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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

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Abstract

Humans are social creatures who need interaction with each other. As time goes by, interactions that were originally carried out in person can now be carried out remotely via the internet and various existing platform features. One problem that is increasingly widespread is body shaming on social media. The problem discussed is the rise of body shaming on social media and its impact on human values and the values of Islamic law regarding communication etiquette. Based on this problem, the author raises the theme of body shaming from the perspective of the Qur'an, especially in Surah Al-Hujurat verse 11. This research applies qualitative methods with the type of library research. The researcher uses Gracia's hermeneutical approach with three interpretation functions, namely historical, meaning and implication to interpret the verses of the Qur'an, especially Q.S. Al-Hujurat [49]: 11. From the results of this research, it was found that body shaming has become something that is prohibited in Islamic law, which is a derivative of the prohibition on degrading human dignity because it can trigger social

conflict and so on. This is understood through Gracia's hermeneutic approach that maintaining good manners both verbally and in writing is very important.

Keywords: Body shaming, Hermeneutics, Interpretation Function Theory, J.E. Gracia, Q.S. Al-Hujurat: 11

Abstrak

Manusia adalah makhluk sosial yang memerlukan interaksi dengan sesamanya. Seiring perkembangan zaman, interaksi yang mulanya dilakukan secara langsung kini bisa dilakukan secara jarak jauh melalui internet dan berbagai fitur platform yang ada. Salah satu masalah yang semakin marak adalah *body shaming* di media sosial. Di media sosial, banyak beredar tindakan perundungan, pencemaran nama baik, yang menyebabkan banyak anak muda mengalami stres, depresi, bahkan ada yang memilih untuk bunuh diri karena tidak mampu menanggung rasa malu akibat dihina. Berdasarkan masalah ini, penulis mengangkat tema *body shaming* dari perspektif al-Qur'an surah Al-Hujurat ayat 11. Problematika yang dibahas yaitu tentang maraknya *body shaming* di media sosial dan dampaknya terhadap nilai kemanusiaan dan nilai syariat Islam tentang adab berkomunikasi. Penelitian ini menerapkan metode kualitatif dengan jenis penelitian kepustakaan. Di sini, peneliti menggunakan teori hermeneutika J.E. Gracia dengan tiga fungsi interpretasi yaitu Historis, makna, dan implikasi untuk menafsirkan ayat-ayat Al-Qur'an khususnya Q.S. Al-Hujurat [49]: 11. Dari hasil penelitian ini diperoleh bahwa *body shaming* sudah menjadi sesuatu yang dilarang dalam syariat Islam yaitu turunannya dari larangan merendahkan martabat manusia karena bisa memicu konflik sosial dan sebagainya. Hal ini mendapat pemahaman melalui pendekatan hermeneutika Gracia bahwa menjaga sopan santun secara lisan maupun tulisan sangat penting dilakukan.

Keywords: Body shaming, Hermeneutika, J.E. Gracia, Q.S. Al-Hujurat: 11, Teori Fungsi Interpretasi

Introduction

Making fun of someone's body or appearance is one of the most despicable acts. Nowadays, it is more popularly known as body shaming. Nowadays, we find a lot of people who easily make comments about someone's physique. The physique becomes a target of criticism because it can be done by anyone, without any scientific, social, or religious basis. The verses of the Qur'an contain many negative behaviors that are prohibited by Allah SWT. The prohibition of these behaviors reveals moral and religious messages for humans in living an ideal and peaceful life. One example of a case is found in the Qur'an Surah Al-Hujurat verse 11. The verse explains the behavior that should be

of concern to mu'min to other mu'min and to all humans. According to researchers, the verse is related to the phenomenon of body shaming that is rampant both in the real world and the virtual world (Dewi & Arsyi, 2022). Body shaming is a form of bullying that can occur in real life or in cyberspace, which can cause psychological problems, such as depression, self-harming behavior, and the risk of suicide (Tabares et al., 2024; Winstone et al., 2024). Bullying can occur in various locations, both in educational institutions, the workplace, and in everyday life, and can be influenced by various complex factors (Saputra, 2023).

This study stems from an academic problem, namely body shaming as a concrete fact that is often discussed. Although some interpretations only discuss the prohibition of body shaming, this study attempts to touch on the ideal moral aspect. So in this study, the author uses the type of library research with Gracia's hermeneutic approach. By analyzing the verses of the Qur'an and understanding the socio-historical context behind them, we can explain the purpose of the research to reveal the interpretation of the verses of the Qur'an, how the theory of the function of interpretation in the verse of body shaming (Q.S. Al-Hujurat [49]: 11), and to reveal how the teachings of the Qur'an can be functioned as a foundation for promoting a healthier and inclusive understanding that is more open and has a contextual paradigmatic style.

Previous research on the phenomenon of body shaming in the interpretation of the Qur'an has actually been carried out a lot, including a journal article written by Dewi Umaroh and Samsul Bahri entitled "Body Shaming in Hadith Perspective: A Study of the Phenomenon of Comedy Shows on Television Screens" in 2021. The journal article discusses the body shaming that occurs in comedies that air on television, describes the hadith that tells about the physique of Ibn Mas'ud's friend and insults Shafiyah bint Huyay's friend, the limits in comedy and the solution using the Prophet's hadith. Next is a journal article written by Arin Maulida Aulana, Nunik Alviatul Arizki and Muhammad Mundzir entitled "Body Shaming in the Qur'an in the Perspective of Maqasidi Interpretation" in 2021. The study describes body shaming that occurred during the Prophet's time until now, the prohibition of body shaming which is specifically one verse, namely Q.S. Al-Hujurat [49]: 11, a description to say good, and its interpretation and contextualization using Tafsir Maqasidi. The research has

similarities, namely discussing body shaming. The verse used focuses on the Q.S. Al-Hujurat [49]: 11 and the Q.S. Yusuf [12]: 4 to 10 accompanied by an Islamic point of view, namely from several interpretations such as Tafsir Al-Azhar, Tafsir Al-Misbah, and based on hadith.

Based on previous research, it can be concluded that there is no research that specifically discusses body shaming in the Qur'anic discourse with the hermeneutic approach offered by Gracia. Therefore, there are two things that will be the purpose of this paper. First, how is body shaming in the perspective of the Qur'an using JE Gracia's hermeneutical approach. Second, what are the treatments or solutions for both perpetrators and victims to deal with body shaming. To get a non-partial understanding of God's message, more effort is needed to understand it. Hermeneutics is very appropriate in providing an understanding of God's message, because hermeneutics as a reinterpretation of the Qur'an is considered very important to do in an effort to find and explore the egalitarian aspects of the holy book (Faishol, 2011).

Theoretical Review

Hermeneutika J.E Gracia

Gracia's concept of hermeneutics is quite comprehensive. In his book *A Theory of Textuality*, he discusses very basic things related to hermeneutics. Related to the concept, Gracia argues that texts are historical entities, in the sense that they are produced by authors or appear at a certain time and place (Syafa'atun & Sahiron, 2011a). Etymologically, Gracia explains that the term interpretation is the English translation of the Latin word *interpretatio* which comes from the word *interpres* which means to spread out.

Furthermore, in Gracia's view, an interpretation will be said to be an interpretation if an interpreter conducts a deep analysis of a text which is then directed towards concepts or terms that are not explicitly mentioned in the text. An example is reproducing the Qur'anic verse that reads "*Alhamdu lillahi Rabbi al-'Alamin*" is not called an interpretation. However, when we translate it into the expression: "Praise be to Allah, Lord of the Worlds", then it is a form of interpretation. The transformation of an

original statement with a set of linguistic terms into another language is, in Gracia's view, a form of interpretation due to the possibility of differences in denotation and connotation between one language and another.

Gracia in his book *A Theory of Textuality* introduces a theory of interpretation known as the theory of the interpreter's function. The general function of interpretation is to create in the minds of contemporary audiences an understanding of the text being interpreted. In other words, an interpretation must be an act that can have an effect on the audience, i.e. create in the audience an understanding related to the historical text that is the object of interpretation. Interpretation using Gracia's interpretation function theory involves three main functions, namely the historical function, the meaning function, and the implicative function.

The historical function aims to recreate in the minds of contemporary audiences the understanding shared by the historical author and historical audience. In this case, the interpreter aims to help his audience understand the text, as the historical author and audience understood it (Syafa'atun & Sahiron, 2011b). The task of the interpreter here is to make the contemporary audience understand the meaning of the text that was shared by the author and the audience of his time.

The second function of interpretation is the meaning function, which helps contemporary audiences develop the meaning of the text according to the conditions they experience. This is regardless of whether or not the meaning is close to what the author of the text and the historical audience intended (Sahiron, 2009). In this function, the role or task of an interpreter is to explain to contemporary audiences an understanding of the meaning or intent of a text. In developing this meaning, the interpreter must know about the history when the text appeared and must also know the grammar or words used in the text. This is because from time to time language undergoes dynamic development. The development of meaning in question is an additional understanding in interpreting a text because of the conditions experienced by different interpreters. However, this does not mean that the interpretation loses control of the meaning of the substance of a text, but the development of meaning is only a development of the meaning of the substance contained by the text as an effort to adjust

to the problems being experienced by the interpreter or in other words to revive the text according to the problem.

In this implicative function, interpretation serves to create in the minds of contemporary audiences an understanding so that they understand the implications of the meaning of the interpreted text (Syafa'atun & Sahiron, 2011b). In this function, the interpreter tries to connect the text he is interpreting with other scientific fields that are still related or interested in the text being interpreted. By correlating with these other scientific fields, it is hoped that contemporary audiences will be able to grasp a broader meaning and on the other hand, it can add to the knowledge of contemporary audiences.

Method

This paper is a form of qualitative research. The object of study approach used in this study is the verses of the Qur'an. The data collection method used in this study is through library research, namely reviewing references or literature related to the discussion, both in foreign languages and Indonesian. Data collection is technically carried out through various data sources and data recording is carried out that is relevant to the research variables. Data collected through written material sources are then identified contextually with the reality that the author wants to reveal. Data processing in this study is qualitative through critical analysis, making comparisons, and then interpreting the results of searching for research data sources (Sugiyono, 2011). The author uses the type of library research with the Gracia hermeneutic approach. By analyzing the verses of the Qur'an (Q.S. Al-Hujurat: 11) in responding to the phenomenon of body shaming, and understanding the socio-historical context behind it, it will be able to answer various important questions in this study.

Result

The Phenomenon of Body Shaming on Social Media.

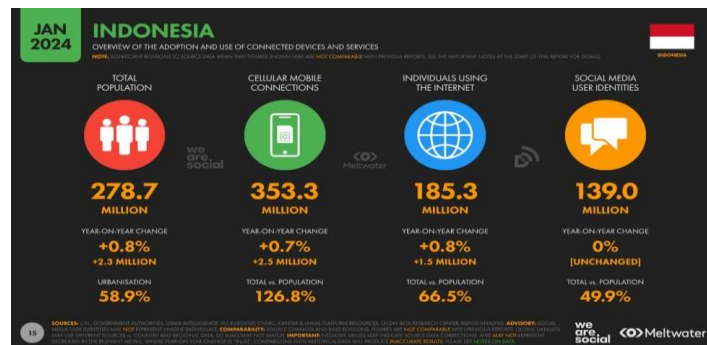
Before proceeding to the discussion of body shaming that is rampant on social media, the author will first give a little explanation about body shaming. Body Shaming is a compound word that comes from the English language which consists of two words,

namely, body and shaming. Cambridge Dictionary defines body (any physical structure that makes up a person or animal) and shaming (to annoy, criticize someone either directly or through social media). In the dictionary of psychology, body shaming is defined as commenting on one's physical appearance or appearance (Chaplin, 2005). Body shaming mostly involves negative comments (Schlüter et al., 2023). Technological advances create a new era for mankind, technology that is developing more rapidly encourages humans to be able to live an easier life. Today's society is required to be able to live adapt to existing technology so that technology indirectly becomes an important aspect for humans in running life. The convenience provided by technology can be obtained from various aspects, one of which is from a communication point of view, namely the ease of communicating, interacting, and disseminating information (Ratnadewati, 2022).

Based on information obtained from the book *The Fat Pedagogy Reader: Challenging Weight-Based Oppression Through Critical Education* (Cameron, 2016), there are four forms of body shaming behavior. First, fat shaming, this is the most popular type of body shaming. Fat shaming is a comment on people who have fat or plus size bodies. Second, skinny or thin shaming, this is the opposite of fat shaming but has the same negative impact. This form of body shaming is more directed at women, such as by shaming someone who has a thin or too thin body. Third, body hair, a form of body shaming by insulting someone who is considered to have excess hair on the body. Fourth, skin color, a form of body shaming by commenting on skin color also occurs a lot, such as examples of skin that is too pale or dark (Atsila et al., 2021). Individuals who feel ashamed of their self-image tend to develop a perfectionistic self-presentation, that is, presenting themselves with a perfect image and hiding imperfections (Fioravanti et al., 2024).

Body shaming can occur in individual activities in communicating in life. Communication can now be done with anyone, anytime, and anywhere. Dissemination of information becomes easier to do in a fast period of time and reaches a wider audience. This ease of communication and information is supported by the creation of a new space, namely digital space. Digital space is a space where information exchange occurs through the use of electronic media equipped with internet networks.

Image 1. Data on Internet and Social Media Users



According to data released by We Are Social & Hootsuite, the number of users in Indonesia in 2024 for the internet is 185.3 million or 66.5% and social media touched a figure of up to 139 million or 49.9% of users from the total population while. The high number of internet users in Indonesia makes the internet an important aspect in communicating and disseminating information effectively and efficiently. The existence of the internet is considered to be a new lifestyle created in society. As a democratic country where every citizen has the right and freedom to have an opinion, the existence of the internet and digital space certainly benefits us as a place or means to give opinions and express ourselves in line with our ideology. The use of digital space as a means of communicating and exchanging information is considered an efficient way both in terms of time, distance and price.

The comment field feature available on social media is provided to allow for two-way communication for criticism and suggestions. However, in addition to being useful as a place to provide criticism and advice, the comment section feature is often used as a place for roasting, hatespeech, flaming, sarcasm and innuendo. This is experienced by almost everyone in Indonesia, whether with a large or small number of subscribers. Information that can be disseminated freely and the availability of features both comment and other features that can be accessed by anyone make communication through social media more at risk of fading norms of politeness, cultural values and violations of ethical behavior, especially in the digital space. The amount of community involvement in the digital world information system creates a society that is difficult to limit. The uncontrollable flow of information and the difficulty of instilling good ethics

in the digital space have consequences for the impacts that arise. Thus, the development of technology and the progress of digital space need to be controlled (Pamuji, 2020).

Discussion

Before interpreting using Jorge J.E. Gracia's hermeneutics, it is important to pay attention to three aspects in the interpretation process, including historical function, meaning development function, and implicative function. The three aspects of the interpretation component are the basis for the interpretation process. Furthermore, Gracia also added three important components that must be considered, including the interpreted text (interpretandum), the interpreter, and additional information (interpretans).

Therefore, in this case the author will first explain the text that becomes the interpretandum or additional information which then the author explains the interpretation of the three concepts owned by Gracia including historical meaning, meaning function, and implicative function. The first step is determining the Interpretandum. The text that will be interpreted in this research is Qur'an Surah Al-Hujurat [49]: 11.

O you who believe, let not a group of men despise another group, it is possible that those who are laughed at are better than them. And let not a group of women despise another group, perhaps those who are despised are better than them. And do not reproach yourselves and do not call each other by derogatory names. The worst of calls is that which comes after faith, and whoever does not repent, then they are the wrongdoers (QS. Al-Hujurat [49]: 11) (Kementrian Agama RI, 2014).

The second step is interpretants of two interpretation function. As explained above, an interpretation must contain interpretations or additional information from a mufasir. In general, the function of interpretation is an interpretation that is created in the minds of contemporary audiences. That is, an understanding of the text being interpreted. Therefore, without interpretation, the purpose of a mufasir cannot be conveyed. After that, the next step is to do the interpretation process. In the process of interpretation, researchers focus on two functions initiated by Gracia, namely the historical function and the function of developing meaning.

Historical Function

What is meant by historical function is the history of the text. This is important to know, because it will be able to recreate in the minds of contemporary audiences the understanding shared by the author of the text and the historical audience. In relation to the object of research, the historical function is focused on the history of the emergence of the Qur'anic verse, in this case the Qur'an of Surah al-Hujurat verse 11 itself.

A pious scholar named Abu al-Qasim al-Nisabury once said, "The noblest of the Qur'anic sciences is to know *asbab al-nuzul* and the discussion of Makkiyah and Madaniyyah." (Hermawan, 2016). Scholars divide the history of the revelation of the Qur'an into two periods. The period before the hijrah where the verses are called Makkiyah verses; and the period after the hijrah, which are verses called Madaniyyah (Khaeroni, 2017). Surah Al-Hujurat itself is the 49th surah in the Qur'an consisting of 18 verses that belong to the Madaniyyah surah group because it was revealed after the hijrah. Overall, Q.S. Al-Hujurat talks about manners and morals (Firmansyah & Suryana, 2022). Hujurat as a plural comes from the word *hujrah* which means room. The word is used to describe the Prophet's room which was very simple and made of clay, while the roof was made of wood and date palm fronds. Opening with the exclamation "O you who believe" is intended to show the characteristics of a believing community (Fahimah, 2014). The main purpose of this surah is to deal with many issues of manners, which is also the *asbab al-nuzul* of this surah. Manners towards Allah, towards His Messenger, towards fellow Muslims who are obedient and also those who are disobedient (wicked). Therefore, there are five calls "*Ya Ayyuhalladzina Amanu*" repeated in this surah, each for the five kinds of objects of manners or commonly called morals (Fahimah, 2014). The biggest content in this surah is about moral guidance, so it is natural that the mufassirs give the same argument about the purpose of this surah.

Looking at the historical context Muhammad Husain Thabathaba'i in his tafsir book Tafsir Al-Mizan begins the discussion of this verse (Q.S. Al-Hujurat [49]: 11 with the words, "*As-Sukhriyah*" is laughing by mentioning the shortcomings with which a person will be humiliated either by his words, his actions with which a person will be laughed at." (Al-Tabataba, 1991)

Based on the explanation above, it can be said that Q.S. Al-Hujurat [49]: 11 is a verse that came down after the Prophet's hijrah and is included in the Madaniyyah surah group. The situation in the city of Medina at that time was that every man had several nicknames. Then the Prophet called them by one of these names. Finally, over time a group of people said "O Messenger of Allah, actually he doesn't like that call", therefore Allah sent down surah al-Hujurat verse 11. At that time the concentration of the Prophet Muhammad's preaching was to carry out the practices of the Shari'a, fasting, prayer, and improving social morals. There are differences of opinion regarding the reasons for the revelation of this verse. Ibn Abbas said, "This verse was revealed to Thabit bin Qais bin Syamas who had hearing problems in his ears. When they came before him to the Prophet's assembly, the companions always made room for him when he came, so that he could sit next to him, so that he could hear what he said. One day Thabit came when the Fajr prayer with the Prophet SAW had already lasted one rak'ah. When the Prophet SAW finished praying, the companions took their seats in the assembly wanted to move from there, so that no one wanted to make room for someone else. As a result, people who couldn't find a seat were forced to stand up. When Thabit had finished his prayer, he stepped over people's necks and said, "Make room, make room. They then gave him space, until he arrived near the Prophet SAW. However, someone was still blocking him and the Prophet SAW. Thabit then said to the person, "Take a seat." The person answered, "You have found a seat, so sit down." Thabit sat behind the person in an annoyed state. He asked, "Who is this person?" The companions answered, "So and so." Thabit said, "Oh, son of the fulanah?" Thabit taunted the person with this expression. That is, what was its status during the period of ignorance? The person became embarrassed, then this verse came down" (Qurtubi, 2009).

According to one opinion, this verse was revealed about Ikrimah bin Abi Jahl, when he arrived in Medina in a state of having embraced Islam. At that time, when the Muslims saw him, they said, "(He is) the son of Pharaoh". Ikrimah complained about it to the Messenger of Allah SAW, then this verse was revealed. In general, a person should not dare to make fun of another person whose condition looks worrying, or has a disability in his body, or is not good at communicating with him. Because it could be that the person's feelings are more sincere and purer than the person whose condition is

opposite to his. Thus, he has wronged himself, because he has insulted someone who is honored by Allah and belittled someone who is glorified by Allah. Indeed, the companions guarded themselves very much from such actions. It was narrated that Amru bin Syurahbil said, "If I see someone breastfeeding a puppy, then I laugh at him, then I fear that I will do what he does." From Abdullah bin Mas'ud it is narrated: "The calamity is caused by words. If I make fun of a dog, I'm afraid I'll turn into a dog." (Qurtubi, 2009).

Meaning Function

To find out more, the author needs to quote the definition of interpretation according to Gracia. The following is Gracia's explanation of the interpretation he advocates:

Second, as the production of acts of understanding whereby the meaning of the text, regardless of what the historical author and historical audience thought, is understood by the contemporary audience (Gracia, 1995)

The point of this statement is to create an understanding in which the meaning of the text can be understood by a contemporary audience, regardless of whether that meaning can be understood according to that of the text's author and historical audience, or not. As explained above, in this function of meaning the interpreter captures and develops the meaning of the text, regardless of whether the meaning is exactly the meaning intended by the author of the text or not. So this function of meaning has a wider scope of meaning compared to the historical function. The development of meaning or function of meaning is carried out when you already know the historical function and keywords in the theme being studied, in this case, namely knowing the historical function and keywords of the Q.S. Al-Hujurat [49]: 11. Previously, it has been explained historically that the verse was revealed in a situation and condition when the state of the city of Medina at that time was where every man had several nicknames. Then the Prophet called them by one of these names. Finally, over time a group of people said "O Messenger of Allah, he actually doesn't like that nickname", or in another narration it is mentioned that someone called another person with the wording "(He is) the son of Pharaoh". In addition, the keyword of the Qur'an,

surah al-Hujurat verse 11, namely the term *as-sukhriyyah* (السخرية). Namely from the word يسخر is الاستزاء which means mockery or ridicule (Syaukani, 2012).

Word يسخر comes from the word سخرا - يسخر - سخر *sakhira- yaskharu-sakhran*, derivative of letter arrangement sin, kha', dan ra' which basic meaning is "to belittle" and "to subdue". The first meaning develops into, among others, making fun of because it is demeaning to others. Leaving because usually the person who does so considers someone low or despicable and does not respect the person left behind. Insulting because they consider the social status or degree of the person they insult low (Shihab et al., 2007). The implied moral message from the text of the Qur'an, Surah Al-Hujurat, is the prohibition of degrading the dignity and honor of others so that it can become a character killer in a person (Anggraeni & Inten, 2021).

Implicative Function

The meaning of a text will affect its application, in this case it is called the implication or application function. This application function in understanding the meaning of a text of the Qur'an in particular, according to the author will provide an overview of the meaning captured by historical actors or historical audiences to contemporary audiences. With the understanding, how the text is applied refers to the concepts they have. Therefore, this application function in the study of the Qur'an or the interpretation of the Qur'an in particular will describe how the text of the verses of the Qur'an is applied when it appears and reappears in various other cases.

After it is known that the basic meaning of a text of the Q.S. Al-Hujurat [49]: 11 is *sukhriyyah* which means insulting. Then historically, the verse was revealed in the situation of the city of Medina where generally someone has several nicknames, and one time the prophet called with a nickname that was not liked by the person being addressed (because it was felt that the nickname was not good or something else influenced it). On the one hand, the meaning that researchers get in the Q.S. Al-Hujurat [49]: 11 is the prohibition to feel superior to others (feeling that they have no shortcomings). In fact, the only person who feels that he has no shortcomings is a person who does not have faith, they only see the shortcomings in other people and do not want to see their own shortcomings (Hamka, 2003). When someone feels that he has

many shortcomings, he will not want to insult or mock the shortcomings of others. On the other hand, there is a value of justice because people who insult will certainly get a reward, either in this world or on the last day. The reward for insulters in the world today is in the form of ostracization or social punishment. From the description of the meaning that the researcher got, the researcher then developed it with the implication function. The implication function in principle is "The implication of the meaning of a text are derived from the meaning on the basis of other principles" (Gracia, 1995). The implications of meaning or the function of implications are the implications of a meaning taken from the text based on other principles.

Thus, the implications of meaning contained in the meaning of the Q.S. Al-Hujurat [49]: 11, the author further explains in the following points, including maintain verbal or written language, and unity and peace. In terms of maintain verbal or written languages, maintaining our tongue when we encounter relationships between humans in the real world, and writing when in cyberspace. The current world condition is in the era of digital industry 4.0 where all activities or activities can be done using internet technology. Not only for shopping or having fun but friendship can also be established through WhatsApp, Facebook, Instagram, Twitter and other social media applications. In the current context, acts of degrading dignity are not only direct or verbal, but there are also many other ways. Including using social media to insinuate through videos or writings on social media accounts. These facts show the occurrence of various forms of body shaming.

In the verse of the Q.S. Al-Hujurat [49]: 11 contains the meaning of not doing things that are factors that kill a person's character (such as blaspheming related to body shape, and so on). Imam Ahmad narrated from his friend Anas RA that the Messenger of Allah SAW said:

A person's faith will not be perfect unless his heart is straight (clean). And a person's heart will not be straight unless his tongue is protected (from dirty and vile words)."(Hasyimi, 2009).

In terms of unity and peace, the main purpose of this verse being revealed is to provide guidance on what a believer should do towards Allah SWT, the Prophet, and fellow Muslims in life in the world when facing a conflict to create peace and avoid

conflict, namely avoiding attitudes of belittling, mocking, criticizing, calling each other with bad names, being arrogant and boasting about each other because the status of humans before Allah SWT is the same.

This means that if we are perfect in terms of physical or material possessions and so on, we are prohibited from boasting and demeaning other people, let alone demeaning them, mocking them and insulting them, or calling them bad names. It should be noted that demeaning, criticizing or insulting is not always shown to other people, but is also shown to oneself. Islam commands its followers not to demean, insult, criticize, insult or make fun of each other. It is even confirmed in the hadith of the Prophet:

From Abu Hurairah ra, Rasulullah SAW said, "Muslim brothers, do not oppress each other, ridicule each other and demean each other. True piety is here," pointing to his chest and saying this three times. "A person is bad enough when he insults his Muslim brothers. It is haram for every Muslim to tarnish his soul, his property and his honor." (Nawawi, 2011).

This Hadith of Abu Hurairah teaches the basic principles of Islam, namely the principle of humanity through the teachings of brotherhood. We are all brothers, so that each other, among us, it is forbidden to belittle, sneer, insult, let alone oppress each other. It is an evil act if someone belittles another person.

Related to the problem that the researcher raised, namely body shaming that occurs on social media. It is very unethical, when making fun of each other, belittling or otherwise. The use of the word qaum in the Q.S. Al-Hujurat [49]: 11 has its own meaning. This word was originally used only to refer to a group of men, but in this verse Allah more firmly and specifically mentions the word نساء women because these insults or insults occur more often to and from women (Shihab, 2022). “وَلَا تَسَابُرُوا بِالْألقَابِ” and do not call each other by bad names”. The origin of this prohibition is from the habit of someone who gave two or three titles to someone according to the characteristics of society during the Jahiliyah era. For example, there was a person named Zaid, he liked to keep beautiful horses so he was called al-Khail. Then, the Prophet added his name to Zayd al-Khair which means Zaid the Good. The Messenger of Allah only changed from laam to raa, but the meaning changed from horse to a good meaning. So in this verse there is a warning and command for all believers not to call their friends by bad names.

If possible, change his nickname to a better language, especially replacing it with a name that he likes better. This is why Abu Hurairah, which means father of cats, did not change. Because Abu Hurairah liked to be called by that name, because he really liked cats (Hamka, 2003).

Things like that also happen a lot in our country. People were named according to their habits, temperament, form, or whatever event happened to them. By calling someone's name with a bad title as has been explained, it can hurt feelings, and cause divisions between brothers (both close relatives and fellow Muslims), calling people with bad names and calling someone with inappropriate titles that denigrate them. , and caused him to be laughed at (Syalhub & Abdul'Aziz, 2008). Invitations to people who call them by bad names must be stopped then and replaced by calling them by good names, as taught by the Prophet.

"The worst calling is being called an evil name after believing."

So, if we have faith, the atmosphere has changed from jahiliyah to Islam, it is better to change someone's nickname with a name that he likes. Because a good name will affect the soul. Changing a bad name, to a better name after someone has faith is a sign of obedience (Hamka, 2003). Tafsir Al-Qurtubi explains that *An-nabaz* means *al-laqab* (call, title, or nickname). As for *an-nabz* according to one opinion means a bad nickname. And As for the meaning of *tana bazu bi al-alqab* is when someone calls each other with a bad name or title. It is explained in the book of Tafsir al-Qurtubi that a person who calls his brother with a bad name and mocks him is included in the wicked. Therefore, whoever does all the things that are forbidden by Allah such as mocking, criticizing, insulting. Then they are wicked and all of that is not allowed (Qurtubi, 2009). It has been agreed that all forms of bullying are prohibited because this behavior demeans and weakens other people (Amar & Cholikh, 2023). In the Al Misbah commentary book, body shaming is called *yakhsar*, which means insulting or making fun of all the shortcomings of another party for the purpose of mocking the person concerned, either with words, actions or deeds. *At-tana bazu* means giving each other bad names. This prohibition is used because people openly call each other bad names. This will make anyone who hears feel offended, and will then respond back by calling the person who called him a bad name, so that *tana bazu* occurs. (Shihab, 2022).

In QS. Al-Hujurat verse 11 there are values of humanity (speaking humanely), justice (every reprehensible behavior will have consequences), and respect for other people's feelings (Aulana et al., 2021). Several solutions in preventing body shaming in Islam are also found through the contextualization of QS. Al-Hujurat [49]: 11. First, instilling faith in humans, namely by always increasing piety to the creator, namely Allah SWT, obeying His commands, and emulating the behavior that has been exemplified by the Prophet Muhammad SAW, so as not to trigger bad behavior that can damage faith such as envy, arrogance, revenge against others and so on (Sumiati & Danial, 2022). Because these behaviors can trigger bullying. Second, building a good moral attitude so that humans respect and appreciate each other in the environment without looking at high positions, social and so on. When reviewing the historical context of the verse *la yaskhar*, namely the story of the Bani Tamim who mocked the companions of the Prophet SAW from poor circles such as Salman, Bilal, and Ammar, (Az-Zuhaili, 2016). From this context it is clear that we should respect each other and it is forbidden to mock or insult other people.

Third, self-introspection starts from yourself. If we bully, it will not only cause feelings of shame for the victim, but it will also create a sense of superiority or better than the bullied. In the Q.S. Al-Hujurat [49]: 11 there is a warning to always introspect yourself first before judging others badly. *عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءِ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ*. This verse fragment tells us that the person we mock or insult may be better than us. Fourth, speak kind words. People who like to criticize will not only receive retribution in the afterlife, but in this world they will not be able to make other people's hearts calm and happy, instead they will only cause division and discord in their lives. As a Muslim, you should speak kind words, so as not to hurt other people's feelings. To know how humans should communicate, there are six principles in the Qur'an related to communication ethics, namely *Qaulan Sadidan* (correct, precise words), *Qaulan Baligha* (words that are easy to understand), *Qaulan Ma'rufan* (good words), *Qaulan Karima* (noble words), *Qaulan Layyinan* (gentle words), *Qaulan Maysuran* (light words) (Aulana et al., 2021; Azhar & Yusuf, 2022; Dahlan, 2014; Saipudin et al., 2021).

The next solution for victims, first, loving yourself, loving and appreciating yourself means being grateful for all the potential that God has given you. There is

always something in us that we should be grateful for, such as high thinking power and creativity, a pleasant demeanor, talent in certain fields or health that enables us to live a very productive life. Appreciating and loving yourself by not criticizing or comparing because it makes us shrink and kills our self-confidence. Second, Creating an inner supporter to fight the inner bully. Instill words that strengthen yourself, for example 'I am beautiful'. The more often this word is repeated, the more we will automatically believe it. That way, we will not care about the body shaming treatment we receive regarding our physical appearance.

It can be said that body shaming is a form of defamation, where it is done with the aim of damaging a reputation (Aksin & Aini, 2022) Such actions are clearly contrary to the principles of justice and humanity, because every individual has the same right to maintain their dignity and good name. No one has the right to insult another person for any reason, even if the accusations made are true, it is still not justified. As mentioned in the previous moral ideal, no one should do something that can embarrass or degrade another person, as well as insult others under any circumstances (Hakim & Suparmin, 2024).

Of course, all forms of behavior that can demean others, including body shaming, are very contrary to Islamic teachings. Because Allah SWT forbids the behavior of making fun of or criticizing one another. This means that a believer, whoever he is, should not make fun of another believer because of his poverty, his sins, or other things (Ath-Thabari & Muhammad, 2008). The prohibition of body shaming must be based on moral principles that emphasize respect for human dignity and rights. In addition, it needs to be accompanied by education and increased awareness of the negative impacts of body shaming, as well as strengthening positive values in online interactions. This is very important to create dignified and positive social interactions amidst the complexity of modern life (Aisah & Albar, 2021; Shofwan & Munib, 2023). By understanding these principles, it is hoped that an online environment can be created that is full of politeness, respects differences of opinion, and avoids behavior that is detrimental to oneself or others. In other words, the prohibition of body shaming can be seen as the application of Islamic ethical values in interactions in cyberspace or social media.

Conclusion

From reading the body shaming phenomenon using J.E Gracia's hermeneutic approach, the results obtained are: that behind the prohibition of body shaming there are humanitarian values through the teachings of brotherhood. Between each other, we are brothers, it is forbidden to belittle, sneer, insult, let alone oppress each other. It is an evil act if someone belittles another person. Through this approach, researchers emphasize the importance of maintaining speech and typing, especially in the digital era. and encourage unity and peace by not belittling others. This is relevant to the problem of body shaming that often occurs on social media, where negative comments can damage a person's dignity and trigger social conflict.

This interpretation emphasizes that insulting others is forbidden in Islam and can have bad consequences, both in this world and in the hereafter. To handle bodyshaming behavior for perpetrators, there are three steps that can be taken. First, increase faith and piety in Allah by obeying His commands and emulating the behavior of the Prophet Muhammad SAW. This is important to avoid bad traits such as envy, arrogance, and revenge that can trigger body shaming. Second, build good morality, which encourages mutual respect regardless of position or social status. Third, self-introspection, because bullying not only harms the victim but also creates a false sense of superiority in the perpetrator. Furthermore, handling body shaming for victims includes building self-confidence and fighting body shaming, it is important to love and respect yourself. Being grateful for the potential given by Allah, such as creativity, talent, and health, helps us appreciate ourselves without comparing ourselves to others, which can damage self-confidence. In addition, creating an "inner supporter" by instilling positive words, which can help fight the "inner bully" and make us stronger in dealing with criticism or negative treatment of physical appearance.

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