

**BODY SHAMING IN THE QUR'AN:
A HUMANISTIC PSYCHOLOGY APPROACH TO HUMANISTIC RESILIENCE**

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Abstract

Since the modification of social communication into digital communication, there has been subordinative social aggression through the crime of body shaming which causes psychological and mental impacts to self-harm or suicide. Degrading and racist acts are intimidative social treatments that are not legally justified, especially in religion. The problem of this research focuses on how the conceptual framework of human resilience as an effort to prevent the crime of psychological body shaming in the Qur'an. Toshihiko Isutzu's method of structural *maudū'i* interpretation was used to look at the conceptual and comprehensive framework of key terms with the help of Abraham Harold Maslow's humanistic psychological analysis theory. This study aims to explain the structure of the term body shaming in the Qur'an, the characteristics of the value of body shaming crimes in the Qur'an, and how positive psychological contribution as a concept of self-resilience from the crime of body shaming. Replying to the above formulation, the research produced findings, namely first, the structure of the term about the crime of body shaming in the Qur'an includes three key terms, *istahza'a*, *Sakhara*, and *Talmizu*. Second, the characteristics of negative body shaming values in the Qur'an are explained the prohibition image and identity of personal, social, and group (person-

centered), prohibition of opening disgrace and denouncing others (safety and security needs). Third, the urgency of personality education and confidence in self-acceptance as well as understanding differences and wisely communicating by prioritizing appreciation for others (*at Tasamuh baina diyānah wa insāniyyah*).

Keywords: *Body Shaming, Al-Qur'an Exegesis, Humanistic*

Abstrak

Sejak adanya modifikasi komunikasi sosial menjadi komunikasi digital, telah terjadi agresi sosial subordinatif melalui kejahatan body shaming yang menimbulkan dampak psikologis dan mental hingga melukai diri sendiri atau bunuh diri. Tindakan merendahkan martabat dan rasis merupakan perlakuan sosial yang intimidatif dan tidak dibenarkan secara hukum, khususnya dalam agama. Permasalahan penelitian ini berfokus pada bagaimana kerangka konseptual resiliensi manusia sebagai upaya pencegahan kejahatan psikologis body shaming dalam Al-Qur'an. Metode penafsiran struktural Maudu'i karya Toshihiko Isutzu digunakan untuk melihat kerangka konseptual dan komprehensif dari istilah-istilah kunci dengan bantuan analisis psikologi humanistik Abraham Harold Maslow. Penelitian ini bertujuan untuk menjelaskan struktur istilah body shaming dalam Al-Qur'an, ciri-ciri nilai kejahatan body shaming dalam Al-Qur'an, dan bagaimana kontribusi positif psikologis sebagai konsep ketahanan diri dari kejahatan tubuh. memalukan. Menjawab rumusan di atas, penelitian menghasilkan temuan yaitu pertama, struktur istilah tentang kejahatan body shaming dalam Al-Qur'an mencakup tiga istilah kunci, yaitu *istahza'a*, *Sakhara*, dan *Talmizu*. Kedua, ciri-ciri nilai body shaming negatif dalam Al-Qur'an larangan menghujat citra dan identitas pribadi, sosial, dan kelompok (person-centered), larangan membuka aib dan mencela orang lain (kebutuhan keselamatan dan keamanan). Ketiga, pentingnya pendidikan kepribadian dan rasa percaya diri dalam menerima diri sendiri serta memahami perbedaan dan berkomunikasi secara bijak dengan mengutamakan penghargaan terhadap orang lain (*at Tasamuh baina diyānah wa insāniyyah*).

Kata Kunci: *Body Shaming, Tafsir Al Qur'an, Humanisme*

Introduction

Intimidative social communication through body shaming behavior is a crime that is fatal psychologically and mentally to the shape, size and weight of the body that does not match the height.¹ The issue of body shaming continues to be a concern and is

¹ Sai Nalini Arumugam, Mohammad Radzi Manap, Geraldine De Mello and Dharinee, "Body Shaming: Ramifications on an Individual," *International Journal of Academic Research in Business and Social Sciences* 12, no. 4 (2022): 1067–78, <https://doi.org/DOI:10.6007/IJARBS/v12-i4/13180>.

spreading on social media.² Body shaming can result in uncontrollable shame from insulting acts of self-respect. Shyness, then, has a strong relationship with physical image or self-identity, where the body is an instantly observable personality and has subjective experience.³ Assessment of a person's physical appearance is still a taboo in society. Moreover, the standard of one's appearance today is the investment for socializing.⁴ Appearance by following trends greatly affects a person's confidence level.⁵ However, having a disproportionate physical shape can lead to body shaming actions that can cause depression to self-harm.⁶

The act of body shaming carried out by a person is identical to criticizing, commenting, humiliating, mocking, and insulting behavior that leads to a body shape and size that is not ideal as a result of an inability to control consumption patterns or diet to become traumatic experiences or memories.⁷ As a consequence, body shaming behavior influences mental and social health, both from shyness which is often imaged to improve body image, or gelotophobia attitudes to loss of appetite.⁸ Psychologically it is undeniable that body shaming can occur in anyone and can cause psychological and mental disorders of victims in the form of insecurity, depression, anxiety, anger, shame, insecurity, diet eating disorders, isolation to suicide.⁹ Considering the negative impacts that can come from crime the legislative framework is important to discuss to provide a sense of justice and humanism in society.¹⁰

² Arsyi Arsyi Ernita Dewi, "The Phenomenon of Body Shaming and Speech Ethics Shifts among Societies and Social Media Users," *Islah: Journal of Islamic Literature and History* 3, no. 2 (2022): 169–84, <https://doi.org/DOI:https://doi.org/10.18326/islah.v3i2.169-184>.

³ Gilbert, *Shame; Interpersonal Behavior, Psychopathology, And Culture*, ed. Paul Gilbert and Bernice Andrews (New York: Oxford University Press, 1998), 4; Luna Dolezal, *The Body and Shame Phenomenology, Feminism, and the Socially Shaped Body* (New York and London: Lexington Books, 2015), 32.

⁴ Melati Dodo Manting and Amalia Djuwita, "Semiotika Roland Barthes Dalam Penelitian Analisis Body Shaming Pada Film Imperfect Roland Barthes Semiotics in Body Shaming Analysis Research On," *Management* 8, no. 4 (2021): 4143.

⁵ Fatmawati et al., "Hubungan Body Shaming Terhadap Keadaan Self Confidence Remaja," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* 4, no. 1 (2021), <https://doi.org/DOI:10.24014/ittizaan.v4i1.13845>.

⁶ Sara L. Bryson et al., "A Longitudinal Assessment of the Relationship Between Bullying Victimization, Symptoms of Depression, Emotional Problems, and Thoughts of Self-Harm Among Middle and High School Students," *International Journal of Bullying Prevention 2020 3:33*, no. 3 (July 27, 2020): 182–95, <https://doi.org/10.1007/S42380-020-00073-4>.

⁷ Fajariani Fauzia Tri, "Memahami Pengalaman Body Shaming Pada Remaja Perempuan" (Faculty of Social and Political Sciences, 2019).

⁸ Alba Moya-Garófano, Jorge Torres-Marín, and Hugo Carretero-Dios, "Beyond the Big Five: The Fear of Being Laughed at as a Predictor of Body Shame and Appearance Control Beliefs," *Personality and Individual Differences* 138 (February 1, 2019): 219–24.

⁹ Sumi Lestari, "Bullying or Body Shaming? Young Women in Patient Body Dysmorphic Disorder," *Philanthropy: Journal of Psychology* 3, no. 1 (July 25, 2019): 59–66, <https://doi.org/10.26623/PHILANTHROPY.V3I1.1512>.

¹⁰ Mohd Ab Malek Md Shah et al., "Polemics of Body Shaming: A Legal Perspective," *International Journal of Academic Research in Business and Social Sciences* 12, no. 1 (January 25, 2022), <https://doi.org/10.6007/IJARBS/V12-I1/12348>.

Based on the search results related to the theme above, several similar studies on the subject of body shaming were found which can be classified into three tendencies, namely typology of studies on tafsir, hadith, and psychological studies. First, research on the tafsir body shaming *maqāsidi* perspective written by Mundhir focuses on aspects of communication in the Qur'an from the side of *Maqāsidi al Syarī'ah*. This view is similar to that held by Saibatul Hamdi et al about communication ethics in association.¹¹ The findings are similar to the theme of body shaming written by Umaroh about the prohibition of bad communication in the entertainment world as a comedy.¹² Second, it focuses on the psychological and health side where many studies affirm that the act of body shaming hurts mental and psychological, especially during the period of physical development in adolescence where the physical becomes the focus of attention through giving a bad image.¹³ From some of the studies above, it can be concluded that previous research only included body shaming according to Tafsir and Hadith, and psychological separately while not providing the concept of self-resilience as a preventive effort from body shaming actions.

Based on these interests, this study focuses on how the shape of the body shaming language structure in the Qur'an using Toshihiko Izutsu's structuralism methodology.¹⁴ Steps taken by looking for the basic idea of the term body shaming by looking at key concepts that can be traced as exploratory material in linguistic studies to search for verses in the Qur'an. The data that has been obtained is analysed using Abraham Maslow's Theo-Humanistic psychological approach such as the physiological needs, safety and security needs mean the need for security, love, and belonging needs means the need for affection and belonging, esteem needs mean need for self-esteem, self-actualization which is the need for self-actualization.¹⁵ This effort is made to get basic contributions and ideas in the Qur'an to respond to the body shaming issue in terms of psychological resilience.

¹¹ Saibatul Hamdi Saipudin et al., “Menggaungkan Pendidikan Qawlan Ma’rufa Sebagai Etika Pergaulan Dalam Menyikapi Body Shaming,” *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 1 (2021): 36–55, [https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).6823](https://doi.org/10.25299/al-thariqah.2021.vol6(1).6823).

¹² Dewi Umaroh and Samsul Bahri, “Body Shaming Dalam Perspektif Hadis: Kajian Atas Fenomena Tayangan Komedi Di Layar Televisi,” *Mashdar: Jurnal Studi Al-Qur’an Dan Hadis* 3, no. 1 (2021): 125–44, <https://doi.org/DOI:https://doi.org/10.15548/mashdar.v3i1.2381>.

¹³ Rahul Taye Gam et al., “Body Shaming among School-Going Adolescents: Prevalence and Predictors,” *International Journal Of Community Medicine And Public Health* 7, no. 4 (March 26, 2020): 1324, <https://doi.org/10.18203/2394-6040.IJCMPh20201075>; Elsa Novitasari and Achir Yani S. Hamid, “The Relationships between Body Image, Self-Efficacy, and Coping Strategy among Indonesian Adolescents Who Experienced Body Shaming,” *Enfermería Clínica* 31 (April 1, 2021): S185–89, <https://doi.org/10.1016/J.ENFCLI.2020.12.019..>

¹⁴ Toshihiko Isutzu, *Ethico Religius Concepts in the Qur’an* (Canada: McGill Queen University Press, 2002); Toshihiko Isutzu, *God and Man in the Qur’an; Semantics of the Qur’anic Weltanschauung* (Tokyo: Islamic book Trust, 2008).

¹⁵ Abraham H. Maslow, *A Theory of Human Motivation* (United States of America: Dancing Unicorn Books, 2017), 7.

Analysis of the Structure of Linguistic Terms Body Shaming in the Qur'an

Body shaming comes from two words, namely body and shaming. According to Frediction Robert that is the act of commenting on the appearance of either oneself or others. According to the Oxford Learner Dictionary "hate speech is speech or writing that attacks or threatens a particular group of people, especially based on race, religion or sexual orientation", is the act of judging the body shape of another person either intentionally or unintentionally.¹⁶ This body shaming behavior falls into the category of verbal bullying. Director of Savy Amira Women Crisis Center, Siti Mazdafiah said that is a form of view given by the community based on certain standards, so that it can cause feelings of shame in victims. There are various forms such as skin shaming, skinny shaming, fat shaming, and shaming the shape of hair.¹⁷ The impact of these behaviors will tend to lead to negative connotations that affect the mindset. This happens because there are several factors such as patron-client culture, patriarchal culture, lack of knowledge about body shaming, and post-colonial.

In Islamic discourse, interpreters have their views on interpreting the act of body shaming. Explicitly that is not found in the Qur'an. The expression of the meaning according to the Qur'an can be obtained through semantic tracing through the word in the Qur'an surah al-Hujurat verse 11. In the verse shows the meaning and prohibition to do body shaming actions, such as in the words *istahza'a*, *sakhara*, and *talmizu*. Through the results of searching and processing these terms found the meaning of body shaming in the Qur'an. Here's a look at the related terms:

Term *Istahza'a* in al-Qur'an

The word *istahza'a* comes from the root word *istahza'a-yastahziu-istahzi* which follows wazan *istaf'ala-yastaf'ilu-istaf'il*. In the book *Mu'jam li Alfādzi al-Qur'ān* mentions lafadz *istahza'a* which means ridicule in the form of joking or scorn secretly.¹⁸ Mocking is an attitude that looks down on or laughs at someone, whether delivered verbally or in gestures, whether it is to imitate someone in such a way that people who see and hear it laugh. Insulting is an act that is not good to do because it has a bad impact. This can happen because it is influenced by several factors, such as *hasad*, spite, there is hatred that cannot be eliminated. In the Qur'an, the word *istahza'a* is mentioned 34 times.¹⁹ The details are as follows:

This term in the Qur'an repeats 17 times in the form of *fi'il muḍāri'*, that is, a) *tastahziūna* in Q.S. at-Tawbah [9]: 65, b) *yastahziu* Q.S. al-Baqarah [2]: 15, c)

¹⁶ Robiatul Adawiyah Bahrotul Ilmiah, "Body Shaming from the Perspective of the Qur'an : Analysis of the Phenomenon of Body Shaming on Social Media with Jorge J.E. Gracia's Hermeneutic Theory," *Hermeneutik: Jurnal Ilmu Al-Qur'an Dan Tafsir* 18, no. 2 (2024): 1–23, <https://doi.org/DOI:10.21043/hermeneutik.v%vi%i.28900>.

¹⁷ E Rachmah and Fahyuni Baharuddin, "Faktor Pembentuk Perilaku Body Shaming Di Media Sosial," in *Prosiding Seminar Nasional & Call Paper Psikologi Sosial*, 2019, 68.

¹⁸ Muhammad Fuad Abdul Baqi, *Al-Mu'jam Al-Mufahras Fī Al Fāzi Al-Qur'ān* (Kairo: Kairo: Dar Al-Kutub Al- Mishriyah, 1364), 347.

¹⁹ Ibid.,

yastahziūna Q.S. Al-An'ām [6]: 5,10, Q.S. Hud [11]: 8, Q.S. al-Hijr [15]: 11, Q.S. an-Nahl [16]: 34, Q.S. al-Anbiyā' [21]: 41, Q.S. as-Shu'ara [26]: 6, Q.S. ar-Rum [30]: 9, Q.S. Yāsin [36]: 30, Q.S. az-Zumar [39]: 48, Q.S. al-Gāfir [40]: 83, Q.S. al-Zukhruf [43]: 7, Q.S. al-Jasiyah [45]: 33, Q.S. al-Ahqaf [46]: 26, d) *yustahzau* in Q.S. an-Nisa' [4]: 140. 2) 4 times in the form of *fi'il maḍī*, namely a) *istahzau* in Q.S. at-Tawbah [9]: 64, Q.S. al-An'ām [6]: 10, Q.S. ar-Ra'd [13]: 32 and Q.S. al-Anbiyā' [21]: 41, in the form of *isim fā'il* 2 times, namely: a) *mustahziuna* in Q.S. al-Baqarah [2]: 14, b) *mustahziuna* in Q.S. al-Hijr [15]: 59. 4) 11 times in the form of *masdar*, namely in lafadz *huzuwa* in Q.S. al-Baqarah [2]: 67, 231, Q.S. al-Māidah [5]: 57-58, Q.S. al-Kahf [18]: 56, 106, Q.S. al-Anbiyā' [21]: 36, Q.S. al-Furqān [25]: 41, Q.S. Luqmān [31]: 6, Q.S. al-Jāsiyah [45]: 9 and 35.²⁰

Historically, the verses containing the term *istahza'a* and revealed in Makkah consisted of 14 verses with different meanings. In Q.S. al-An'am [6]:5 and 10 it is explained that there will be punishment for polytheists and infidels against what they ridicule namely the book of Allah and His Messenger. It is also described in Q.S. al-Kahf [18]: 56 and 106, Q.S. al-Anbiyā' [21]: 36 and 41, Q.S. al-Furqān [25]: 41, Q.S. ash-shu'ara [26]: 6, Q.S. Luqmān [31]: 6, Q.S. al-Gāfir [40]: 83 and Q.S. al-Jasiyah [45]: 9. Even in Q.S. Yasin [36]:30 adds that it is not only the Apostles and the book of Allah that are ridiculed by the infidels but the believers. Moreover in Q.S. az-Zumar [39]: 48 it is explained that those who make fun of Allah's religion will also get grievous punishment. Meanwhile, in Q.S. az-Zukhrūf [43]:7 Allah sent down this verse to comfort the Messenger of Allah from all kinds of mockery of the "Infidels" against him even though this also happened to the Prophet Earlier. Later in Q.S. al-Jasiyah [45]: 33 shows the situation of those who like to ridicule with the torment of doom.²¹

Furthermore, there are 9 verses included in Surat Madaniyyah namely in Q.S. al-Baqarah [2]: 14 and 15 contain the meaning of mockery of hypocrites for the polytheists, from these actions in verse 15 Allah affirms that Allah will avenge the act. Then verses 67 and 231 have something in common, namely that both contain the meaning of the prohibition against mocking or blaspheming God's law, the prohibition is directed at the prophets Moses in verse 67 and in verse 231 is addressed to husbands and wives who want to divorce not to violate God's law. Furthermore Q.S. an-Nisa [4]: 140 expressly forbids believers from gathering with those who mock the verses of Allah i.e. they are infidels. The same is also explained in Q.S. al-Maidah [5]: 57 and 58. Verses 64 and 65 describe the behavior of hypocrites in the battle of *Tabuk* and call for ridicule of Allah, His Prophet, and believers. In Q.S. ar-Ra'd [13]: 32 Allah exhorts the Prophet and his people not to be discouraged by ridicule from infidels and polytheists.²²

Some scholars explain that *Istihza's* behavior towards the Prophet can invalidate one's Islam and faith. Some even argue that the punishment for people who commit

²⁰ Ibid.,

²¹ Al-Imam Abul Fida Isma'il Ibnu Katsir Ad-Dimasyqi, *Tafsīr Al-Qur'ān Al-'Aẓīm*, 1st ed. (Beirut: Maktabah Aulad al Syaikh al Turats, 2000), 347.

²² Ibid.,

insults against Allah, the Messenger of Allah and religion is to be killed without being asked to repent. From the explanation above, there are three relational meanings born from the word *istahza'a*, namely:

a) *Prohibition of denouncing Apostles and Prophets*

The use of the word *istahza'a* is usually used on issues related to insulting Allah, His verses, and His Messenger, and sometimes suggests that the ugliness of ridiculing will befall themselves.²³ Mocking of the Apostle can be seen in various cases, such as mocking directly the individual, his teachings, and his words. As stated in Q.S. al-An'am [6]: 10

وَلَقَدْ اسْتَهْزَأُوا بِرَسُولِ اللَّهِ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Sayyid Qutub in his interpretation of the above verse explains that ridicule preceded the coming of the Prophet Muhammad. The word *حاق* (overwrite), in the word some understand it with the meaning of contain. So that what happens is not just touch or torture, but happens as a whole about the people involved in the mockery.²⁴ As in the story of the Tsamud and the Children of Israel who mocked the Prophet at that time. This verse also makes it clear that what the Prophet received from the unbelievers of the Quraysh in the form of ridicule was not a new thing they did. This has been a tradition held by predecessors who mocked the other Apostles as well. Indeed, those who ridicule or insult the Prophet will surely get retribution from Allah for all the bad deeds they do.²⁵ Meanwhile, according to Sayyid Qutub in his Tafseer, it was explained that they had also felt a painful sacrifice as a result of the ridicule. Allah has sent down his sacrifice on many nations before those who are much stronger and more powerful.²⁶ This verse is in line with Q.S. ar-Ra'du [13]: 32, Q.S. al-Hijr [15]: 11 and 15, Q.S. al-Anbiyā' [21]: 41, Q.S. az-Zukhrūf [43]: 7, Q.S. at-Tawbah [9]: 65.

b) *Prohibition of gossip (ghībah)*

Ibn Kathir in his book Tafsir al-Qur'an al-'adim explains that there are events concerning the infidels such as the jokes they throw at the teachings brought by the Prophet Muhammad SAW. With this, Allah enshrined them in the Qur'an. Ibn Kathir in his book says that the Messenger of Allah did not need to ignore anything done by the polytheists. As in Q.S. al-Gāfir [40]: 83

فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

The above verse explains the reason for the torment that God will inflict on people who like to commit humiliation either directly or secretly. The mocking incident that happened to the apostle was done by the pagans by whispering and insulting the

²³ M. Quraish Shihab, *Ensiklopedia Al-Qur'an: Kajian Kosakata Jilid III, Cet I* (Jakarta: Lentera Hati, 2007), 322.

²⁴ M. Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, Vol 4 (Jakarta: Lentera Hati, 2007), 27.

²⁵ Ahmad Mustafa Al-Maraghi, *Tafsīr Al-Marāgi* (Kairo: Maktabah Mustafa Al-Babi Al-Halabi, 1946), 81.

²⁶ Sayyid Qutub, *Fi Zīlālil Qur'ān* (Beirut: Darusy Syuruq, 1992), 480.

teachings brought by Him. This act can invalidate the creed of a Muslim. It should be as a human being to keep all His commandments and stay away from His prohibitions. Another thing is that the Messenger of Allah was once gossiped about as a sorcerer, madmen and even infidels accused him that the Qur'an was not *kalāmullāh* but only made up by ordinary people.²⁷ So at that moment, when the apostles came to them with concrete evidence they felt revealed. In this verse, it is a form of non-verbal bullying without using physical violence but by mocking it.

c) *Retaliation for insulting people*

Sayyid Qutub said that when their bad deeds were known to people, when their previous threats and warnings were always mocking, they were in a overwrought situation.²⁸ Described in Q.S. al-Baqarah [2]: 15

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

The above verse makes it clear that it is terrible for people who are directly mocked by the almighty. They are left to live without clues without understanding the purpose. They are like rats jumping up and down into a powerful trap. This is a frightening retaliation for deceit and fabrication, unlike their despicable and petty mockery and fabrication.²⁹ The verse explains the effect on which an insulting or mocking person can be rewarded by Allah SWT in the Hereafter.

Term *sakhar* in al-Qur'an

The word *sakhar* is a *masdar* form of the word *sakhira-yaskharu-sakhran* which has two basic meanings, namely "to humble and to subdue".³⁰ The meaning of demeaning extends to ridicule, abandonment, and insult. The meaning of subduing means to coerce and also goes well (indicating that the felon is subject to the rules or ethics of walking). The scope of the use of the word *sakhar* for matters relating to insults to God's creatures. There are several opinions about *sakhar*, namely according to Al-Razi in his book *Mafātiḥ al-Gaib* explains that *sakhar* is to see someone only from one side and look away and drop or even away from him because of the difference in degrees between them.³¹ The meaning of the word *sakhar* according to Imam al-Gazali is to underestimate, insult, and remind of mistakes and shortcomings by laughing, and sometimes the act of *sakhar* is done by telling deeds, words, or gestures.³² In addition, Muhammad Husain mentioned in his book that *sakhar* means to laugh by mentioning

²⁷ Sindy Kartika Sari, "Bullying Dan Solusinya Dalam Al-Qur'an," *Academic Journal of Islamic Principles and Philosophy* 1, no. 1 (2020): 70, <https://doi.org/10.22515/ajipp.v1i1.2421>.

²⁸ Qutub, *Fī Zīlālīl Qur'ān*.

²⁹ Sayyid Quthb, *Tafsīr Fī Zīlāl Al-Qur'ān*, n.d., 16.

³⁰ Abu al-Husain Ahmad bin Faris Zakariyya, *Mu'jam Maqāyīs Al-Lughah Juz III* (Ittihad al-kitab al-'Arab, n.d.), 144.

³¹ Ar-Razi Abu 'Abdillah Muhammad bin 'umar al-Husain Al-Tamimi, *Mafātiḥ Al-Gaib* (Beirut: Dar ihya al-Turas, 1430), 108.

³² al-Ghazali, *Ihyā' 'Ulūm Al-Din* (Beirut: Dar al-fikr, n.d.), 206.

one's shortcomings to make a person feel humiliated either by words, gestures, or deeds.³³ The existence of this can trigger hostility between each other.

The term *sakhar* in its various forms is repeated 42 times such as verbs (*fi'il*), root words (*masdar*), and adjectives (*fa'il*). The explanation is as follows: 1) in the form of *fi'il muḍāri'* 6 times, namely, a) *yaskharūna* in Q.S. al-Baqarah [2]: 212, at-Tawbah [9]: 79, and as-Saffat [37]: 12, b) *taskhara* in Q.S. Hud [11]: 38, c) *taskharūna* in Q.S. Hūd [11]: 38, d) *naskharu* in Q.S. Hūd [11]: 38. 2) in the form of *fi'il maḍi'* 2 times namely a) *sakhiru* in Q.S. al-An'am [6]: 10, and Hūd [11]: 38, b) *sakhira* in Q.S. at-Tawbah verse 79. 3) In the form of *fi'il Nāhi* 1 time in the form of *yaskhar* in Q.S. al-Hujurat [49]: 11. 4) In the form of *Isim fā'il* 1 time in the form of *as-sakhirīn* in Q.S. az-Zumar [39]: 56.

Historically, the verses included in the Makiyyah letters include: in Q.S. al-An'am [6]:10 it is explained that unbelievers who insult the prophets will be doomed. Even in Q.S. as-Saffat [37]:12 the prophets were astonished at their disobedience and always insulted what Rosul said. Whereas in Q.S. Hud [11]: 38 tells how the prophet Noah faced ridicule from his people who insulted the warning from God to build a ship. Then Q.S. az-Zumar [39]: 56 explains the remorse of those who make fun of the Religion of Allah. Then three suras include the letter of Madaniyyah: based on the reason for the descent of Q.S. al-Baqarah verse 212 is revealed to relate to the Jews, their figures and leaders, from Banu Quraizah, Banu Nadir and Banu Qainuqa, all of which always insult the Muslims.³⁴

Meanwhile in Q.S. at-Tawbah [9]: 79 the reason for the descent of this verse is as quoted by al-Wāhidi in the book *Asbāb an-Nuzūl*: narrated by *al-Bazzār* from Abu Hurayrah, he said: The Holy Prophetsa said, "Give alms to you, verily I will send an army to go to war (Tabuk War)," so Abdur-Rahman bin Auf came to Rasulullah and said, "O Messenger of Allah, I have 4,000 dinars, of which two thousand I give as my loan to God and another two thousand dinars for my household expenses." Rasulullah replied, "May Allah bless you on your gift, and bless those you leave behind." Then came another man from the Ansar tribe who had two bushels of dates, saying, "O Messenger of Allah, I have two bushels of dates, one bushel I give and the other for my family." Witnessing the incident, hypocrites mocked, saying, "Abdur-Rahman bin Auf only wants to give alms because of fun." As for those who gave a bushel of dates, they scoffed with the words, "Allah and the Messenger do not need this bushel." So came down this verse. Whereas in Q.S. al-Hujurat [49]:11 contains a prohibition for believers to ridicule" or insult others.³⁵ From the search results above, there are three things contained in the term *sakhara*, including:

³³ Muhammad Husain, *Al-Mizān Fī Al-Tafsīr Al-Qur'ān*, Jilid XVIII, n.d., 321.

³⁴ Ad-Dimasyqi, *Tafsīr Al-Qur'ān Al-'Azīm*.

³⁵ Ad-Dimasyqi, *Tafsīr Al-Qur'ān Al-'Azīm*.

a) *Prohibition of humbling the self*

Man should be able to see every dimension of difference that exists in himself and in others. As stated in Q.S. Hud [11]: 38

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ

The word *يَصْنَعُ* in this verse is *fi'il mudā'iri'* which means to indicate the present verb. It is a lively picture of the situation that occurred at that moment as if what was said was seen in their view. The verse tells the story of Noah who was ridiculed by his people because there was an instruction for a great flood, the verse came down when his people saw Noah building a ship. They asked all kinds of questions in a mocking tone. Sayyid Qutub in his Tafseer said that they mocked because they only knew from the outside without knowing the revelation and the affairs behind it all.³⁶ In addition, the event that occurred contextually during the time of the Prophet was the event of the division of Muslims after the *Siffin* war. The protest expressed by Dhul Khuaisirah against the Prophet was a form of dissatisfaction with the attitude and actions of the Prophet towards the division of *ganīmah*. The apostle is the most just person on the face of the earth, it is not just known but what the Prophet exemplified.

b) *Prohibition of being arrogant*

Basically, humans have their own advantages and disadvantages. As in Q.S. al-Hujurat [49]: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْ نِسَاءٍ مَنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْمُسْتَوْقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

The word *yaskhar* means to mock the other person's shortcomings and feel that he is better than that person. In the explanation of several books of tafsir such as in *tafsīr at-Ṭabari*, *tafsīr al-Qurtūbi*, and *tafsīr Ibn Kaṣir* the verse came down regarding the events of Banu Salamah. He said, "Rasulullah came to us and among us, there was no one but two or three names. So the Prophet called one of them 'O Fulan' and they said, 'O Messenger of Allah, indeed he was angry with'³⁷. According to Ibn Manzūr, the word indicates the meaning of giving a nickname (*bi al-tārikhi al-laqāb*) which is not good. It is also used to comment on physical form. Like giving a nickname to someone who has a fat body called a rhinoceros. This should not be done because it could be that the person being made fun of is better than the one who makes fun.

c) *Prohibition of embarrassing others in public*

The verse that explains that fellow human beings should not laughter the weaknesses of others, especially in public, is found in Q.S. at-Taubah [9]: 79

³⁶ Qutub, *Fi Zilālil Qur'ān*.

³⁷ Ad-Dimasyqi, *Tafsīr Al-Qur'ān Al-'Azīm*.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

The meaning of the word *سَخِرَ اللَّهُ مِنْهُمْ* is that Allah mocking them is a proper retribution for their ridicule. In this verse, it is explained that some companions mock their other friends when giving alms, but the alms given are a little unlike the alms they give. Then the mocker will get in return how great the insult is to them. Ayat ini menjanjikan bahwa yang membalas ejekan yakni Allah swt sekaligus akan mendapatkan siksaan. This verse promises that those who return ridicule, namely Allah Almighty, will also be tormented.³⁸ In this verse, there is a type of non-verbal insult that is when the companions mock their other friends during almsgiving because the alms are not as much as the alms they give.

Term *talmizu* in al-Qur'an

The word *talmizu* comes from the word *lamaza* which means to denounce, ridicule, and insult. On the other hand, religious scholars differ on the meaning. According to Al-Ragib al-Asfahani, the word *lumaza* has the meaning of granting or seeking the disgrace of others. The meaning of *talmizu* according to Wahbah al-Zuhaili is to make fun of someone or insult each other either through gestures or deeds. In the Qur'an, the word *talmizu* is mentioned 4 times.³⁹ The details are as follows: 1) *fi'il mudhori'* 5 times, namely a) *talmizu* in Q.S. al-Hujurat [49]: 11, b) *yalmizuka* in Q.S. at-Tawbah [9]: 58, c) *yalmizu* in Q.S. at-Tawbah [9]: 58 and 79, d) *yalmizuna* in Q.S. at-Tawbah [9]: 79. 2) *fa'il* 1 time, namely in lafadz *lumazatin* in Q.S. al-Humazah [104]: 1.

The term *talmizu* that descends in Makkah is found in Q.S. al-Humazah verse 1 that is, Woe to every swearer or scolder, whether by speech or gesture, and likewise detractors by displaying the ugliness of others to insult him. This act has a bad impact on society because it tarnishes a person's prestige and honor, and removes trust in that person. Then included in Surat Madaniyyah is in Q.S. at-Tawbah verse 58 which *sabab nuzul* is: Abu Saïd al-Khudri narrated that when Rasulullah distributed alms, Ibn Zi al-Khawaisirah at-Tamimi came, he said, "Do justice, O Messenger of Allah." Rasulullah replied, "Wretched you! Who else will do justice if I am unfair?" Umar said, "Let me cut off his neck!" The Prophet replied, "Let him, he is a lot of friends. Some of you insult their prayers with your prayers, their fasting with their fasting. To abandon religion is like an arrow to leave its bow." So came this verse.⁴⁰

Then several narrations explain the reason for the descent of Q.S. at-Tawbah[9]: 79, among which is as quoted by al-Wāhidi in the book *Asbāb an-Nuzūl*: narrated by al-Bazzār from Abu Hurayrah, he said: The Holy Prophetsa said, "Give alms to you, verily

³⁸ M. Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, Dan Keserasian Al-Qur'an, Vol 5* (Jakarta: Lentera Hati, 2007).

³⁹ Baqi, *Al-Mu'jam Al-Mufahras Fi Al-Fāzi Al-Qur'ān*.

⁴⁰ Ad-Dimasyqi, *Tafsir Al-Qur'ān Al-'Azīm*.

I will send an army to go to war (Tabuk War)," then Abdur-Rahman bin Auf came to Rasulullah and said, "O Messenger of Allah, I have 4,000 dinars, of which two thousand I give as my loan to God and another two thousand dinars for my household expenses." Rasulullah replied, "May Allah bless you for your gift, and bless those you leave behind." Then came another man from the Anṣar tribe who had two bushels of dates, saying, "O Messenger of Allah, I have two bushels of dates, one bushel I give and the other for my family." Witnessing the incident, hypocrites mocked, saying, "Abdur-Rahman bin Auf only wants to give alms because of showing off." As for those who gave a bushel of dates, they scoffed with the words, "Allah and the Messenger do not need this bushel." So came down this verse. Whereas in Q.S. al-Hujurat [49]: 11 it is affirmed that believers should not insult or ridicule anyone because it is not necessarily better than him.⁴¹

The use of the term *talmizu* relates to reproach against someone either directly or indirectly. This kind of ridicule is usually directly directed at someone who is ridiculed either with eye, lip, head, hand, or other words that have a mocking meaning. In *Tafsīr Jalālain* it is explained that ridiculing, degrading, and reproaching others, both men and women, are people who are very despicable and damned. Quraish Shihab in his book states that this prohibition is indeed intended for each individual not to commit reproaches or insults that have the potential for others to insult ourselves. Because when we mock others we mock ourselves.⁴² The values contained in this term include:

a) *Prohibition of denouncing others*

It is explained in the passage of Q.S. al-Hujurāt [49]:11 "*Do not reproach one another, and do not call each other by bad titles*". With this warning, there will be retribution for people who still violate the commandments of Allah SWT. As He says in Q.S. al-Humazah [104]: 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

"*An accident for every swearer again a detractor*". *Al hamz* is a reproach by deed, while *al lamz* is a reproach by verbal. As stated in Q.S. al-Qalam [68]:11 "*the many who denounce the more and more slander*". Ibn Abbas said that you should not slander each other. *Jumhūr* Ulama also said that the way to repent of gossipers is to break away from the act and be determined not to repeat it. It is not hinted to apologize, because if someone who has been the subject of gossip knows about it, it may feel more hurt than when he did not know it.⁴³ *Jalālain's* interpretation is that who knows the person who is made fun of is better than the one who ridicules, degrades, and denounces others. Swearers or reproachful people are damned people.

b) *Threats to abusive people*

Those who intentionally or unintentionally commit insults will surely receive God's proper reward. As explained in Q.S. at-Taubah [9]:79

⁴¹ Ibid.,

⁴² M. Quraish Shihab, *Tafsīr Al-Misbāh, Jilid XIII, Cct. VIII* (Jakarta: Lentera Hati, 2002), 606.

⁴³ Ibnu Katsir, *Tafsīr Al-Qur'an Al-'Azīm* (Beirut: Dar al-fikr, 1401), 483.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ
اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

The above verse explains that there was a friend who mocked his other friends when giving alms because the alms given were not as much as the alms they gave. Of course, such a person indirectly embarrasses others in public. Then, this verse comes down which affirms that whoever mocks others will receive direct retribution from God and will be tormented.⁴⁴ Therefore do not underestimate what Allah has commanded.

The Value Characteristics of body shaming's prohibition in the Qur'an

Based on the results of interpretation through the terms above, there are three values of the prohibition of body shaming in the Qur'an, including:

a) *Istahza'a; The Prohibition of Blasphemy Against God and His Messengers*

Based on the results of the above interpretation several verses explain the prohibition not to insult God, the apostles, and the companions because it is the same as violating God's commandments. The term that specifically discusses this is the term *istahza'a*. The phrase *istahza'a* contained in Q.S. al-An'am [6]:10 indicates the meaning of the prohibition against insulting God and His messenger. Insults to God and His Messenger. Allah has made it clear in the Qur'an that the law of ridiculing is forbidden because it can harm others. *Istihza'* experienced by the Prophet can be divided into two⁴⁵ i.e. *istihza' textually* and *istihza' contextually*. The textual *istihza'* experienced by Rasul is found in two points of thought, firstly some people have ridiculed or reproached the messengers, so Allah sent down an *adzāb* for them. Therefore, God has expressly warned against blaspheming His messenger. Second, some people do not believe in Allah, so they are surrounded by blaspheming God and the real messenger.

The two divisions prove that the prohibition against blaspheming God and His messenger is strongly emphasized. This form of humiliation not only causes sin, but God's sacrifice comes immediately. In addition, *istihza'* that occurs in contemporary times is evidenced by the emergence of *firqahs* and cases of blasphemy against the Rasul indirectly.⁴⁶ *Istihza'* acts also often occur in everyday oral speech such as saying against people who wear the veil because they want to practice the sunnah of the prophet, then ridiculed by saying "*Your clothes are like terrorists*". Such behavior is not to be done, because every human being has the right to self-actualize. This attitude in Abraham's humanistic psychological theory is called self-actualized, that humans need a place for self-actualization and freedom in expressing themselves.⁴⁷ In Q.S. al-Zariyat [51]: 16,

⁴⁴ Shihab, *Tafsir Al-Misbah (Pesan, Kesan, Dan Keserasian Al-Qur'an, Vol 5.*

⁴⁵ Nixson Husin, "Jurnal An-Nur" 10 (2021): 52–61.

⁴⁶ Ibid.,

⁴⁷ Abraham Harold Maslow, *Motivation and Personality* (New York: Longman, 1987).

Quraish Shihab says a *muhsin* is an obedient person who always does well in communicating both with Allah and His creatures.

The impact of this action is to make a person unable to be confident in performing worship and may think that God complicates the life of every creature. God gives freedom so that man can express himself without coercion. However, this act of blaspheming God and His messenger is caused by the lack of knowledge possessed by the community regarding religious values so there is a behavior of not believing in something planned by God. Indirectly, they are not only a crisis of faith and aqedah, but also a crisis of civilization such as a moral and social crisis.

b) Sakhara; Prohibition of degrading fellow human beings both individually and in groups

The results of some interpretations explain that there is a prohibition on calling others bad names because it can trigger conflicts. The term commonly used in this scope is the word *sakhara*. *Sakhara* shows the meaning of the prohibition to insult others because people who make fun are not necessarily better than those who are mocked. *Sakhar* is an insulting or degrading act that is spoken directly to another person, either through certain words, actions, or gestures that make the person laugh.⁴⁸ Therefore there is a prohibition to mock as stated in the verses of the Qur'an. From the textual side of the verse about insulting between individuals and groups, there are two things, namely: first, *Skill*: a person's skill cannot be measured by what is seen by eyes, so it is forbidden to insult someone in any way. Second, whoever mocks, demeans, and the like, Allah will also reward him with an appropriate reward.

This suggests that there is a general human scale. Of course, there are indeed many values that are considered good by someone towards themselves but sometimes others consider it different. The existence of these differences leads them to insult and demean others. If they use the basis of judgment established by God, then they will not insult or ridicule their fellow human beings.⁴⁹ Matters that refer to worldly values cannot be taken into consideration to judge a person. In a hadith narrated by Muslims from Abu Hurairah, the Prophet said, "Verily, Allah does not see a person in your form or likeness and property, but Allah sees from your heart and the work you do".⁵⁰

The explanation above is closely related to the prohibition of body shaming actions body image and mental health that have a very negative impact on one's future life.⁵¹ Someone who experiences a case of body shaming tends to lose self-confidence due to changes in body shape. God did not discriminate in creating man, as stated in Q.S at-Tīn [95]:4 that "Truly, We have created man in the best possible form". It is

⁴⁸ Husain, *Al-Mizān Fi Al-Tafsīr Al-Qur'ān, Jilid XVIII*.

⁴⁹ Shihab, *Tafsir Al-Misbah, Jilid XIII, Cet. VIII*.

⁵⁰ abu al-Husain al-Qusyairi al-Naisaburi, Muslim bin al-Hajjaj, *Sahīh Muslim Juz IV* (Beirut: Dar ihya al-Turas al-Arabi, n.d.), 1987.

⁵¹ J. Schlüter, C., Kraag, G. & Schmidt, "Body Shaming: An Exploratory Study on Its Definition and Classification," *Int Journal of Bullying Prevention* 5 (2021): 26–27, <https://doi.org/DOI> <https://doi.org/10.1007/s42380-021-00109-3>.

appropriate for fellow humans to realize that every individual must have advantages and disadvantages. This attitude in Carl R. Rogers' humanistic psychological theory is called person-centered, which is to view humans positively and that every human being has a tendency towards full functioning.⁵² That is, every human being must have advantages and disadvantages.

The phenomenon of body shaming is often underestimated even though this action can affect a person's psyche.⁵³ There are several influences caused by victims of body shaming from a psychological perspective such as eating disorders, body dysmorphic disorder (a condition in which a person's mind is focused on the point of lack in appearance resulting in distress), depression, and insecurity. In addition, some disorders occur in emotional conditions which are usually characterized by prolonged sadness, moodiness, bad mood, and chaos, which can affect motivation to live daily life.⁵⁴ When depression is left too long, it will certainly burden the mind which can interfere with the immune system. Depression can also trigger a person to commit suicide because he feels his life is not directed and useless. The act of body shaming is closely related to the necessity to keep every word that comes out of the mouth, so as not to make inappropriate comments, denounce, or insult.

The fact is that every human being must have their disadvantages and advantages. This is in line with the theory of person-centered psychology proposed by Carl R. Rogers. The correlation between the person-centered approach and body shaming behavior is found in victims of body shaming. A victim in a person-centered approach is seen as a figure who acts to meet his basic needs, namely the need for self-actualization, and being loved and valued by others. Abraham Maslow also said the need for self-actualization is a trait that is relatively spontaneous in behavior, psychology, thought, and heart. It is characterized by simplicity and dislike of contrived attitudes and imposing will. In addition, by using a person-centered approach, victims of body shaming will begin to accept the real self and not force themselves to become the ideal self. The courage to be yourself by being the best version of yourself will provide comfort for the surroundings.

c) Talmizu; Prohibition of exposing the disgrace of others

The term *talmizu* found in Q.S. al-Hujurat [49]:11 explains the prohibition against denouncing others when one calls others by a hurtful epithet. Such bad calls are usually used to laugh at someone in public. This kind of ridicule is usually directly directed at someone who is ridiculed either with eye, lip, head, hand, or other words that have a mocking meaning. It also discusses threats to people who like to mock others. As explained above. Another explanation is found in Q.S. Az-Zumar [39]: 48 about the

⁵² Desi Alawiyah, "JURNAL Mimbar Hukum-UGM" 1, no. 20 (2019): 12.

⁵³ Jenny McMahon, Kerry R. McGannon, and Catherine Palmer, "Body Shaming and Associated Practices as Abuse: Athlete Entourage as Perpetrators of Abuse," *Sport, Education and Society* 0, no. 0 (2021): 11–12, <https://doi.org/10.1080/13573322.2021.1890571>.

⁵⁴ Aries Dirgayunita, "Depresi: Ciri, Penyebab Dan Penanganannya," *An-Nafs: Kajian Dan Penelitian Psikologi* 1, No. 1 (2016): 4.

torture of mockers given in the world. Sayyid Qutub said that when their bad deeds were known to people when their previous threats and warnings were always mocking, they were in a tense situation.⁵⁵ In a broader context, body shaming can also occur in photo posts on social media, the initial purpose of which was only documentation but which has become a threat of body shaming.⁵⁶

Based on some analysis of the Qur'anic verses on this term, there are two concepts, firstly is it is forbidden to talk about the weaknesses of others because man was created by God with perfection. Although there are still disadvantages, and advantages of each. Second, A person who is ungrateful and dissatisfied with himself not only feels inferior and inferior but in the Qur'an, it is described that there is torment for those who are unpretentious themselves. The existence of hate speech is nothing new. Long before sophisticated life, hate speech had already occurred. The Qur'an strictly forbids either individuals or groups to make hate speech to fellow human beings. Hate speech can present hostile discourse, sow seeds of intolerance or hurt feelings, discrimination, and violence against other groups.⁵⁷ In living life, human requires a sense of security. This is in line with Abraham's humanistic theory of safety and security needs, every human being needs a sense of comfort and security.

From the explanation above, of course, there is an impact caused in terms of psychology. Speaking of body shaming behavior, as stated above, it can be concluded that such actions should not be done. Because if these actions are still carried out, they will tend to cause shame and insecurity in the victim⁵⁸. Body Shaming is usually experienced by individuals who do not meet the standards of beauty or good looks in a certain circle, causing negative comments aimed at humiliating or bringing down others.

Term <i>body shaming</i> in al-Qur'an	The verses	Body shaming values in the Qur'an
<i>Istahza'a</i>	Makiyyah: Q.S. al-An'ām [6]: 5, Q.S al-Kahfi [18]: 56, 106, Q.S al-Anbiyā' [21]: 36, 41, Q.S al-Furqān [25]: 41, Q.S as-Syu'ara [26]: 6, Q.S Luqmān [31]: 6, Q.S Yāsin [36]: 30, Q.S. az-Zumar [39]: 48, Q.S al-Gāfir [40]: 83, Q.S az-Zukhrūf [43]: 7, Q.S al-Jatsiyah [45]: 9, 33. Madaniyyah: Q.S al-Baqarah [2]: 14, Q.S an-Nisā' [4]: 140, Q.S al-Māidah	1. Prohibition against reproaching Rasul and Prophets 2. Prohibition for gossip 3. Retaliation for insulting people

⁵⁵ Qutub, *Fi Zilālil Qur'an*.

⁵⁶ V. et al Fioravanti, G., Bocci Benucci, S., Vinciarelli, "Body Shame and Problematic Social Networking Sites Use: The Mediating Effect of Perfectionistic Self-Presentation Style and Body Image Control in Photos," *Curr Psychol* 43 (2024): 4073–4084, <https://doi.org/https://doi.org/10.1007/s12144-023-04644-8>.

⁵⁷ dan Andrinoviarini Anggraeni, Dewi, "Strategi Pengawasan Terhadap Ujaran Kebencian Dan Media Sosial Pada Pemilu: Studi Kasus Pilgub DKI 2017," *Jurnal Ilmu Hukum* 1 (2020): 99.

⁵⁸ Michael Suzzy, "Perlawanan Penyitas Body Shaming Melalui Media Sosial," *Koneksi* IV, NO. 1 (2020): 140.

	[5]: 57, 58, Q.S at-Tawbah [9]: 64, 65, Q.S ar-Ra'd [13]: 32.	
<i>Sakhara</i>	Makiyyah: Q.S al-An'am [6]: 10, Q.S as-Saffat [37]: 12, Q.S Hūd [11]: 38, Q.S. az-Zumar [39]: 56. Madaniyyah: Q.S al-Baqarah [2]: 212, Q.S at-Tawbah [9]: 79, Q.S al-Hujurat [49]: 11.	1. Prohibition of unpretentiousness 2. Prohibition of being arrogant 3. Prohibition of embarrassing others in public
<i>Talmizu</i>	Makiyyah: Q.S al-Humazah [104]: 1. Madaniyyah: Q.S at-Tawbah [9]: 58, 79.	1. Prohibition of reproaching others 2. Threats to insult people

The Contribution of Islamic Ethical Values in Preventing Body-Shaming Behavior in Society

Based on the results of the above research several moral ideas in the Qur'an can be used as a preventive way in body shaming actions in the community. These values can be used as guidelines that can be practiced in everyday life. These values are as follows:

a) It is forbidden to denigrate the religion or beliefs of others

Religion is the foundation as well as a guide to the direction of life for its adherents. In modern times like this, the paradigm of globalization certainly affects human nature and characteristics that cause many differences in beliefs. Addressing diversity and plurality of religions is tolerant because it is one of the mechanisms in social relations between people.⁵⁹ The existence of religious plurality shows that in reality, it is not to demean or mix religions, but to acknowledge, respect, and be open to each other's differences. In addition to being plural, you should also have an attitude of tolerance. One form of accommodation in social interaction is to instill an attitude of religious tolerance. This is the main pillar for the realization of harmony among religious people. Living side by side and not mixing worship is a true form of tolerance.

God gave a message to mankind that these differences were nothing to worry about because they had become God's decrees. Every creature believes that his religion is the most correct. The existence of these differences God has a purpose, namely that humans must be *fastabiqul khairāt* means compete for goodness. As explained in Q.S. al-Maidah [5]:48 regarding the earlier Ummah before the advent of Islam. When there is a legal problem, Allah commands to decide the case based on the Qur'an.⁶⁰ The existence of a difference indicates the quality of self before God. Every human being has the freedom to express his opinion in public, but must also adhere to certain lines so as not to violate the rights of others. In Q.S. al-Hujurat [49]: 13 it is explained that fellow

⁵⁹ Shofiah Fitriani, "Analisis: Jurnal Studi Keislaman Keberagaman Dan Toleransi Antar Umat Beragama," *Jurnal Studi Keislaman* 20, no. 2 (2020): 181.

⁶⁰ A Rohman, "Tafseer Verses of Diversity," *Faqih Asy'ari Islamic Institute International* 1, no. Volume 1 (2019): 158.

human beings are "*li ta'ārafū*" created to know each other to build relationships and knowledge for each other's lives without degrading each other.⁶¹ It is necessary to be respectful of each other.

b) It is forbidden to boast in front of others

According to Imam Al-Ghazali, it is not permissible to boast of oneself in front of others, because what humans have is only entrustment from Allah. It is not appropriate for people to feel that they are better than others. The importance of emphasizing an ethic is a form of orientation towards getting closer to God, while morality towards fellow creatures is a way for a servant to interact well. In the above interpretation, it has been explained that as humans should not boast of themselves to degrade others, let alone laugh at one's shortcomings both between individuals and groups, it could be that what is degraded is better than what is degrading. Indeed, the criterion of good and bad before Allah is through *husn al-zan* (being kind). It is appropriate to be tolerant of each other, always saying noble (*qaulan karīmā*) which is a spirit of peace that can be contextualized in speaking so as not to offend each other. In addition, it should not be to repay bad treatment with bad. Because this can cause noise. So there must be an effort to forgive each other and be generous.⁶² It is explained that a believer is a person who is always airy and never speaks harsh or bad words.

c) It is forbidden to call someone judgmental and find fault with others

Calling someone a bad call who intends to denounce that person reflects that he cannot respect others and has bad morals. According to Sayyid, Qutub instills moral values in a person through continuous habituation efforts in the community environment. The ideal society arises not suddenly but requires a process that is not short. In this case, society also often does grants to tell something that is contained in a person, where if someone hears it he does not like it.⁶³ Like talking about his shortcomings both in terms of physical and other. Fellow humans must have a good attitude in attitude, including in calling someone must also be appropriate so as not to offend each other. Speaking well and keeping oral is one of the efforts to glorify human relations (*hablum min al-nās*) by keeping words, because everything said will be held accountable. The Qur'an also explains about communication ethics such as *Qaulan Baligan* (Words that leave an impression), *Qaulan Karīman* (Noble Sayings), *Qaulan Layyinan* (gentle words), *Qaulan Syadidan* (True words), *Qaulan Ma'rūfan* (good words), *Qaulan Maisūran* (Light words).⁶⁴ Quraish Shihab says that avoiding anything

⁶¹ Saibatul Hamdi and Khabib Musthofa, "The Concept of Lita'arofu as a Multicultural Education Model to Response Religious Hate Speech," *ATTARBIYAH: Journal of Islamic Culture and Education* 5, no. 2 (2020): 101, <https://doi.org/10.18326/attarbiyah.v5i2.91-104>.

⁶² Lilik Umami Kaltsum, "Hubungan Kekeluargaan Perspektif Al-Qur'an (Studi Term Silaturahmi Dengan Metode Tematis)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (2021): 23.

⁶³ Saiful Anwar, "Internalisasi Nilai Pendidikan Akhlak Dalam Surat Al-Hujurat Ayat 11-13 Menurut Tafsir Fi Zilalil Qur'an," *JIE (Journal of Islamic Education)* 6, no. 1 (2021): 8, <https://doi.org/10.52615/jie.v6i1.190>.

⁶⁴ Fahrudin F Muzakky A. H., "Kontekstualisasi Hadis Dalam Interaksi Media Sosial Yang Baik Di Era Millenial Dalam Kitab Fath Al-Bari Syarah Hadis Al-Bukhari," *Diroyah: Jurnal Studi Ilmu Hadis* 5(1) (2020): 15.

negative towards others is al-salam salbi (passive peace). A person who has a peaceful nature at least has not been able to benefit others then he should not hurt them, if he has not been able to give at least he does not take away his rights, if he has not been able to please at least he does not make anxiety and if he has not been able to praise him then at least he does not insult him.⁶⁵ Thus each other will not hurt or insult each other.

Conclusion

The various forms of body shaming through important terms in the Qur'an show that the prohibition of insulting, degrading and disrespecting others both in terms of physicality which is an inherent identity of a person as a self-image both in social and group life. Body shaming is not just words but also treatment and attitudes in social life that seem to disrespect others. The purpose of body shaming is to prevent unwanted things from happening. However, the most important thing besides the negative meaning of body shaming is that the Qur'an encourages every human being to find the strength within himself that can strengthen his image starting from the matter of psychological, social and personality resilience and maturity through good self-acceptance as well as in others and sympathetic communication. This is where the Qur'an shows equality that can be used as an instrument in building good relationships between fellow humans. from the policy side, it can be regulated about the socialisation of good communication methods in social media to psychological training and motivation that can develop self-potential until high self-confidence grows

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⁶⁵ Arif Alfani, "Menghujat Dan Menista Di Media Sosial Perspektif Hukum Islam," *Jurnal Hukum Islam* Vol. 4, No (2019): 71.

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