

Exploring the Impact of Namimah (Gossip) and Gheebahhh (Backbiting) from Islamic, Psychological, and Organizational Perspectives

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Abstract

Namimah (gossip) and *gheebah* (backbiting) are negative social behaviours that cause significant harm to both individuals and organizations. These behaviours disrupt social harmony, erode trust, and cause reputational damage, particularly in organizational settings where productivity and morale can be significantly affected. Despite their clear condemnation in Islamic teachings and acknowledgment of their harmful psychological consequences, these behaviours persist across societies. Thus, the tendencies of unethical behaviour in self and in organization motivates on this paper. This research aims to examine the multifaceted impacts of *namimah* and *gheebah* from Islamic psychological and organizational perspectives. The study seeks to identify the underlying causes, consequences, and potential strategies for mitigating these negative behaviours in both individual and organizational contexts. To achieve the objective, this research adopts a qualitative approach, utilizing a library study to collect data from reliable sources such as books and journal articles. The data was then analysed using inductive reasoning. The findings indicate that these behaviours, while pervasive, can be effectively reduced through targeted interventions such as leadership training, open communication policies, and engagement programs within organizations. From an Islamic perspective, addressing the root causes through ethical and moral education is crucial in fostering healthier interpersonal and professional relationships. This research contributes an eye-opener to employers and employees on how these two parties can foster wellbeing in the workplace. Future research should focus on longitudinal studies that explore the long-term effects of *namimah* and *gheebah* in both personal and organizational settings, with a particular emphasis on cultural and religious influences in shaping these behaviours.

Keywords: Gheebah, Islamic-Perspective, Namimah, Organizational-Behaviour, psychological-Impact

Introduction

Namimah (gossip) and *gheebah* (backbiting) are two social behaviours that have significant and far-reaching consequences. In Islamic terminology, *namimah*, or نميمة (gossip), and *gheebah*, or غيبة (backbiting), are explicitly condemned due to the harm they inflict on individuals, relationships, and communities. These practices disrupt social harmony and cause reputational damage, eroding trust among individuals and groups. Islamic teachings and scholars emphasize the detrimental nature of these behaviours (Al-Shareef, 2021; Khan & Ali, 2022). The negative impacts of *namimah* and *gheebah*, especially in organizational settings, have also captured the attention of social scientists who study how these behaviours influence group dynamics and workplace productivity (Iqbal & Hussain, 2023).

According to Ayu Wulandari (2023), *namimah* is defined as the deliberate spreading of false information with the intention of generating discord and distrust among people. *Gheebah*, while not necessarily involving falsehood, is equally reprehensible as it involves speaking negatively about someone in their absence, likened to the act of eating carrion (Shaleh, 2002). These behaviours are often normalized in social groups, where talking about others without their knowledge becomes a social norm (Jarullah, 2004).

The persistence of these behaviours is notable despite clear religious prohibitions. The Qur'an, for instance, explicitly advises against suspicion, spying, and backbiting, as illustrated in Al-Hujurat (49:12):

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ ۗ وَلَا تَجَسَّسُوْا وَلَا يَغْتَبَ بَـِٔعْضُكُم بَـِٔعْضًا ؕ اَيُّحِبُّ اَخَذُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيِّتًا فَكْرِهْتُمْوْهُ ؕ وَاتَّقُوْا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

The meanings: "Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Have fear of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate."

Al-Hujurat (49): 12

However, even with such explicit condemnations, these behaviours persist. Despite the moral and psychological consequences of *namimah* and *gheebah* being widely acknowledged, these actions continue to manifest in social and organizational settings (Khan & Ali, 2022).

The problem is worsened in modern organizational settings, where *namimah* and *gheebah* contribute to decreased productivity, damaged reputations, and lower employee morale. Studies have shown that these behaviours negatively affect workplace culture, resulting in distrust, conflict, and loss of collaboration among employees (Smith & Johnson, 2021). There is a gap in the understanding of the root causes, mechanisms, and outcomes of these behaviours, particularly from an Islamic and psychological perspective. This study seeks to bridge that gap by examining the causes and impacts of *namimah* and *gheebah*, focusing on both individual behaviour and organizational dynamics.

The primary objectives of this research are:

- To explore the definitions and concepts of *namimah* and *gheebah* from Islamic, psychological, and organizational perspectives.
- To identify the factors contributing to the development and perpetuation of these behaviours in both individual and organizational contexts.

- To analyse effective strategies for preventing and reducing the occurrence of *namimah* and *gheebah* in various settings.

In addressing these objectives, the following research questions guide the study:

- How do Islamic, psychological, and organizational perspectives define and conceptualize *namimah* and *gheebah*?
- What factors contribute to the development and perpetuation of these behaviours in both individual and organizational settings?
- What strategies can be employed to prevent and reduce the occurrence of *namimah* and *gheebah* in these contexts?

This research provides a comprehensive understanding of *namimah* and *gheebah* and offer insights into how these behaviours can be effectively addressed and mitigated within different social and organizational frameworks. The integration of Islamic teachings with psychological and organizational research provides a multi-faceted approach to tackling the issue of gossip and backbiting, with the ultimate goal of fostering healthier interpersonal relationships and improving organizational climates.

Literature Review

The literature is divided into three key components: Islamic perspectives on *nameemah* and *gheebah*, psychological perspectives *nameemah* and *gheebah*, and organizational culture, climate, and *namimah/gheebah*.

Islamic Perspectives on Nameemah and Gheebah

Islamic literature offers a rich tapestry of condemnations against *namimah* and *gheebah*. The Quran explicitly prohibits these acts (Al-Quran, 49:12), emphasizing their detrimental impact on societal harmony and individual spirituality. Scholars such as Al-Qaradawi (2020) and Ibn Taymiyyah have extensively discussed the consequences of these behaviours, including the erosion of trust, the destruction of reputations, and the cultivation of hatred within communities. While Islamic scholarship offers a robust moral framework for understanding *namimah* and *gheebah*, empirical research from an Islamic perspective is limited. There is a need for quantitative and qualitative studies to explore the prevalence, factors influencing, and consequences of these behaviours among Muslim populations.

Psychological Perspectives on Nameemah and Gheebah

Psychological research on gossip and backbiting, while not explicitly using the terms *namimah* and *gheebah*, provides relevant insights. Studies have examined the motivations, functions, and consequences of gossip (Laird, 2021; Feinberg & Campbell, 2022). Key findings include the role of envy, social comparison, and self-enhancement in driving gossip (Foster & Campbell, 2020). Additionally, research has highlighted the negative psychological and interpersonal consequences of gossip, such as decreased well-being, damaged relationships, and increased stress (Smith & Johnson, 2021). Despite the growing body of research on gossip, there is a lack of studies that specifically focus on *namimah* and *gheebah* within Islamic contexts. This gap limits our understanding of the cultural and religious nuances associated with these behaviours. Moreover, longitudinal studies are needed to examine the long-term effects of *namimah* and *gheebah* on individuals and communities.

Organizational Culture, Climate, and Namimah/Gheebah

Organizational culture and climate play a significant role in shaping the prevalence of *namimah* and *gheebah*. Studies have found that organizations emphasizing competition and individualism may be more conducive to these behaviours (Smith & Johnson, 2021). For instance, in a highly competitive environment, employees may be more likely to engage in gossip to gain a competitive advantage or undermine rivals. Leadership style also has a profound impact. Authoritarian or laissez-faire leadership styles can create environments where *namimah* and *gheebah* thrive. When leaders are perceived as unfair or unsupportive, employees may resort to gossip to express dissatisfaction or seek validation. Conversely, transformational leadership that emphasizes empowerment, inspiration, and ethical behaviour can foster a more positive organizational culture and reduce the likelihood of *namimah* and *gheebah* (Kim & Lee, 2022).

Poor communication channels and a lack of transparency can also contribute to the prevalence of gossip and rumours. When employees feel uncertain or uninformed, they may turn to informal sources of information, which can lead to the spread of inaccurate or harmful information (Al-Shareef, 2021). The consequences of *namimah* and *gheebah* on organizations can be severe. These behaviours can disrupt teamwork, reduce morale, and ultimately lower productivity (Khan & Ali, 2022). Negative gossip about an organization can damage its reputation and harm its relationships with stakeholders (Iqbal & Hussain, 2023). In some cases, *namimah* and *gheebah* can lead to legal problems, such as defamation or harassment (Al-Qaradawi, 2020). To address these issues, organizations can implement open communication policies to encourage employees to share information directly and transparently (Al-Shareef, 2021). Leadership training can help leaders develop the skills to foster a positive and supportive work environment (Kim & Lee, 2022). Finally, employee engagement programs can help employees feel valued and connected to the organization, reducing their motivation to engage in negative behaviours (Smith & Johnson, 2021).

Methodology

The study employs a qualitative research methodology that facilitates an exploration of various topics and a broad interpretation of the findings (Aspers and Corte, 2019). According to Merriam and Grenier (2019), qualitative research method involves conducting library-based research, which includes gathering data from a wide range of sources such as academic journals, conference proceedings, reports, and relevant websites. Given the availability of data on the research topic, the researchers conducted an analysis of the materials collected. This study utilizes inductive reasoning to analyse data. Inductive reasoning, as suggested by Lodico et al. (2010), entails constructing an abstraction or describing a phenomenon based on observations, thereby adopting a 'bottom-up' approach to achieve comprehension. The research focuses on previous scholars' ideas about consequences of *namimah* and *gheebah*. By gathering insights from Islamic teachings, psychological studies, and organizational behaviour research, this study synthesizes these observations to construct a comprehensive understanding of how these behaviours manifest and affect both individuals and groups. Inductive reasoning enables the development of theoretical interpretations based on these collected insights, contributing to strategies for mitigating the negative effects of gossip and backbiting within organizations. Through this bottom-up approach, the study offers valuable recommendations for addressing these harmful behaviours in a manner consistent with both Islamic values and modern psychological frameworks.

Finding and Discussions

The findings are divided into three sections accompanied by detailed discussions.

The Origins of Toxic Relationships inside an Organization

Grosser et al. (2010) assert that, within the organizational environment, good gossip circulates among both expressive friendship connections and necessary instrumental workflow relationships. In essence, workers need not see themselves as "friends" to engage in pleasant gossip. The study revealed that bad gossip circulates only inside expressive friendship bonds. He added, this indicates that an individual discusses bad gossip only with someone they trust, although such trust is not required for the dissemination of positive gossip. The study ultimately determined that those who are more socially integrated inside the business are more inclined to disseminate unfavourable gossip.

Gossip is a topic of distinct interest inside the corporate workplace. Hafen (2004) compellingly articulated her concept of the "gossip-information revolving door," positing that news may be transformed into either gossip or information based on the organization's assessment of the political implications associated with the gossip/information. It was asserted that when management opts to transform gossip into information, it is perceived as advantageous to the organization. In this instance, the disseminator of the news demonstrates "organizational citizenship behaviour," indicating that the relay of gossip or information is intended to help the organization. Conversely, the disseminator of information may be perceived as exhibiting aberrant conduct in the workplace. The dissemination of rumour is perceived as detrimental to the company.

In this instance, management typically opts to categorize and reclassify the material as gossip. This "revolving door" can provide insight into how a company and its management perceive gossip. Gossip's dual function can be either advantageous or detrimental to any business. This likely explains why no workplace is entirely devoid of rumour. The transformation of rumour into information confers legitimacy onto it. Consistent occurrence may indicate that management condones and tolerates workplace gossip. A review of workplace gossip is essential as it is prevalent in businesses and may be regarded as a routine behaviour (Smets et al., 2015). Recent survey results indicate that American white-collar professionals, on average, dedicate 40 minutes weekly—exceeding 30 hours annually—to gossiping about colleagues, including supervisors, coworkers, human resources, and the executive team (Vitukevich, 2019).

Research indicates that being subjected to negative gossip adversely affects employees' organizational citizenship behaviour (OCB), organization-based self-esteem, and perceived insider status (Kong, 2018; Wu et al., 2018). Martinescu et al. (2021) demonstrated that diminished engagement in organizational citizenship behaviour (OCB) stemmed from less social inclusion due to being a focus of negative gossip. Xie et al. (2019) discovered that the association between perceived unfavourable workplace gossip and executed organizational citizenship behaviour was diminished among employees with stronger self-monitoring abilities. Furthermore, non-compliance with norms and regulations, norm violations, deviance, turnover behaviour, and interpersonal disputes with gossip initiators have been posited as potential consequences for gossip targets (Becker et al., 2020; Gari et al., 2013; Hodson, 2004).

A further growing topic pertains to the performance evaluations of those targeted by gossip in the workplace. Kulik et al. (2008) posited that individuals subjected to bad talk may subsequently obtain unfavourable performance evaluations and be seen as possessing limited promotion prospects. Empirical data corroborated this assertion: Kong (2018) discovered that when employees viewed themselves as victims of bad gossip, their in-role performance diminished due to a decline in self-concept evaluation.

In conclusion, workplace gossip can have both positive and negative impacts on organizational dynamics. Research suggests that positive gossip is more widely disseminated across both friendship and professional connections, whereas negative gossip tends to circulate within trusted, close relationships. The consequences of negative gossip, however, can be detrimental to employees' self-esteem, organizational citizenship behaviour (OCB), and perceived insider status. Moreover, negative gossip may harm employees' career prospects, leading to unfavourable performance evaluations and reduced promotion opportunities. The "gossip-information revolving door" concept highlights the dual role gossip plays in organizations, with its transformation into either beneficial or harmful information depending on management's perspective. This ongoing issue underscores the importance of addressing gossip's role within corporate culture, as it remains an unavoidable part of workplace dynamics.

Psychological Impact from Namimah and Gheebah

In general, slander, characterized by false and vicious assertions regarding an individual, can yield catastrophic consequences. It may tarnish reputations, jeopardize livelihoods, and cause mental distress. A solitary defamatory statement can permanently tarnish an individual's character, frequently causing irreparable damage to their reputation. Slander can obstruct job advancement, resulting in lost money and reduced chances. In addition to financial repercussions, the emotional burden can be significant, as victims may experience anxiety, sadness, or social isolation resulting from pervasive negativity. Moreover, personal connections may deteriorate as friends and family withdraw, resulting in a collapse of trust and increased social isolation (Derrick Otieno, 2023).

Slander refers to the spoken dissemination of false claims that detrimentally affect an individual's reputation. Slander is a communicative act that results in an individual experiencing humiliation, mockery, contempt, diminished societal esteem, loss of work or income, or other forms of reputational harm (US Legal, 2024). Slander also comprises vocal defamatory statements. The components of libel and slander are virtually indistinguishable. Historically, the legislation pertaining to slander concentrated on derogatory vocal utterances against individuals. By the 1500s, English courts regarded slander lawsuits as claims for damages.

Humans are inherently sociable beings. Given this disposition, humanity will possess an inherent inclination towards precision, rendering the comparison with others unavoidable. Individuals perpetually participate in social comparisons. To assess whether our performances signify success or failure, we frequently compare ourselves to the performances of others. We are predisposed to compare ourselves with those who share similarities with us (Festinger, 1954). Social comparison is considered essential to self-esteem,

since sentiments of competence or value largely depend on the individuals with whom we compare ourselves, both personally and through external perceptions.

Anxieties are experienced by all individuals. In a transitory sense, these anxieties are common in daily life. Nevertheless, when an individual becomes fixated on the pursuit of their own gratification as the sole means of resolving their basic anxiety, their "basic anxiety" transforms into a neurosis. Horney (1945) identified neurotic trends that all point to one or all of the purposes of gossip, thereby suggesting that an individual's propensity to gossip is rooted in their anxieties. The compliant personality is the gossipier who gossips in order to gain acceptance, affirmation, and affection. The objective of this gossip is to provide entertainment and friendship/intimacy. The aggressive personality is frequently characterized as harsh, difficult, and domineering. This individual is a gossipier who engages in gossip for the purpose of gaining information, power, and influence. The aggressive personality trend is associated with a higher likelihood of manipulative and malevolent slander among gossipers (Sandy & Kristine, 2014).

In summary, slander, whether or not it is expressed in writing, can have a profound effect on individuals on a variety of levels, including the infliction of emotional distress, financial damage, and the destruction of reputations. The dissemination of inaccurate information has the potential to irrevocably alter public perceptions, resulting in career disruptions, fractured relationships, and social isolation. It is imperative to exercise caution and mindfulness regarding the language we employ, as these consequences are not only immediate but can also have long-term repercussions. Furthermore, the psychology that underpins slander frequently originates from more profound personal anxieties and social comparisons, suggesting that addressing the underlying causes of this behaviour may be beneficial in reducing its detrimental consequences.

Fundamental and Management of Namimah and Gheebah in Islam

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ؟ قَالُوا: بَلَى، قَالَ: الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللَّهُ، أَفَلَا أُخْبِرُكُمْ بِشَرِّكُمْ؟ قَالُوا: بَلَى، قَالَ: الْمَسْأُؤُونَ بِالنَّمِيمَةِ، الْمُفْسِدُونَ بَيْنَ الْأَحِبَّةِ، الْبَاغُونَ الْبُرَاءَ الْعَنَتِ.

The meanings: "Asma' bint Yazid reported that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you who is the best of you?" "Yes," they replied. He said, "Those who remind you of Allah when you see them." He went on to say, "Shall I tell you who is the worst of you?" "Yes," they replied. He said, "Those who go about slandering, causing mischief between friends in order to separate them, and desiring to lead the innocent into wrong action."

(Al-Adab Al-Mufrad, No. 323)

Al-Qaradawi (2001) explained that Islam seeks to eradicate animosity and foster reconciliation between individuals in conflict. It permits the mediator to conceal derogatory remarks made by one party towards another and to supplement the dialogue with commendable words that were not uttered by either party regarding the issue at hand, as indicated in a hadith where the Prophet (SAW) stated:

أَخْبَرَهُ أَنَّ أُمَّهُ أُمَّ كُلْثُومٍ بِنْتِ عُقْبَةَ أَخْبَرَتْهُ أَنَّهَا، سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيُنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا " .

The meanings: *“Narrated Ummu Kulthum bint `Uqba: That she heard Allah's Messenger (ﷺ) saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar.”*

(Sahih al-Bukhari, No. 2692)

Zulkifli (2019) stressed that Islam strongly disapproves of those who relish hearing derogatory remarks and thereafter disseminate them to incite animosity, perpetrate slander, or undermine interpersonal relationships, ultimately leading to their destruction. He added that individuals of this kind excel not only at articulating what they perceive but are also driven by an intrinsic desire to embellish their experiences, so generating elements beyond their auditory stimuli. In the case of *namimah* and *gheebah*, Imam al-Nawawi quotes the words of scholars about the meaning of al-Namimah:

النَّمِيمَةُ نَقْلُ كَلَامِ النَّاسِ بَعْضِهِمْ إِلَى بَعْضٍ عَلَى جَهَةِ الْإِفْسَادِ بَيْنَهُمْ

Meaning: *“Al-Namimah is conveying one's words to another with the purpose of damaging the relationship between them”*

(Syarh al-Nawawi ‘ala Sahih Muslim, 2/112)

The Prophet SAW also mentioned,

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَتَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ " يَا مَعْشَرَ مَنْ قَدْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ " قَالَ وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ فَقَالَ مَا أَكْبَرَتْكُمْ وَأَعْظَمَ حُرْمَتِكُمْ وَالْمُؤْمِنُ أَكْبَرُ حُرْمَةً عِنْدَ اللَّهِ مِنْكُمْ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ . وَرَوَى إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّمَرْقَنْدِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ نَحْوَهُ وَرَوَى عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا .

The meanings: *“Nafi' narrated that Ibn 'Umar said: “The Messenger of Allah (saw) ascended the Minbar and called out with a raised voice: ‘O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslims brother’s secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.’” He (Nafi') said: ‘One day Ibn 'Umar looked at the House- or – the Ka'ba and said: ‘What is it that is more honoured than you, and whose honour is more sacred than yours! And the believer’s honour is more sacred to Allah than yours.’”*

(Jami` at-Tirmidhi, No. 2032)

Zulkifli (2019) concluded, to ascertain the veracity and authenticity of a news item, it must undergo numerous phases of refinement and examination during its reception or dissemination.

Several significant topics warrant consideration. It is crucial to use caution while spreading news to prevent misconceptions and errors that might result in defamation. Secondly, consistently validate the precision and legitimacy of the information before to dissemination. Third, use patience and refrain from hastily concluding any news stories. Fourth, foster affirmative attitudes and eliminate negative beliefs among individuals. Ultimately, prioritize the preservation of amicable relationships within communities to avert the deterioration of social bonds.

Conclusion

Islamic doctrines see *namimah* (tale-bearing) and *gheebah* (backbiting or gossip) as significant offenses because they may undermine relationships, erode trust, and disrupt community cohesiveness. Islam underscores the importance of fostering harmonious relationships, with the Prophet Muhammad (PBUH) cautioning against individuals who incite discord and inflict harm via slander and gossip. Al-Qaradawi discusses authorized methods for conflict mitigation, which may involve withholding detrimental information and employing constructive discussion to resolve disagreements.

The psychological effects of slander are significant, frequently resulting in anxiety, social isolation, and tarnished reputations. Research indicates that slander, both written and verbal, can lead to prolonged mental and financial turmoil, closely linked to personal fears and social comparisons, as noted by psychologists such as Festinger and Horney. In an organizational framework, gossip serves both beneficial and detrimental functions. Positive chatter tends to spread throughout many social and professional networks, whilst bad talk is typically restricted to intimate, trusted groups. The duality articulated by Hafen's "gossip-information revolving door" concept emphasizes the significance of management's influence on the perception of information in the workplace. Malicious gossip may significantly undermine an individual's self-esteem, performance, and future career opportunities, resulting in disengagement and diminished organizational citizenship activity.

Ultimately, the teachings of Islam about the detrimental impacts of *namimah* and *gheebah* correspond with psychological and organizational research, underscoring the necessity for ethical behaviour, constructive communication, and the preservation of social cohesion. Utilizing both theological and psychological frameworks to address these behaviours might mitigate their adverse effects and foster healthier social and professional situations.

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