accompanied by the development of a positive relational culture so that prevention is not merely reactive but also transformative.

Conceptually, the model also demonstrates that language represents an important entry point into the formation of social culture within madrasahs. Verbal expressions do not merely function as instruments of communication; they can shape how individuals are perceived, positioned, and treated within a social group. Anti-bullying education can therefore be strengthened through language literacy that is sensitive to human dignity. Students need not only to understand that ridicule or derogatory labeling is inappropriate but also to recognize how language can produce social consequences for identity, self-worth, and peer relationships.

The findings further indicate that the proposed Qur'anic-linguistic model has a preventive, relational, and transformative orientation. Its preventive dimension emerges through restrictions on communication and

behaviors that may cause harm. Its relational dimension emerges through emphasis on empathy, respect, acceptance, and positive interaction. Its transformative dimension emerges when these values are used to develop a madrasah culture that does not merely respond to bullying incidents but also changes the interactional norms that allow degrading behavior to become socially acceptable. Anti-bullying education is therefore understood as part of a broader process of developing an educational culture centered on human dignity.

Overall, the integrative model establishes a conceptual relationship among language, social behavior, humanistic values, and education. Qur'anic language provides the linguistic data; contextual analysis reveals social behaviors and relational meanings; humanistic interpretation identifies principles of dignity, empathy, acceptance, and equality; and educational analysis translates these principles into orientations for prevention and positive relationship-building. This model reinforces the central finding that the contribution of Qur'anic linguistic analysis to anti-bullying education does not lie in claiming that the Qur'an directly defines the modern construct of bullying. Rather, its contribution lies in providing ethical and relational principles that can be responsibly contextualized within contemporary madrasah education.

Accordingly, QS. Al-Hujurat verses 11–13 can be understood as a conceptual resource for developing anti-bullying education that integrates protection of human dignity, respect for identity, empathy and care, acceptance of diversity, positive social relationships, and equal human dignity. The proposed model does not replace contemporary bullying theories but complements them with an ethical-social perspective grounded in Qur'anic linguistic analysis. This positioning enables a productive dialogue among *Qur'anic studies*, Arabic linguistics, humanistic education, and bullying research while maintaining methodological boundaries between textual meaning, social interpretation, and pedagogical application.

4.6. Discussion

The findings of this study demonstrate that the social discourse of QS. Al-Hujurat verses 11–13 is linguistically organized around the protection and restoration of human dignity within interpersonal relationships. The occurrence of expressions such as *yaskhar*, *talmizū*, and *tanābazū bil-alqāb* in verse 11, followed by *al-ẓann*, *tajassus*, and *yaghtab* in verse 12, indicates that socially harmful behavior is represented through more than one mode of interaction. The discourse moves from overt verbal degradation to less visible forms of relational harm and subsequently shifts toward constructive social recognition through *li-taʿārafū* and *akramakum* in verse 13. This pattern helps explain why the findings do not correspond to bullying as a single behavioral category but instead reveal a broader ethical continuum encompassing ridicule, derogatory labeling, negative judgment, intrusion, reputational harm, recognition, and dignity. Such a structure is theoretically consistent with the social-ecological understanding of bullying, which views harmful peer behavior as embedded within interpersonal relationships, classroom norms, and wider school contexts rather than as an isolated characteristic of individual perpetrators. The prominence of direct verbal degradation in the findings can be explained by the central role of language in constructing social identity and interpersonal status. Expressions such as *yaskhar* and *talmizū* are not merely descriptions of inappropriate speech; they represent communicative acts through which one individual can symbolically position another as inferior. Contemporary bullying research similarly distinguishes verbal aggression and relational aggression as important forms of peer harm, while recent evidence indicates that bullying should be understood through the interaction between individual behavior and the social environment in which that behavior becomes normalized. Bussey et al. (2024), for example, demonstrate through the framework of moral disengagement that young people can engage in harmful behavior when cognitive mechanisms allow them to disconnect their actions from moral standards. This perspective helps explain why language-based degradation may persist even in educational environments that formally reject bullying: the behavior may be normalized as humor, friendship, teasing, or ordinary peer interaction, thereby weakening moral self-regulation. The Qur'anic prohibition against ridicule and disparagement can consequently be interpreted as establishing an ethical boundary precisely at the point where language begins to undermine another person's dignity (Bussey et al., 2024).

The finding concerning *tanābazū bil-alqāb* further demonstrates why identity-sensitive language should occupy an important position in anti-bullying education. Derogatory labeling does not merely communicate negative information about another student; it can repeatedly reproduce a social identity that is imposed upon the target. Contemporary research increasingly recognizes that bullying can take stigma-based forms in which aggression

is connected to characteristics perceived as socially devalued. The recent systematic review by Rodríguez-Pérez et al. (2026) is particularly relevant because it differentiates general bullying from stigma-based bullying and shows that teacher responses may have different consequences depending on the social meaning attached to the behavior. Their findings indicate that supportive and cooperative teacher responses tend to generate more positive outcomes, whereas passive responses may be associated with increased victimization and emotional distress. This supports the present study's interpretation that the Qur'anic prohibition against derogatory labeling is not simply a linguistic rule but can be understood as a principle for protecting identity within social relationships (Rodríguez-Pérez et al., 2026).

The prominence of *al-ẓann*, *tajassus*, and *yaghtab* in the findings also indicates that the Qur'anic ethical framework extends beyond visible aggression. This result is important because contemporary bullying scholarship increasingly recognizes relational, reputational, and indirect forms of harm that may be difficult for teachers to identify. Fu et al. (2024), in their study of Chinese adolescents, found that teacher support and peer trust were indirectly associated with lower levels of traditional bullying through prosocial tendencies, while peer trust and diversity in student development goals were directly associated with lower cyberbullying behavior. These findings suggest that bullying-related behavior is influenced not only by individual intentions but also by the quality of relationships and norms that characterize the school environment. The present findings therefore make theoretical sense because suspicion, intrusion, and reputational harm can be understood as processes that weaken trust, reduce psychological safety, and undermine the relational conditions necessary for positive peer interaction (Fu et al., 2024).

The finding that the Qur'anic discourse moves from direct aggression toward indirect relational harm can also be explained through the logic of moral regulation. Bullying does not always begin with an observable act of physical or verbal aggression; it may develop through cognitive judgments, social categorization, exclusion, gossip, or the gradual construction of a negative reputation. Bussey et al. (2024) argue that moral disengagement provides an important explanatory mechanism for understanding how young people can participate in harmful behavior without experiencing corresponding moral self-censure (Bussey et al., 2024). Similarly, Bjärehed et al. (2024) found that collective moral disengagement, authoritative teaching, and student–teacher relationship quality are relevant to the development of moral disengagement among schoolchildren. These findings strengthen the interpretation that the Qur'anic sequence from negative assumption to intrusive behavior and reputational harm represents an ethical attempt to regulate not only overt actions but also the cognitive and relational processes through which harmful social behavior can emerge (Bjärehed et al., 2024).

The strong presence of empathy and social care among the humanistic values identified in this study is also supported by recent empirical evidence. Levantini et al. (2024) found that empathic self-efficacy was positively associated with defending behavior in bullying situations when students also experienced adequate social preference and positive relationships with teachers. This finding is important because it demonstrates that empathy does not operate independently of social context. A student may possess empathic capacity but may be less likely to defend a victim when the surrounding peer or teacher relationships do not support such behavior. Steinvik et al. (2024/2026) similarly demonstrated the relevance of brief empathy- and compassion-activation strategies for students' intended responses when witnessing bullying. The present study therefore provides a complementary ethical explanation: the humanistic orientation toward empathy and care is meaningful because anti-bullying education requires not only recognition that bullying is wrong but also the development of interpersonal capacities that encourage students to respond constructively to others' suffering (Levantini et al., 2024; Steinvik et al., 2026).

This interpretation is further supported by Yang and Lu (2024), whose quasi-experimental study found that multi-role, experience-based virtual scenario learning significantly enhanced students' empathy, problem-solving tendencies, and awareness of school bullying. Their findings suggest that empathy becomes more educationally meaningful when students are given opportunities to understand social situations from different positions, including those of victims, bystanders, and other participants. This finding resonates with the present interpretation of *li-taʿārafū* as a constructive relational orientation. Mutual recognition requires individuals to move beyond self-centered evaluation and to understand others as social subjects with different experiences and identities. Thus, the Qur'anic linguistic finding and contemporary intervention evidence converge around

the proposition that anti-bullying education should cultivate relational understanding rather than rely exclusively on prohibition and punishment (Yang & Lu, 2024).

The emergence of *li-taʿārafū* as a central constructive expression is particularly significant because it explains why the findings identify acceptance of diversity as a core humanistic value. The verse does not present diversity as a social problem that needs to be eliminated; rather, diversity is positioned as a condition for mutual recognition. This orientation corresponds with contemporary research showing that positive school climate, peer trust, and social connectedness can function as protective factors against bullying. A meta-analysis by Li et al. (2025) found a significant negative association between school climate and cyberbullying victimization across 40 effect sizes involving more than 122,000 participants, with the association remaining consistent across cultures and genders. Likewise, Thornberg et al. (2025), using longitudinal class-level data from almost 5,000 students, found that well-functioning classroom climates predicted lower proportions of bullying victims over time. These findings provide empirical support for interpreting *li-taʿārafū* not merely as an abstract moral ideal but as a relational orientation compatible with contemporary evidence concerning the protective function of positive social climates (Li et al., 2025; Thornberg et al., 2025).

The same argument can be extended to the finding concerning *akramakum*, which places human worth within a moral framework rather than within group-based superiority. The significance of this finding lies in its capacity to challenge the social hierarchy that frequently underlies exclusion and discriminatory treatment. Hu and Xia (2024), using data from 12,058 Chinese students participating in PISA 2018, demonstrated that school climate and students' attitudes are associated with anti-bullying attitudes, emphasizing the importance of healthy school ecosystems and fair value guidance. Although their findings do not directly test Qur'anic values, they support the broader theoretical proposition that students' responses to bullying are shaped by the normative environment in which they participate. The present study extends this argument by proposing that the Qur'anic conception of human dignity can provide a culturally and religiously grounded normative resource for constructing such an environment in madrasahs (Hu & Xia, 2024).

The finding that human dignity functions as the integrative value across the linguistic categories can also be understood through contemporary social and emotional learning theory. Cipriano et al. (2024), in a systematic review and meta-analysis of 90 universal school-based SEL studies involving more than 20,000 students, found significant improvements in social and emotional skills, prosocial behavior, school functioning, and perceptions of school climate and safety. Importantly, their analysis indicated stronger outcomes when teachers themselves implemented SEL programs. This finding reinforces the present study's argument that humanistic values should not remain abstract principles within religious instruction but need to be embedded in everyday educational interactions. The Qur'anic linguistic framework becomes pedagogically meaningful when dignity, empathy, identity recognition, and positive relationships are repeatedly enacted by teachers and students in the ordinary life of the madrasah (Cipriano et al., 2024).

The results also support the interpretation that anti-bullying education should combine preventive and constructive mechanisms. González Moreno and Molero Jurado (2024), through a systematic review of bullying-prevention and prosocial-behavior programs, found that intervention programs can reduce bullying while simultaneously promoting prosocial behavior, improving school climate, and supporting emotional well-being. Similarly, George et al. (2024) concluded that the evidence base for school anti-bullying interventions varies in strength and that effective prevention requires systematic evaluation rather than reliance on isolated practices. These studies help explain the two-directional structure identified in the present research. The prohibitions represented by *yaskhar*, *talmizū*, *tanābazū bil-alqāb*, *al-ẓann*, *tajassus*, and *yaghtab* correspond to the preventive dimension, whereas *li-taʿārafū* and *akramakum* correspond to the constructive dimension. The two dimensions are theoretically complementary because preventing harmful behavior without constructing positive relationships may leave the social conditions that generated the behavior unchanged (George et al., 2024; González Moreno & Molero Jurado, 2024).

The whole-school implications of this finding are particularly important for the madrasah context. Dawes et al. (2024) demonstrate that teachers' anti-bullying attitudes are associated with particular intervention responses, including victim support, parent involvement, and engagement of peer bystanders, although attitudes alone are

insufficient to guarantee appropriate intervention. Their findings suggest that teachers need both normative commitment and practical capacity. This argument is consistent with the present model because the Qur'anic ethical framework provides normative principles, while educational implementation requires teachers to translate those principles into classroom interaction, communication practices, supervision, and responses to harmful behavior. Pagliarani and AlGhamdi (2025), using PIRLS 2021 data from Arab countries, further show that perceptions of school climate differ among students, teachers, and principals. Such differences imply that an anti-bullying framework cannot rely solely on adult perceptions but needs to be experienced consistently by students themselves (Dawes et al., 2024; Pagliarani & AlGhamdi, 2025).

The importance of the school climate dimension is reinforced by Peng and Low (2026), whose longitudinal study of 4,718 adolescents across 36 middle schools found that school connectedness and anti-bullying climate were positively associated with students' willingness to intervene in bullying. This finding is particularly relevant to the present model because it demonstrates that constructive relational values can influence not only individual attitudes but also students' willingness to act when bullying occurs. In other words, a culture of mutual recognition can transform students from passive observers into active participants in creating a safer social environment. The Qur'anic concept of *taʿāruf* can therefore be interpreted as conceptually compatible with the contemporary emphasis on connectedness, collective responsibility, and positive bystander behavior (Peng & Low, 2026).

The findings concerning positive peer relations are also supported by Avşar and Ayaz-Alkaya (2024), whose intervention study found that peer advocacy can be used as a mechanism for bullying prevention. Their work demonstrates that students themselves can become resources within prevention systems rather than being treated only as potential perpetrators or victims. This supports the relational dimension of the model proposed in this study, in which anti-bullying education is understood as a collective cultural process. The Qur'anic emphasis on reciprocal recognition is therefore significant because the reciprocal nature of social relationships implies that responsibility for maintaining dignity is distributed across the community rather than assigned exclusively to individuals involved in particular incidents (Avşar & Ayaz-Alkaya, 2024).

At the same time, the findings should be interpreted cautiously in relation to the contemporary construct of bullying. The linguistic expressions analyzed in this study cannot be assumed to fulfill all definitional criteria of bullying. Ridicule, derogatory labeling, suspicion, intrusion, and reputational harm may occur as isolated incidents, whereas contemporary bullying research generally requires a pattern involving repeated harm and, in many conceptualizations, an imbalance of power. This distinction is supported indirectly by recent intervention research, which increasingly differentiates physical, verbal, relational, stigma-based, and cyber forms of bullying and examines their distinct mechanisms and contexts. Chicote-Beato et al. (2024), for example, found that primary-school cyberbullying prevention programs frequently involve social or online skills, cooperation, family support, and bystander training, demonstrating that the contemporary construct is operationalized through specific behavioral and contextual criteria. Similarly, Shi et al. (2025) found that school-based interventions can influence cyberbullying-related outcomes and psychosocial well-being, reinforcing the importance of distinguishing specific bullying constructs from broader forms of social harm. The present study therefore contributes not by redefining bullying through Qur'anic terminology but by identifying an ethical field of social behaviors that can inform the prevention of conditions associated with bullying (Chicote-Beato et al., 2024; Shi et al., 2025).

This distinction also explains the theoretical significance of the proposed integrative model. The model should not be understood as a replacement for established bullying theories, but as a culturally situated ethical framework that can complement social-ecological, social-cognitive, and humanistic perspectives. From a social-ecological perspective, the model emphasizes that harmful behavior is shaped by interpersonal and institutional contexts. From a social-cognitive perspective, the emphasis on moral evaluation, empathy, and responsibility responds to the processes through which individuals regulate or disengage from moral standards. From a humanistic perspective, the model places dignity, recognition, identity, empathy, and positive relationships at the center of educational interaction. The contribution of the Qur'anic linguistic analysis lies in bringing these dimensions together through a textual sequence in which harmful forms of social interaction are restricted and constructive forms of recognition are simultaneously established.

The integrative pathway identified in this study—Qur'anic linguistic expressions → social behavior and relational meanings → humanistic values → anti-bullying educational orientation—therefore provides a theoretically defensible explanation for the findings. The linguistic level identifies the specific forms of social behavior; the relational level explains how those behaviors affect interpersonal relations; the humanistic level identifies the values required to protect and restore dignity; and the educational level translates those values into prevention and positive relationship-building. This sequential logic is important because it prevents an unsupported leap from scripture to educational prescription. It also responds to a recurring challenge in religiously grounded educational research, namely the tendency to move directly from normative texts to pedagogical recommendations without demonstrating the intermediate conceptual mechanisms.

The findings consequently suggest that the distinctive contribution of this study is not simply the identification of Qur'anic prohibitions against ridicule, insult, labeling, suspicion, intrusion, and backbiting. Its stronger contribution lies in demonstrating that these expressions form part of a relational ethical structure that simultaneously protects individuals from degradation and directs them toward mutual recognition. Contemporary research similarly shows that effective bullying prevention increasingly depends on school climate, prosocial behavior, empathy, teacher support, peer trust, connectedness, and whole-school engagement rather than on punitive responses alone. The convergence between these empirical findings and the linguistic structure of QS. Al-Hujurat verses 11–13 provides a basis for positioning Qur'anic language as a culturally grounded ethical resource for anti-bullying education.

The theoretical implication is therefore that anti-bullying education in madrasahs can be strengthened when religious values are treated not merely as moral slogans but as relational principles that shape everyday educational practices. Human dignity becomes the overarching value, while respect for identity, empathy, social care, diversity recognition, positive peer relations, and equality provide its operational dimensions. Such an approach is consistent with recent evidence showing that supportive teacher responses, positive school climate, social-emotional competencies, peer advocacy, and connectedness are associated with more constructive responses to bullying. At the same time, the model retains an important methodological boundary: it does not claim that QS. Al-Hujurat 11–13 constitutes a contemporary theory of bullying. Rather, it demonstrates how Qur'anic linguistic and ethical resources can enter into a theoretically informed dialogue with contemporary bullying research and contribute to the development of a culturally responsive, humanistic, and relational approach to prevention in madrasahs.

5. CONCLUSION

This study demonstrates that Qur'anic discourse in Surah Al-Hujurat, verses 11–13, contains a coherent linguistic structure that articulates two complementary orientations for social life: restricting behaviors that undermine human dignity and promoting social relationships grounded in recognition, respect, and diversity. The analysis of the expressions *yaskhar*, *talmizū*, and *tanābazū bil-alqāb* illustrates how Qur'anic language represents ridicule, derogatory speech, and demeaning labeling, while *al-ẓann*, *tajassasū*, and *yaghtab* extend this concern to less visible forms of relational harm, including negative suspicion, intrusion into others' private affairs, and reputational damage. In contrast, *li-taʿārafū* and *akramakum* represent a constructive social orientation in which recognition of diversity and respect for human dignity become foundations for healthy interpersonal relationships.

These findings further indicate that the humanistic values embedded in verses 11–13 are not detached from the linguistic structure of the Qur'anic text but can be traced through the ways in which language represents social behavior and regulates interpersonal relationships. Across the analyzed expressions, human dignity emerges as an integrative theme connecting respect for individuals, protection of identity, empathy, trust, acceptance of diversity, and the development of positive social relationships. Accordingly, anti-bullying education should not be understood merely as an effort to suppress harmful behavior or punish perpetrators. It should also cultivate a relational culture in which students learn to avoid degrading others, develop empathy, respect individual identities, and recognize others within their social and cultural diversity.

The study also identifies a conceptual correspondence between several forms of social behavior represented in verses 11–12 and dimensions of bullying discussed in contemporary educational research, particularly ridicule,

derogatory labeling, stigma, reputational harm, and behaviors that threaten students' sense of safety and self-worth. Nevertheless, these Qur'anic representations should not be treated as synonymous with contemporary definitions of bullying. Conceptual distinctions remain important because contemporary bullying research generally emphasizes characteristics such as repetition, intentionality, and power imbalance. Maintaining this distinction prevents conceptual overextension while allowing the Qur'anic text to function as a culturally grounded ethical resource for understanding and preventing harmful social behavior in educational settings.
Theoretically, this study contributes an integrative framework linking Qur'anic linguistic expressions → social and relational meanings → humanistic values → anti-bullying educational orientations. This framework demonstrates that linguistic analysis of the Qur'an can contribute to contemporary educational discourse without transforming linguistic inquiry into a new form of exegesis. Pedagogically, the findings provide a basis for madrasahs to develop anti-bullying education that is not exclusively prohibitive or punitive but also preventive and transformative. Such an approach can be implemented through the cultivation of respectful communication, recognition of diversity, empathy development, protection of human dignity, and the establishment of positive interpersonal relationships. The significance of Surah Al-Hujurat, verses 11–13, therefore lies not only in its prohibition of harmful social behaviors but also in its capacity to redirect social interaction from demeaning others toward recognizing others, from negative labeling toward acceptance, and from social hierarchy toward respect for human dignity.

Ultimately, this study suggests that Qur'anic language can serve as a culturally grounded ethical resource for developing contextually relevant anti-bullying education in madrasahs. Its relevance does not depend on claiming that the Qur'an directly formulates the modern concept of bullying, but rather on the correspondence between the social behaviors represented in the text, the humanistic values emerging from their linguistic and contextual analysis, and contemporary educational needs for safe, inclusive, and dignified learning environments. This perspective opens further research opportunities to empirically examine how these linguistic and humanistic principles can be translated into curriculum design, classroom practices, madrasah culture, peer-based interventions, and institutional policies for bullying prevention.

6. RECOMMENDATIONS AND POLICY IMPLICATIONS

Based on the findings, anti-bullying education in madrasahs should move beyond an approach that focuses primarily on prohibition, punishment, and case management toward an approach that systematically develops a culture of social relationships grounded in human dignity. The humanistic values identified through the linguistic analysis of Qur'an Surah Al-Hujurat, verses 11–13, can provide an ethical and pedagogical foundation for strengthening character education, particularly in cultivating respectful communication, protecting individual identity, developing empathy, and fostering acceptance of diversity. Such an approach should nevertheless remain contextually grounded and should not assume that all social behaviors represented in the Qur'anic text are identical to contemporary bullying. Rather, Qur'anic linguistic and ethical perspectives can complement established anti-bullying frameworks by providing a culturally and religiously meaningful foundation for preventing harmful interpersonal behavior.

At the madrasah policy level, the findings recommend that bullying prevention be integrated into the broader governance and culture of the institution rather than implemented only as an incidental response when cases emerge. Internal policies can establish explicit standards of interaction that prohibit degrading speech, ridicule, negative labeling, and the dissemination of information that damages another person's reputation, while simultaneously providing clear mechanisms for reporting, responding to, and recovering from harmful incidents. These principles can be incorporated into student regulations, teacher codes of conduct, character-development programs, student orientation activities, and conflict-resolution procedures. Such institutionalization is important because respect for human dignity should not remain merely a moral message but should become an organizational norm that guides the behavior of all members of the madrasah community.

Another important policy implication concerns strengthening the professional capacity of teachers and educational personnel. Teachers should receive professional development that goes beyond identifying bullying and includes the ability to respond appropriately to harmful behavior, communicate empathetically, manage interpersonal conflict, protect vulnerable students, and establish psychologically safe teacher–student

relationships. Teacher responses are particularly important because students' perceptions of safety, fairness, and institutional support are influenced by how educators respond to harmful peer interactions. Anti-bullying training in madrasahs can therefore integrate Qur'anic language literacy with evidence-informed pedagogical strategies involving empathy, respectful communication, restorative practices, and relationship-building. Such integration would allow religious values to contribute to teachers' professional competencies without reducing anti-bullying education to moral instruction alone.

At the curriculum level, madrasahs are encouraged to develop learning activities that explicitly connect language, social behavior, and humanistic values. Qur'an Surah Al-Hujurat, verses 11–13, for example, can be used not merely as material for understanding religious texts but also as a multidisciplinary learning resource through which students examine linguistic meanings, reflect on the social consequences of communication, discuss diversity, and critically consider the effects of labeling and humiliation. Such learning can be incorporated into Qur'an and Hadith studies, Arabic language instruction, Islamic ethics, civic education, and character-development activities. This approach positions anti-bullying education not as an isolated program but as an integral component of students' everyday learning experiences and social development.

The findings also imply the need to strengthen students' roles as active agents of bullying prevention. The orientation represented by *li-taʿārafū*, or mutual recognition, provides a conceptual basis for developing relationships that transcend rigid group boundaries. Madrasahs can therefore encourage peer-support activities, collaborative learning across friendship groups, peer mentoring, structured dialogue, and bystander-intervention initiatives that encourage students to respond constructively when witnessing degrading behavior. This is important because an anti-bullying environment cannot depend exclusively on teachers' intervention or on the relationship between victims and perpetrators. It requires collective participation from the wider student community. The principle of *taʿāruf* can thus be translated into educational practices that encourage students to know and understand others before making judgments based on appearance, ability, social background, or group identity.

At the broader institutional level, this study recommends that madrasah authorities develop anti-bullying policies that are responsive to students' cultural and religious contexts. Values-based approaches may strengthen policy acceptance because students and educators can understand anti-bullying principles as consistent with ethical commitments already embedded within the religious educational environment. However, the integration of religious values should remain inclusive, dialogical, and evidence-informed. Qur'anic verses should not be used merely as moral justification for existing policies; rather, their principles should be meaningfully connected with student-protection mechanisms, case-management procedures, teacher development, and systematic evaluation of the learning environment.

More broadly, the findings suggest the potential development of Qur'an-informed anti-bullying guidelines that can complement existing national and institutional policies on student protection. Such guidelines could incorporate principles of human dignity, prevention of degrading communication, protection of individual identity, empathy development, positive social relationships, safe reporting mechanisms, and restorative responses for both victims and perpetrators. Their development should involve educational scholars, Qur'anic and Arabic-language specialists, educational psychologists, madrasah practitioners, and policymakers so that theological, linguistic, psychological, pedagogical, and policy dimensions can be addressed proportionately. Through such multidisciplinary collaboration, Qur'anic values can contribute not merely as instructional content but as part of a broader educational ecosystem designed to promote safety, inclusion, and human dignity.

Ultimately, the central policy implication of this study is that anti-bullying policy in madrasahs should shift from a paradigm of "stopping harmful behavior" toward "building dignified social relationships." This shift has significant implications for institutional governance: prevention cannot rely solely on rules and sanctions but must be supported by curriculum, teacher competencies, madrasah culture, peer engagement, student-protection mechanisms, and continuous evaluation. Within this framework, Surah Al-Hujurat, verses 11–13, provides a conceptual resource for connecting the prohibition of degrading behavior with the construction of positive social relationships. The contribution of this study is therefore not to propose a separate Qur'anic anti-bullying system, but to offer an ethical and linguistic foundation that can enrich existing anti-bullying policies

through an orientation toward human dignity, recognition of diversity, empathy, and a culture of knowing and respecting others.

7. LIMITATIONS AND FUTURE RESEARCH

This study has several limitations that should be considered when interpreting its findings. First, the study focuses on linguistic and semantic analysis of Qur'an Surah Al-Hujurat, verses 11–13, and therefore examines a relatively limited textual corpus. These verses were purposively selected because they explicitly contain linguistic expressions related to social behavior, human dignity, diversity, and interpersonal relationships. Nevertheless, other Qur'anic passages also address communication, respect for human beings, social conflict, reconciliation, justice, and the protection of vulnerable groups. Accordingly, the findings should not be interpreted as representing the entirety of the Qur'anic perspective on bullying or anti-bullying education.

Second, this study is a qualitative, text-based inquiry and does not directly evaluate the effectiveness of the identified values within actual madrasah settings. The relationship established between Qur'anic linguistic expressions, humanistic values, and anti-bullying education is therefore conceptual and pedagogical rather than causal. The study cannot conclude that implementing the values identified in Surah Al-Hujurat, verses 11–13, will directly reduce bullying prevalence or increase students' prosocial behavior. This distinction is important because the normative relevance of a religious text does not, by itself, constitute evidence of the effectiveness of an educational intervention.

Third, the study deliberately maintains a conceptual distinction between the social behaviors represented in the Qur'anic text and the contemporary construct of bullying. Expressions such as *yaskhar*, *talmizū*, *tanābazū bil-alqāb*, *al-ẓann*, *tajassasū*, and *yaghtab* demonstrate points of correspondence with several behaviors that may occur within bullying contexts, but they do not necessarily satisfy all defining characteristics of contemporary bullying, including repetition, intentionality, and power imbalance. The findings should therefore be understood in terms of conceptual correspondence rather than terminological equivalence. This distinction is methodologically important for avoiding conceptual overextension while still recognizing the potential relevance of Qur'anic social ethics to contemporary educational concerns.

Fourth, although the identification of humanistic values was grounded in linguistic analysis, lexical sources, textual context, and educational literature, the interpretation of social and pedagogical meanings inevitably involves an analytical dimension on the part of the researcher. The study sought to minimize interpretive subjectivity by using multiple sources and maintaining a distinction between linguistic meaning and pedagogical interpretation; however, interpretive variation cannot be completely eliminated. Future research could strengthen analytical validation by involving Arabic linguists, Qur'anic studies scholars, educational researchers, psychologists, and madrasah practitioners in the interpretation and contextualization of the findings.

Fifth, the study primarily produces a conceptual framework linking Qur'anic linguistic expressions with humanistic values and anti-bullying educational orientations. This framework has not yet been tested through educational intervention or longitudinal measurement of changes in students' behavior. Consequently, the contribution of this study is stronger in conceptual and pedagogical development than in demonstrating intervention effectiveness. The proposed framework should therefore be regarded as a foundation for empirical investigation rather than as definitive evidence of the effectiveness of a Qur'anic-linguistic approach to bullying prevention.

Future research should address these limitations by expanding the Qur'anic corpus to include other verses concerning communication, human dignity, social conflict, reconciliation, empathy, justice, and the protection of vulnerable groups. A broader corpus could provide a more comprehensive understanding of how Qur'anic discourse constructs dignified social relationships and how different linguistic patterns may be cautiously connected with anti-bullying education. Comparative studies across surahs or thematic clusters could further determine whether the linguistic patterns identified in Surah Al-Hujurat, verses 11–13, represent broader patterns within Qur'anic social discourse or are particularly associated with the context of these verses.
Future studies should also move from conceptual analysis toward empirical testing. Quantitative research could examine the relationships between the internalization of human-dignity values, empathy, acceptance of

diversity, and students' tendencies to engage in, defend against, or remain passive toward bullying. Experimental or quasi-experimental studies could assess the effectiveness of learning modules based on Surah Al-Hujurat, verses 11–13, in influencing students' knowledge, attitudes, empathy, bystander behavior, and prosocial conduct. Longitudinal research would also be valuable for determining whether changes in students' values and social attitudes are sustained over time.

Mixed-methods research represents another promising direction. By combining quantitative measures of bullying-related behavior with in-depth interviews, classroom observations, and analyses of students' experiences, future studies could examine not only whether Qur'an-informed interventions are effective but also how students, teachers, and madrasah administrators experience and interpret the process of change. Comparative research between madrasahs and general schools could further determine whether the integration of Qur'anic values produces distinctive characteristics in anti-bullying education or reinforces universal principles already identified in contemporary educational research.

Future research should also pay greater attention to digital environments. Behaviors such as derogatory labeling, humiliation, reputational harm, and intrusion into privacy increasingly occur not only through face-to-face interactions but also through social media and digital communication. Subsequent studies could therefore examine how the principles of *taʿāruf*, respect for human dignity, and responsible communication can be translated into digital citizenship education and cyberbullying prevention. Such research would extend the Qur'anic-linguistic perspective from conventional interpersonal relationships to the increasingly complex digital environments in which students interact.

Overall, these limitations simultaneously point toward a broader research agenda. This study provides a conceptual basis for understanding how Qur'anic language can contribute to anti-bullying discourse by revealing patterns of social behavior and humanistic values. However, its pedagogical validity and practical effectiveness require further empirical examination. Future research involving broader textual corpora, multidisciplinary perspectives, longitudinal or experimental designs, and digital contexts could strengthen the connection between Qur'anic studies and educational science. Through this development, the Qur'anic-linguistic approach can move beyond an interpretive framework toward an evidence-informed foundation for educational interventions that are culturally and religiously responsive while remaining oriented toward safe, inclusive, and dignified learning environments.

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