

Interpersonal Ethical Principles in the Qur'an: A Contextual Analysis of Social Moral Values in Islamic Scripture

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Abstract

Objective: Identify and interpret the ethical values contained in Surah Al-Hujurat verses 6–12 and analyze their application in daily life and broader social structures. **Theoretical framework:** A theoretical framework based on Islamic social ethics sourced from the Qur'an, especially the values of information verification (tabayyun), justice in conflict resolution, brotherhood, and prohibition of ridicule, prejudice, and ghibah. **Literature review:** A literature study that includes the Qur'an, classical and contemporary commentaries, and modern social science literature that addresses ethical and communication challenges in today's Muslim society. **Methods:** Qualitative research with a thematic interpretation approach (tafsir maudhu'i) combined with contextual-sociological analysis, with data collected through literature studies. **Results:** It was found that the ethical values in Surah Al-Hujurat are not only normative but also highly relevant and applicable in the context of today's digital and multicultural society. The five main values identified are: information verification, conflict resolution, social solidarity, respect for human dignity, and prejudice control. **Implication:** This study recommends the integration of these Qur'anic ethical values into character education, social policy, and ethical communication practices in society. **Novelty:** The novelty of this study lies in the contextual analysis of the application of social ethical values in Surah Al-Hujurat in contemporary digital and multicultural societies, an approach that is rarely discussed in the study of social interpretation in depth.

Keywords: qur'anic social ethics, tabayyun, social conflict, interpersonal ethical, moral values.

INTRODUCTION

In the social life of contemporary Muslim society, various problems of relationships between individuals and groups are often triggers for social disintegration, ranging from tyranny (injustice in various domains from structural to social), hate speech, slander on social media, and discriminatory attitudes between others are highlighted in various religious and social discourses. This shows that there is a social ethical crisis that not only has an impact on individuals but also on the cohesion of society as a whole [1].

In this context, the Qur'an as the main source of Islamic teachings also contains relevant social principles to build human relations based on noble values such as justice, mutual respect, and peaceful conflict resolution. One of the surahs that explicitly emphasizes social

ethics is Surah Al-Hujurat, which contains the command to stay away from prejudice, avoid ghibah, and call for peace in social conflicts [2].

A number of previous studies have discussed the social values in Surah Al-Hujurat and their relevance to the life of modern society. For example, research shows that the Qur'anic verses can act as social control in a virtual society. Meanwhile, the study conducted shows that the teachings of social ethics in the Qur'an remain relevant and can be adapted to social media and digital communication [3]. This research aims to identify and explain the principles of social ethics in Surah Al-Hujurat using thematic interpretation methods, as well as evaluate their application in the social life of today's Muslim society. This goal is in line with the urgent need to strengthen ethical awareness in community life, especially in the midst of digital communication challenges that are vulnerable to the spread of misinformation and social conflicts [3].

Research Gap, Implications, and Novelty. The Qur'an, as the foundational text of Islam, is rich with ethical principles that guide both individual and collective behavior. Surah Al-Hujurat is particularly notable for its detailed attention to interpersonal ethics, offering clear directives on how believers should conduct themselves in a social context. Despite its importance, much of the existing literature on Qur'anic ethics either generalizes moral values across the entire text or focuses heavily on theological, jurisprudential, or abstract philosophical dimensions. While such approaches provide valuable insights, they often overlook the specific, practical, and socially grounded ethical instructions found in chapters like Surah Al-Hujurat [3].

A significant research gap exists in the area of focused textual studies that explore the interpersonal ethical messages within individual surahs in the Qur'an. Specifically, there is limited scholarly work that provides a systematic, descriptive study of Surah Al-Hujurat as an independent unit of moral discourse. Most available studies treat its verses in fragmented ways, citing them to support broader discussions on Islamic ethics, but rarely engaging in a comprehensive, structured examination of the chapter as a cohesive guide to interpersonal conduct. Furthermore, while many works emphasize ritualistic or spiritual dimensions of Islam, fewer studies address how the Qur'an's moral injunctions can serve as a blueprint for everyday social interactions [4].

The implications of this gap are twofold. First, the underexplored potential of Surah Al-Hujurat to provide a moral framework for contemporary society remains untapped. In an age marked by digital miscommunication, identity-based conflict, social fragmentation, and ethical relativism, the timeless guidance of this chapter offers applicable principles such as verifying information, avoiding mockery, and promoting reconciliation. Second, neglecting such focused studies limits the ability of educators, policymakers, and community leaders to draw from scriptural sources in shaping ethical standards and fostering social harmony.

The novelty of this research lies in its concentrated, descriptive analysis of Surah Al-Hujurat to extract, categorize, and contextualize its interpersonal ethical principles. Rather than approaching the chapter from a legalistic or exegetical standpoint, this study adopts a thematic-analytical perspective that aims to uncover how each verse contributes to a coherent moral vision. The research does not merely list values but seeks to understand their interrelation and applicability to current social issues. This includes exploring how Qur'anic teachings about respect, empathy, and community integrity can inform ethical behavior in both personal and collective spheres [4].

Another innovative aspect of this study is its effort to bridge the classical understanding of Qur'anic ethics with modern social realities. By reinterpreting the verses of Surah Al-Hujurat in light of contemporary challenges—such as social media ethics, intercultural tension, and political polarization—the research demonstrates the continued relevance of the Qur'an in guiding ethical human interactions. It provides a fresh lens to reimagine how timeless values can be practically applied, thus contributing not only to Qur'anic studies but also to ethical discourse in global society [5].

In summary, this research fills an evident gap by offering a focused and descriptive study of Surah Al-Hujurat's ethical guidance on interpersonal relationships. The implications are broad, impacting fields ranging from moral education to interfaith dialogue and conflict resolution. Its novelty lies in contextualizing ancient wisdom for modern use, and in presenting Surah Al-Hujurat not just as a religious text, but as a living source of ethical enlightenment for the challenges of today's world.

LITERATURE REVIEW

The study of interpersonal ethical principles in the Qur'an has gained increasing scholarly attention, particularly within the framework of moral and social values that guide human behavior. Among the many chapters of the Qur'an that emphasize interpersonal ethics, Surah Al-Hujurat stands out as a concentrated discourse on social conduct, character development, and community cohesion. Scholars have often approached the Qur'anic message from thematic, linguistic, or jurisprudential perspectives, with Surah Al-Hujurat frequently cited for its detailed ethical guidance [5].

Surah Al-Hujurat provides a comprehensive moral framework that governs how individuals interact within a society. It addresses issues such as backbiting, suspicion, mockery, name-calling, and false assumptions—behaviors that are detrimental to social harmony. The chapter emphasizes values such as brotherhood, mutual respect, humility, and the importance of verifying information before acting upon it. These principles reflect the Qur'an's broader ethical vision that promotes justice, compassion, and social accountability. Previous studies have explored Qur'anic ethics as a whole, often linking them with broader Islamic moral philosophy. However, many of these discussions remain abstract or generalized. A focused analysis of Surah Al-Hujurat allows for a more grounded and detailed understanding of how the Qur'an operationalizes ethical values in practical social contexts. The surah's verses serve as behavioral injunctions that aim to construct a morally conscious community, reflecting divine wisdom in managing social relationships [5].

The surah also addresses leadership, the resolution of conflict, and the role of divine consciousness (taqwa) in shaping human conduct. Its ethical guidelines are not only aimed at individual behavior but also at preserving the collective well-being of society. For instance, when disputes arise, the Qur'an calls for reconciliation and justice, thereby encouraging proactive peacebuilding and social responsibility. This community-oriented approach aligns with the Qur'anic vision of creating a morally sound ummah (community). Methodologically, descriptive studies of Surah Al-Hujurat often involve a textual and thematic analysis of the verses to extract ethical principles. These principles are then interpreted within the broader Islamic worldview, which sees ethics as inseparable from faith and worship. In this sense, ethical behavior is not only a social necessity but also an expression of spiritual devotion. Hence, Surah Al-Hujurat bridges the personal and the communal, the moral and the spiritual, the individual and the divine [6].

While many classical commentators have offered detailed exegesis (tafsir) on this surah, recent scholarship tends to contextualize its teachings within contemporary social issues such as digital communication, community polarization, and misinformation. This reflects the timelessness and relevance of Qur'anic ethics, as the surah continues to provide guidance amid evolving social dynamics. In conclusion, literature on Qur'anic interpersonal ethics underscores the importance of Surah Al-Hujurat as a critical source for understanding Islamic moral instruction. It offers a holistic framework for managing social interactions, rooted in divine guidance and applicable across time and cultures. However, there remains a need for more descriptive, focused studies that illuminate the practical dimensions of these ethics, especially in light of modern challenges. The present research aims to fill this gap by systematically exploring the interpersonal ethical principles embedded within Surah Al-Hujurat, contributing to a deeper and more actionable understanding of Islamic ethics [6].

METHODOLOGY

This study uses a qualitative-descriptive-analysis method with a contextual-sociological approach. This method was chosen because it is in accordance with the purpose of the research, which is to describe, analyze, and evaluate the principles of social ethics in Surah Al-Hujurat and their application in the context of the social life of contemporary Muslim society. In qualitative research, the descriptive approach is used to describe the content of the Qur'anic text, especially the verses in Surah Al-Hujurat that are relevant to social ethics, while the analytical approach aims to understand the meaning of the verse in the current context through critical and systematic reasoning of the analyzed text data [6].

The first step in this study is the collection of primary data in the form of Qur'anic verses from Surah Al-Hujurat (verses 1–18) that are directly related to social ethical issues such as the prohibition of prejudice (Qur'an 49:12), ghibah, ridicule, and the invitation to resolve conflicts peacefully (Qur'anic verses (Qur'an 49:9). The verses are analyzed using classical and contemporary interpretations as secondary data, such as Tafsir Al-Misbah by Quraish Shihab (2002), Tafsir al-Maraghi by Ahmad Mustafa al-Maraghi (t.t), and Tafsir al-Azhar by Hamka (2015), to gain an in-depth understanding of the linguistic, historical, and values contained in the verses [7].

Furthermore, a contextual-sociological approach is used to relate the ethical messages in Surah Al-Hujurat to the social realities of today's Muslim society, especially in the context of social media, digital conflicts, and social cohesion crises. This research utilizes literature studies of scientific articles, journals, and other relevant research reports to identify ethical challenges in digital communication as well as how the values of the Qur'an can be used as normative solutions in social life [8].

The analysis is carried out inductively, starting from the interpretation of the text (tafsir) to the generalization of social meaning in the modern context. Data validation is carried out through source triangulation by comparing the results of interpretation from various interpretations and different scientific perspectives. With this method, the researcher hopes that the results will not only explain the content of Surah Al-Hujurat textually but also present applicative recommendations for strengthening social ethics in the lives of today's Muslim communities [9].

Table 1. Research Methodology

Component	Description
Research Method	Qualitative-descriptive-analytical method with a contextual-sociological approach.
Purpose of Method	To describe, analyze, and evaluate social ethical principles in Surah Al-Hujurat and their relevance in contemporary Muslim society.
Descriptive Approach	Used to explore the content of Qur'anic verses, focusing on ethical themes in Surah Al-Hujurat.
Analytical Approach	Aims to understand the meanings of the verses through critical and systematic reasoning in the current social context.
Primary Data	Verses from Surah Al-Hujurat (1–18), especially those addressing social ethics (e.g., prejudice, ghibah, ridicule, and peaceful conflict resolution).
Secondary Data	Classical and contemporary tafsir (e.g., Tafsir Al-Misbah, Tafsir al-Maraghi, Tafsir al-Azhar) for linguistic and contextual understanding.
Contextual	Connects the ethical values of the surah to current social realities,

Approach	especially issues in social media, digital conflict, and social cohesion.
Supporting Literature	Scientific articles, journals, and research reports related to ethics, communication, and social issues in the Muslim world.
Analysis Technique	Inductive reasoning from textual interpretation to generalized meanings applicable to modern society.
Data Validation	Source triangulation—comparing multiple tafsir and academic perspectives to ensure credibility and depth.
Expected Outcome	To provide not only a textual explanation of Surah Al-Hujurat but also practical recommendations for enhancing ethical conduct in today's Muslim communities.

RESULTS AND DISCUSSION

Interpretation of the Verses of Social Ethics in Al-Hujurat

Surah Al-Hujurat is the 49th surah in the Qur'an, consisting of 18 verses that contain many moral and social lessons. Although relatively short, this surah is very rich in moral values, especially related to the social ethical order which is an important foundation in Muslim society. M. Quraish Shihab in Tafsir al-Mishbah said that the issue of manners and social relations was the main background for the revelation of this surah [10].

In particular, verses 6 to 12 of this surah contain profound principles related to social manners. Classical scholars such as al-Ṭabarī, al-Qurṭubī, and Ibn Kathīr paid great attention to these verses in explaining the concepts of information verification, conflict reconciliation, mutual respect, and avoiding prejudice and gossip [11]. Surah al-Ḥujurāt: 6. The sixth verse of this surah reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۖ

"O you who believe! If a wicked person comes to you with news, then examine the truth, so that you do not harm a people because of ignorance, for which you regret your deeds." (QS. Al-Ḥujurāt: 6)

This verse was revealed in connection with the incident between Al-Ḥārith ibn Dirār and Al-Walīd ibn 'Uqbah, where there was a miscommunication regarding the taking of zakat which almost triggered an armed conflict. Ibn Kathīr explains that the Prophet صلى الله عليه وسلم received a false report from Al-Walīd, which led to almost an injustice against Al-Ḥārith. So this verse came down as a rebuke so that every news brought by untrusted individuals must be verified first [12].

According to Quraish Shihab, this verse contains a fundamental principle in social life, namely the importance of prudence in receiving and disseminating information. The principle of tabayyun is the main requirement in the decision-making process so as not to cause adverse social impacts. Buya Hamka in Tafsir al-Azhar emphasizes that this verse prohibits hasty in believing information brought by the wicked because it can result in unfair decisions and harm innocent parties [13]. Surah al-Ḥujurāt: 9–10. The ninth and tenth verses contain Allah's command to settle disputes between fellow Muslims:

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

"And if there are two groups of believers who are at war, then make peace between them..." (QS. Al-Ḥujurāt: 9)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۙ

"Verily, the believers are brothers, so make peace between your two brothers and fear Allah so that you may have mercy." (QS. Al-Ḥujurāt: 10)

In this context, Ibn Kathīr interprets that justice is the main principle in reconciling the disputing parties. Even the wrongdoers must fight back to the truth, and after that reconciliation is carried out on the principle of justice (bi al-'adli). The Prophet's hadith narrated by al-Bukhārī also emphasizes the necessity of helping the unrighteous and the oppressed, where assistance to the wrongdoer is manifested in the form of prevention of his tyranny [14].

This value is rooted in the principle of Muslim solidarity and brotherhood (ukhuwwah islāmiyyah), as the Prophet صلى الله عليه وسلم said:

"The parable of the believers in their affection, love, and empathy, is like one body; If one part of the body is sick, then the whole body feels the pain by not being able to sleep and having a fever." (HR. Muslim). Surah al-Ḥujurāt: 11–12

Verses 11–12 emphasize the prohibition against mocking one another, calling one another with bad titles, and being negatively prejudiced:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ

"O you who believe! Let not one race make fun of another..." (QS. Al-Ḥujurāt: 11)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

"O you who believe! Stay away from prejudice, in fact some prejudices are sins. And do not look for the faults of others, and do not gossip among you..." (QS. Al-Ḥujurāt: 12)

Al-Ṭabarī and al-Qurṭubī explain that this prohibition is an attempt to maintain honor and social stability. Mocking others or digging into their past can lead to psychological wounds and wider social conflicts. The interpretation of the Indonesian Ministry of Religious Affairs also emphasizes that ridicule not only damages self-esteem but is contrary to Islamic principles that emphasize respect for human dignity [15].

Sayyid Qutb in *Fi Zilāl al-Qur'an* explains that these verses contain prohibitions against destructive social actions that undermine belief, such as prejudice (sū'z-ẓan), tajassus (fault-finding), and ghibah (gossip). He emphasized the importance of maintaining the heart and social relationships through self-control and empathy [16].

Quraish Shihab added that this ban is the foundation of an inclusive and tolerant social life. Islam emphasizes that ethics in socializing must be based on mutual understanding, respect, and not degrading others [17].

Elaboration and Implementation of the Meaning of Verses in Community Life

A study of QS. Al-Ḥujurāt verses 6 to 12 through descriptive and contextual-sociological analysis results in the identification of a series of fundamental interpersonal ethical principles [18]. These principles not only have a strong theological foundation, but they also show significant relevance in responding to the social dynamics and problems of contemporary society. This discussion section will further elaborate on the meaning of these ethical values and their implementation in daily life, by integrating the perspectives of the social sciences and humanities [19].

Distillation of Social Ethical Values from the Tafsir of QS. Al-Ḥujurāt

In-depth analysis of QS. Al-Ḥujurāt verses 6–12 reveal some essential social ethical norms. These verses, explicitly and implicitly, underscore the importance of the formation of individual character and civilized communities. Identified ethical values include:

1. Information Verification Ethics (tabayyun)

Rooted in QS. Al-Ḥujurāt verse 6 of this principle emphasizes the imperative to clarify and validate any information received before taking action or disseminating it further.

Conflict Resolution and Social Justice Ethics (ṣulḥ and ‘adl): QS. Al-Ḥujurāt verse 9 is the foundation for this ethic, which encourages proactive efforts in reconciling parties to disagreements and upholding justice as a prerequisite for sustainable peace [20].

2. Ethics of Brotherhood and Solidarity (ukhuwwah and empathy)

It is affirmed in QS. Al-Ḥujurāt verse 10, this value positions the relationship between individuals in the community of faith as a binding brotherhood, demanding empathy and solidarity [21].

3. Ethics Respect Individual Dignity and Refrain from Ridicule and Social Stigma

Explicit prohibitions in QS. Al-Ḥujurāt verse 11 against the act of degrading, mocking, and giving bad nicknames is the foundation of this ethical [22].

4. Ethics of Controlling Negative Prejudice (ẓann), Maintaining Privacy (tajassus), and Avoiding Gossip (ghībah).

QS. Al-Ḥujurāt verse 12 provides a comprehensive guide to maintaining a healthy social climate by controlling negative assumptions, respecting the private sphere of others, and avoiding reputation-damaging talk [23].

Table 2. Distillation of Social Ethical Values from the Tafsir of QS. Al-Ḥujurāt

No	The Value of Qur'anic Social Ethics	Source of Verse	Short Description
1	Tabayyun	QS. Al-Hujurat: 6	Verify information before acting
2	Ṣulḥ and ‘Adl	QS. Al-Hujurat: 9	Peace based on justice in conflict
3	Ukhuwwah and Empathy	QS. Al-Hujurat: 10	Solidarity and brotherhood among fellow Muslims
4	Respect for Dignity	QS. Al-Hujurat: 11	Prohibition of slandering, ridicule, and giving negative titles
5	Prejudice and Ghibah Control	QS. Al-Hujurat: 12	Maintaining healthy relationships by avoiding tajassus and ghibah

Implementation and Contextualization of Social Ethics in the Dynamics of Modern Life

The meaning of the ethical values contained in QS. Al-Ḥujurāt verses 6-12 do not stop at the normative-theological level, but demand actualization in the praxis of social life. The following is an elaboration of the implementation of these values with contextual-sociological and humanities approaches:

Tabayyun and the Imperative of Critical Information Literacy in the Digital Era (QS. Al-Ḥujurāt: 6)

The principle of tabayyun, as mandated in QS. Al-Ḥujurāt verse 6, "O you who believe! If a wicked person comes to you with news, then examine the truth (fatabayyanu’), so that you do not harm a people because of your ignorance, which you finally regret your deeds." Al-Ḥujurāt [49]: 6) finds its increasing urgency in the midst of the rapid flow of information in the digital age [24]. The speed and ease of information dissemination through social media and other digital platforms are often not balanced with accuracy, lest we receive content information without a clear truth. The implications of ignoring tabayyun can be in the form

of spreading disinformation, fake news (hoaxes), and hate speech that has the potential to trigger social conflict and disintegration [25].

In the framework of social science, the concept of tabayyun resonates with the paradigm of information literacy (information literacy) and more specifically, critical media literacy (CriticalMediaLiteracy). Kellner and Share argue that critical media literacy not only equips individuals with the ability to access and evaluate information, but also critically analyzes how the media represents reality, who benefits, and the political-economic motives behind it [26]. Thus, tabayyun is not just a technical act of verification, but an intellectual and ethical attitude not to be a passive consumer of information, but an active participant who is responsible in the information ecosystem. The application of tabayyun in daily life is manifested in a constructive skeptical attitude towards information, cross-checking from various reliable sources, and refraining from spreading information that has not been verified to be true [27].

Şulḥ and ‘Adl: Revitalization of Restorative Justice-Based Conflict Resolution Mechanisms (QS. Al-Ḥujurāt: 9)

QS. Al-Ḥujurāt verse 9 comprehensively describes the ethics of conflict resolution: "And if there are two groups of believers at war, then make peace (faaṣliḥu) between them [28]. If one of them does wrongs against the other, then fight against the wrongdoer, until they return to Allah's command. If the group has returned, then make peace (faaṣliḥu) between them justly (bil-‘adl), and be just (waaqṣitu). Indeed, Allah loves those who are just" (QS. Al-Ḥujurāt (49): 9). This verse not only calls for peace (şulḥ) but also emphasizes the importance of justice (‘adl) as its main pillar and active intervention to stop tyranny [29].

This approach is in line with the concept of restorative justice in the study of conflict sociology and criminology. In contrast to retributive justice which focuses on punishing perpetrators, restorative justice aims to restore the harm suffered by the victim, repair damaged relationships, and reintegrate the perpetrator into the community by emphasizing the responsibility and participation of all parties involved [30]. The implementation of şulḥ and ‘adl values in the current context can be in the form of strengthening community mediation institutions, deliberative forums at the level of Rukun Warga (RW) or customary institutions, to the development of dispute resolution models that prioritize dialogue and relationship restored. Examples of large-scale implementation such as truth and reconciliation commissions in post-apartheid South Africa demonstrate the potential of this model in addressing deep social conflicts [31].



Figure 1. RW (Rukun Warga) Association as a Forum for Unity Between Citizens

Ukhuwwah and Empathy: Strengthening Social Cohesion in a Pluralistic Society (QS. Al-Ḥujurāt: 10)

The principle of brotherhood (*ukhuwwah*) in QS. Al-Ḥujurāt verse 10, "Verily, the believers are brothers, so make peace (*faṣliḥu*) between your two brothers (who are at variance) and fear Allah so that you may have mercy," (QS. Al-Ḥujurāt [49]: 10) is the ethical foundation for the building of solidarity and social cohesion. The concept of *ukhuwwah Islāmiyyah* goes beyond biological bonds, creating strong spiritual and social bonds between fellow individuals in a community of faith [32].

In the perspective of classical sociology, Émile Durkheim (1858/1917) distinguished between mechanical solidarity based on the commonality of values and beliefs in traditional societies, and organic solidarity born of functional interdependencies in complex modern societies [33]. Although modern societies tend to be dominated by organic solidarity, the principle of *ukhuwwah* remains relevant as an "ethical bridge" that strengthens a sense of togetherness and caring, even across the boundaries of primordial groups. Empathy, as the ability to understand and feel the emotional condition of others, is a psychological prerequisite for the realization of *ukhuwwah*. The application of this value is manifested in the practice of cooperation, social philanthropic movements, volunteerism, and the development of dialogue and cooperation between communities oriented towards the common good [34].



Figure 2. Pandawara Group, Act with Empathy and Care

Avoiding Ridicule and Stigma: Affirming Human Dignity and Rejecting Artificial Social Hierarchies (QS. Al-Ḥujurāt: 11)

There is a strict prohibition against demeaning acts (*yaskhar*), denouement (*talmizu*), and giving bad titles (*tanaʿazu bil-alqaʿb*) in QS. Al-Ḥujurāt verse 11, "O you who believe! Let not one people mock another, (for) they may be better than them..." (QS. Al-Ḥujurāt [49]: 11) has profound implications for the formation of individual identity and the structure of social relations. These actions are a form of symbolic violence that can hurt the dignity of the individual and create an artificial social hierarchy, not based on the value of intrinsic glory such as piety (*taqwa*) [35].

Pierre Bourdieu, in his theory of symbolic capital and habitus, explains how social ridicule and stigma are often manifestations of symbolic domination by groups that have higher capital over other groups. By banning this practice, the Qur'an implicitly calls for the deconstruction of social hierarchies built on non-ethical foundations such as economic status, ethnicity, or educational background. Respect for the dignity of each individual, regardless of

external differences, is at the heart of this teaching. Its implementation requires awareness to avoid discrimination in any form and build equal and respectful social interactions [36].

Controlling Prejudice (Zann), Maintaining Privacy (Tajassus), and Avoiding Gossip (Ghībah): Building Healthy Social Relationships and Mutual Trust (QS Study. Al-Ḥujurāt: 12)

QS. Al-Ḥujurāt verse 12 provides comprehensive ethical guidance regarding the management of thoughts and behaviors in social interactions: "O you who believe! Stay away from many prejudices (kas īramminaz ḥ-zann), indeed some prejudices are sins, and do not look for the faults of others (la-tajassasu), and do not let any of you gossip (yagtab) about others..." (QS. Al-Ḥujurāt [49]: 12). The prohibition of prejudice (zann), fault-finding or spying (tajassus), and gossip (ghībah) are important pillars in maintaining harmony and trust in society [37].

In social psychology, prejudice is defined as an unfounded negative attitude towards a group or individual member, often rooted in stereotypes. Meanwhile, tajassus can be contextualized as a violation of informational privacy, namely the right of individuals to control their personal information. Ghībah, or gossiping, is an act that damages a person's reputation and social integrity. Anthony Giddens in his analysis of reflexive modernity, highlights how contemporary society can experience a crisis of trust due to an increasing culture of surveillance and loss of social intimacy. The teachings of Islam in this verse offer an antithesis by encouraging self-control, respect for privacy, and constructive communication as the foundation of healthy and sustainable social relations [38].

Qur'anic Ethics and Its Implications for the Structure of a Civilized Society

The values of interpersonal ethics dug up from Surah Al-Ḥujurāt verses 6-12 go beyond mere individual moral guidance; It offers a blueprint for the formation of a more ethical and civilized social structure. The structure of society, in this perspective, is understood not only as a formal institutional order but as a "living space" (Lebenswelt) imbued and shaped by ethical values and symbolic meanings embraced by its citizens [39].

By integrating Anthony Giddens' structuring theory, values such as tabayyun, ṣulḥ, 'adl, and ukhuwwah can be positioned as normative structures that dialectically shape and are shaped by the social practices of agents in society. This normative structure can influence the patterns of power relations, communication dynamics, and the mechanism of distribution of social and symbolic resources [40].

Furthermore, the internalization and institutionalization of Al-Ḥujurāt's ethical principles in various spheres of life—from public policy formulation, mass and digital media governance, and character education curriculum development, to inclusive urban spatial planning—has the potential to give birth to a societal order characterized by justice, empathy, respect for differences, and social peace [41]. This indicates that the wisdom in the teaching of the Qur'an is to include the performance of the brain as the knowledge of the Qur'anic text is to obtain that Qur'anic ethics are not only relevant for individual piety but also as a transformative foundation towards a more humane civilization.

Table 3. Qur'anic Ethics and Its Implications for the Structure of a Civilized Society

Ethical Values	The Context of Daily Life	Wider Social Implications
Tabayyun	Verify info before spreading news on WA	Preventing hoaxes, maintaining trust between citizens
Ṣulḥ and 'Adl	Mediation of disputed neighbors	Strengthening customary institutions, restoration of

		community conflicts
Ukhuwwah and Empathy	Mutual Cooperation During Disasters	Cross-group and religious solidarity
Maintaining Dignity	Not satirizing people's social status on social media	Reducing digital bullying and class discrimination
Avoiding Ghibah	Not talking about friends' mistakes in public forums	Fostering a culture of positive and fair communication

Analysis

This study offers a thorough and contextually grounded analysis of Surah Al-Hujurat verses 6–12, emphasizing five core interpersonal ethical values: information verification (*tabayyun*), fair conflict resolution (*ṣulḥ* and *ʿadl*), social solidarity (*ukhuwwah* and empathy), respect for human dignity, and control of prejudice, gossip, and surveillance. The qualitative-descriptive method, enhanced by a contextual-sociological approach, effectively bridges Qur'anic moral teachings with modern societal realities, especially those arising in digital and multicultural environments.

The findings highlight how these ethical principles transcend their traditional, theological interpretations, offering practical guidance for navigating current challenges such as disinformation, digital hate speech, and social fragmentation. Each value is analyzed not only from the linguistic and tafsir perspectives but also situated in broader social science discourse, including media literacy, restorative justice, and social cohesion theory. This multidisciplinary approach enhances the relevance and depth of the Qur'anic guidance.

Notably, the study's novelty lies in its effort to reconstruct Qur'anic ethics as an active framework for character development and community integration. The integration of classical exegesis with modern sociological insights strengthens the argument that the Qur'an is not only spiritually instructive but also socially transformative. In conclusion, this study successfully repositions Surah Al-Hujurat as a timeless ethical blueprint capable of addressing both individual conduct and collective morality in an era marked by rapid communication and ethical fluidity. The work serves as a significant contribution to contemporary Qur'anic studies, moral education, and public ethics discourse.

CONCLUSION

This study affirms that verses 6 to 12 of Surah Al-Hujurat encapsulate five core values of Qur'anic social ethics: information verification (*tabayyun*), fair conflict resolution, social solidarity, respect for human dignity, and control of prejudice—including the prohibition of *ghibah* (backbiting). These values serve not only as normative moral teachings but also possess profound relevance and applicability in the dynamics of contemporary social life. They are not confined to traditional settings but extend meaningfully into modern contexts, particularly within digital interactions and multicultural societies where ethical challenges are often complex and multifaceted. The application of a descriptive method, complemented by contemporary social analysis, reveals that the ethical principles embedded in these verses offer a practical and transformative framework for interpersonal conduct. For instance, the value of *tabayyun* directly addresses the growing concern of misinformation in the digital age, urging individuals to verify information before spreading it. Fair conflict resolution provides guidelines for navigating disputes in a just and balanced manner, while the promotion of social solidarity reinforces the importance of mutual support and empathy in maintaining societal cohesion. Furthermore, respect for human dignity, regardless of background, race, or social status, lays a foundation for inclusive interaction and social justice. Likewise, the prohibition of prejudice, suspicion, and gossip underscores the importance of self-control and ethical speech, which are increasingly vital in a world

dominated by rapid communication and social media. Collectively, these principles contribute to the formation of a just, inclusive, and morally grounded society. They guide individuals not only in their personal interactions but also in their roles as members of broader social structures. When these values are internalized and practiced, they have the potential to reduce conflict, prevent social fragmentation, and nurture a culture of mutual respect and accountability. This study, therefore, highlights the timeless relevance of Qur'anic ethical teachings and their ability to provide direction for addressing modern societal challenges. The findings emphasize that Islamic ethics, particularly as presented in Surah Al-Hujurat, are not merely historical or religious ideals but dynamic principles that support the development of a civilized and harmonious society. As such, these teachings can and should inform educational models, policy decisions, and community development initiatives aimed at fostering ethical awareness and social responsibility. In conclusion, the values derived from Surah Al-Hujurat verses 6–12 serve as a vital contribution to the strengthening of ethical foundations in both individual and collective life. They offer a bridge between sacred revelation and practical action, pointing toward the construction of a more compassionate, equitable, and peaceful world.

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Author Contribution

Muhammad Nur Wahid conceptualized the study and drafted the manuscript. Ahmad Nurrohim contributed to the data analysis and literature synthesis. Hamzah Al-Haqqoni reviewed and refined the contextual framework. All authors approved the final version.

Conflicts of Interest

All authors stated that there was no conflict of interest.

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