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The Social Education Values in the Qur'an, Surah Al-Hujurat, Verses 11-13

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Kata Kunci :

Q.S Al-Hujurat 11-13, Nilai Pendidikan Sosial

Abstrak : Penelitian ini dimaksudkan untuk menganalisis nilai-nilai toleransi dan kerukunan sosial yang terdapat dalam Q.S. Al-Hujurat ayat 11–13 melalui pendekatan tafsir tematik, dengan merujuk pada Tafsir Al-Mishbah. Ayat-ayat tersebut menekankan perlunya mempertahankan harga diri sosial, menghindari asumsi negatif, melarang penghinaan terhadap sesama, serta mempromosikan pembentukan relasi sosial yang sehat berdasarkan prinsip ta'aruf atau saling mengenal. Metode yang diterapkan dalam penelitian ini adalah kualitatif deskriptif dengan teknik studi pustaka. Sumber primer yang dikaji adalah Tafsir Al-Mishbah karya M. Quraish Shihab, yang diperkaya dengan referensi pendukung dari kitab tafsir lainnya, jurnal ilmiah, serta laporan terkait isu sosial dan keagamaan. Data dikumpulkan melalui kajian terhadap sumber utama, yaitu Tafsir Al-Mishbah, dan didukung oleh berbagai sumber sekunder yang relevan seperti jurnal ilmiah Tahun 2021-2025, buku Tafsir Al-Mishbah jilid 13, serta penelitian yang membahas isu intoleransi dan harmoni sosial. Analisis data dilakukan menggunakan metode content analysis dengan menelaah makna QS. Al-Hujurat ayat 11–13 berdasarkan tafsir Quraish Shihab, kemudian menghubungkannya dengan kondisi sosial yang ada di Indonesia. Hasil penelitian ini mengungkap bahwa Tafsir Al-Mishbah menyajikan interpretasi yang sesuai dan bermanfaat dalam menghadapi isu sosial kontemporer, seperti ujaran kebencian, diskriminasi, dan konflik identitas. Nilai-nilai dalam ayat-ayat tersebut dapat menjadi fondasi etika bagi kehidupan masyarakat yang plural, serta memiliki relevansi signifikan sebagai acuan dalam pengembangan pendidikan karakter dan perumusan kebijakan sosial. Penelitian ini menegaskan urgensi pemahaman dan penerapan ajaran Al-Qur'an secara kontekstual untuk membentuk masyarakat yang adil, inklusif, dan penuh toleransi.

Keywords:

Q.S Al-Hujurat 11-13, The Value of Social Education

Abstract: This study is intended to analyze the values of tolerance and social harmony contained in Q.S. Al-Hujurat verses 11–13 through a thematic interpretation approach, with reference to Tafsir Al-Mishbah. These verses emphasize the need to maintain social self-esteem, avoid negative assumptions, prohibit insulting others, and promote the formation of healthy social relationships based on the principle of ta'aruf or knowing each other. The method applied in this study is qualitative descriptive with literature study techniques. The primary source studied is Tafsir Al-Mishbah by M. Quraish Shihab, which is enriched with supporting references from other books of commentary, scientific journals, and reports related to social and religious issues. The results of this study reveal that Tafsir Al-Mishbah presents an appropriate and useful interpretation in dealing with contemporary social issues, such as hate speech, discrimination, and identity conflicts. The values in these verses can be the ethical foundation for the life of a plural society, and have significant relevance as a reference in the development of character education and the formulation of social policies. This research emphasizes the urgency of understanding and applying the teachings of the Qur'an contextually to form a just, inclusive, and tolerant society.


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INTRODUCTION

The social situation in Indonesia illustrates the complexity of life in a diverse society, including differences in ethnicity, beliefs, customs, and languages. This kind of diversity is basically an invaluable asset for the state, but it also has the potential to trigger disputes between groups if it is not balanced with mutual respect and a spirit of togetherness. Incidents of religious-based ignorance, racist speech on digital platforms, and unfair treatment of minority communities are still common.(Anggraini et al., 2024; Fadilah, 2021; Rahawarin, 2022).

This situation indicates a gap between the noble principles in religious teachings, especially Islam, and the reality of social behavior in society. QS. Al-Hujurat verses 11–13 are very relevant to analyze because they include an appeal to prohibit negative attitudes such as insulting, denouncing, prejudice (su'uzan), and gossiping (ghibah), as well as instilling the value of mutual knowledge (ta'aruf) and equality of status between human beings. These verses not only serve as ethical guidelines, but also as spiritual answers to form a harmonious and peaceful social life.(Helandri & Supriadi, 2024; Judrah et al., 2024; Najih et al., 2025; Rawanita & Walidin, 2025; Yanti et al., 2024).

Previous studies that examined Surah Al-Hujurat verses 11–13 generally focused on the theme of social character/morality, social and multicultural educational values, communication ethics, and the issue of tolerance in the contemporary context, including its relevance in the digital era. A notable difference lies in the approach to the study of tafsir: most previous studies compared two or more mufasir, while this study specifically used only one main source, namely the Tafsir Al-Misbah volume 13 by M. Quraish Shihab, to delve deeper into the meaning of the verses in a more focused and in-depth way.(Ach Zayyadi, 2025; Nikmah, 2023; Shihab, 2023).

Tafsir Al-Mishbah compiled by M. Quraish Shihab offers a context-based analysis that is very appropriate to the social situation of Indonesian society today. This approach acts as a link between God's revelation in the Qur'an and various social issues in the modern era. This research is intended to uncover the meaning of QS. Al-Hujurat verses 11–13 are based on the point of view of Tafsir Al-Mishbah, and show how the values in it can be implemented in the social interaction of Indonesian society. The social principles taught by the Qur'an are universal in nature and can provide answers to various issues of contemporary society.(Amin & Abror, 2025; Dwi et al., 2024; Sulaiman & Mutaqin, 2024).

QS. Al-Hujurat verses 11–13 are examples of verses that provide direction on social norms, emphasizing the need to avoid degrading behavior of others, as well as promoting interactions built on equality and respect for human dignity. In the midst of a diverse Indonesian society, understanding and implementing the teachings of the Qur'an about mutual acceptance is very essential. Inter-group conflicts, social divisions, and the rise of hate speech require a faith-based strategy that emphasizes the principles of peace and togetherness beyond borders. Islam as a gift for the entire universe can only be fully realized if these principles are truly lived and practiced in daily activities.(Husin et al., 2025; Husni et al., 2023; Jannah, 2021; Nicolas Habibie, 2023).

Referring to contemporary interpretations as presented in Tafsir Al-Mishbah, this study is intended to prove that the teachings of the Qur'an are not only valid in the past but are still dynamic and effective in providing direction for the social dynamics of the present era. Through an in-depth analysis of QS. Al-Hujurat verses 11–13, is expected to revive the social spirit in Islam which emphasizes the essence of ethics, justice, and respect for diversity.

The author chose Tafsir Al-Mishbah because this work stands out with various advantages, including detailed and easy-to-understand explanations in discussing the verses of the Qur'an as a whole. This commentary includes various crucial elements that the reader needs, such as Asbab al-Nuzul, Balaghah, and I'rab, as well as elaborating on the content of the meaning contained in the verse. Through this method, this interpretation is expected to convey the substance and wisdom of the Qur'an in depth and holistically, in harmony with the topic being worked on.

In an increasingly diverse society, social problems such as intolerance, discrimination, prejudice, and inter-group conflicts still occur frequently, including in Indonesia. This shows that basic values such as mutual respect, non-condescension, and maintaining brotherhood are often ignored, both in daily life and in digital media. Surah Al-Hujurat verses 11–13 teach important principles in social interaction, such as the prohibition of reproaching, calling with bad nicknames, being negatively prejudiced, and the encouragement to know and respect each other. This teaching is very suitable as a basis for social education to form the character of students who are tolerant and have good morals. However, the public's understanding of these verses is still limited and has not been widely studied in the context of social education today. Therefore, this research is important to explore the social meaning of the verse through the interpretation of Al-Misbah by Quraish Shihab, in order to provide benefits for education and social life of the community.

METHOD

This study uses a qualitative descriptive approach with a literature study method. Literature study methods with strict inclusion and exclusion criteria. The inclusion criteria include sources published between 2021 and 2025, come from Sinta-accredited scientific journals, and explicitly discuss the values of social education in the Qur'an surah al hujurat verses 11-13. The researcher chose to use this research method because the qualitative descriptive approach allows the research to understand social phenomena in detail and depth, without being limited to mere quantitative data and literature studies utilizing existing sources, so that the research can be carried out efficiently without the need for time-consuming field data collection. This approach allows researchers to explore a comprehensive understanding of the meaning of the verses of the Qur'an, especially in relation to the social values contained in them and their influence on community life. This research confirms that the interpretation of the Qur'an must take into account the social context faced by Muslims.

Data was collected through a study of primary sources, namely Tafsir Al-Mishbah, as well as relevant secondary sources, such as scientific journals from 2021-2025, the book Tafsir Al-Mishbah volume 13, and research on intolerance and social harmony. Data analysis is carried out using the content analysis method, namely by examining the meaning of QS. Al-Hujurat verses 11–13 are based on the thought of Quraish Shihab and relate it to social conditions in Indonesia.

RESULTS AND DISCUSSION

Interpretation of QS. Al-Hujurat Verse 11: Advice to Stay Away from Demeaning Behavior, Ridicule, and Giving Inappropriate Calls. Tafsir Al-Mishbah explains that QS. Al-Hujurat verse 11 contains a firm appeal to avoid demeaning behavior of others, either through ridicule or giving degrading calls. Based on Quraish Shihab's view, this prohibition is comprehensive, including interactions between individuals and between community groups. In the midst of the diversity of Indonesian society, condescending attitudes based on differences in ethnicity, religion, race, or groups are at high risk of triggering disputes. Therefore, this verse emphasizes the urgency of controlling words and actions, respecting the degree of humanity, and fostering mutual respect. The appeal also reflects the principles of Islamic ethics in protecting one's honor and integrity. (Butar et al., 2021; Rufaida, 2025; Tahir, 2023).

In 2022, there were social tensions and conflicts in Wamena, Papua, triggered by issues of intolerance and ethnic and religious differences. This conflict led to riots, burning of public facilities, and displacement of citizens. This tension is also influenced by the social and economic injustice felt by the local community. So that the impact is to increase distrust between community groups. (Ariesty et al., 2024; Awwalin, 2025).

The attitude criticized in this verse is very much in line with the reality of society, where differences are often used as a justification for discrimination. The author considers this verse as an ethical foundation in forming a more harmonious social interaction. In the midst of the diversity of society, controlling words and behavior is a crucial aspect to prevent social conflicts from arising. Tafsir Al-Mishbah explains that demeaning others is the same as demeaning God's creation. This principle is in line with the spirit of multiculturalism that upholds the human rights and dignity of every person. (Septianti et al., 2021; Shofwan & Munib, 2023; Sidik, 2020).

Tafsir QS. Al-Hujurat Verse 12: The Prohibition of Prejudice and Ghibah. This verse prohibits su'uzan or prejudice, digging up the faults of others, and doing ghibah or gossiping. According to Tafsir Al-Mishbah, Quraish Shihab states that negative assumptions are the root of various social disputes. Such attitudes often result in unobjective judgments and undermine mutual trust in interpersonal interactions. Quraish Shihab illustrates ghibah with the parable of eating one's own flesh, which illustrates how vile and disgusting the act is. The author realizes that su'uzan and ghibah not only damage the good name of the victim, but also form a social environment full of suspicion and

destructive rivalry between others.(Hasanah & Hartono, 2024; Noerlitasari & Mahmudi, 2025; Rohman et al., 2023).

The illustration emphasizes how heinous and reprehensible that behavior is from a moral and spiritual perspective. In the midst of contemporary society, especially in the digital information era, the practice of ghibah is increasingly easier to carry out through social media platforms. In Indonesia, the habit of gossiping and spreading slander is still a crucial issue, especially in the digital age. Therefore, this verse serves as a reminder for the public to be more vigilant and responsible in sharing information, while maintaining the dignity of others.(Aqillah et al., 2025; Hujjah, 2025).

A Study of Tafsir QS. Al-Hujurat Verse 13: The Basis of Social Relations Based on Ta'aruf and Equality. QS. Al-Hujurat verse 13 conveys the concept of ta'aruf, which is knowing each other as the foundation of social interaction among mankind. This verse emphasizes that the creation of humans in various tribes and nations is not to degrade each other, but to understand each other. Based on Tafsir Al-Mishbah, Quraish Shihab explains that the degree of glory before Allah does not depend on the background of the group, but on the degree of piety of the individual. This message reinforces the principle of equality and openness in Islamic teachings.(Fatihin Khairul Muhammad et al., 2024; Rahmawati, 2025).

The author emphasizes that the concept of ta'aruf is very essential to strengthen social unity in the midst of the diversity of Indonesian society. Islam rejects superiority based on race or group, and makes piety the main benchmark. This concept serves as a bridge between Islamic spiritual values and harmonious social implementation. In the realm of national life, ta'aruf can be realized through dialogue, interreligious and cultural collaboration, and mutual respect for differences. This concept opposes narrow fanaticism and is the foundation for a social life full of tolerance and peace. This verse is even more accurate when it is associated with the issue of intolerance and polarization that is rampant in contemporary society.(Nandri Taja, Giantomi Muhammad, Ramdan Fawzi, 2024).

The Application of the Values of Tafsir Al-Mishbah in the Social Context of Indonesian Society. The interpretation of Al-Mishbah not only explains the meaning of the verses of the Qur'an from a linguistic perspective, but also conveys social messages through a contextual approach. Quraish Shihab uses this work as a means of social da'wah in accordance with the reality of Indonesian society. This interpretation succeeds in integrating Islamic values with the spirit of nationalism, tolerance, and humanity. Such a contextual approach makes Tafsir Al-Mishbah one of the crucial references in addressing various contemporary social and religious issues. This interpretation places special emphasis on the issue of tolerance and social harmony by interpreting the verses of the Qur'an adapted to the conditions of a plural society. The values of tolerance and social harmony are reflected in two main aspects. First, it is in the form of the command of ta'aruf (getting to know each other), which serves as the foundation for the formation of open and harmonious social relationships. Through this process, the horizon of knowledge is expanded, understanding deepened, and piety to Allah is growing. Diversity is not

considered an obstacle, but rather an opportunity to enrich human interaction. Second, *musawah* (equality of status), which affirms that all humans have the same position in the side of Allah because they come from one ancestor, namely Adam and Eve. A person's greatness is not determined by social, ethnic, or gender status, but by a level of piety that is internal and known only to God. (Istiqomah, Kiki Muhamad Hakiki, 2025; Nurpadjarillah, Liana, 2025).

Through QS. Al-Hujurat verses 11-13, Tafsir Al-Mishbah said that tolerance and harmonious living are not just choices, but obligations for Muslims in building social relations. This interpretation encourages the community to make the Qur'an as the main reference in realizing an inclusive and dignified social structure. In this work, Quraish Shihab is not limited to interpreting the verses of the Qur'an in language, but also relates them to the social conditions faced by society. Tafsir Al-Mishbah presents a flexible and solution-oriented approach in addressing various social issues in Indonesia. The method applied not only focuses on textual interpretation, but also guides the reader to understand the ethical values as well as the social implications of Islamic teachings. According to the author, this interpretation is very suitable to be used as a reference in the development of character education, especially in forming a society full of tolerance, openness, and noble morals. This interpretation also goes beyond the conventional view that has limited interpretation as a purely religious text, and instead activates the Qur'an as a practical guide that is useful in daily life. (Chozin & Aziz, 2024; Kirom, 2025; Raihani Aththahirah et al., 2024).

The values contained in these verses have a very high level of importance to be used as teaching material in Islamic education. The principles of *ta'aruf*, social justice, and the rejection of all forms of discrimination must be strengthened and included in the curriculum of religious education and general education. Building social awareness through education is an effective long-term strategy to dispel the emergence of radicalism and intolerance. Islam plays a crucial role as a source of inspiration in realizing peace and harmony between religions. These verses illustrate that the Qur'an conveys universal values that are very much in line with the dynamics of contemporary social life, while at the same time emphasizing that Islam does not only include the teachings of worship, but also ethical guidelines that are able to unite humanity in the midst of diversity.

Therefore, QS. Al-Hujurat verses 11–13 can be used as the main foundation in formulating public policies that prioritize the principles of multiculturalism. The government and social institutions can use the content of these verses as a reference to prepare regulations that are inclusive, fair, and able to embrace all diverse groups of society.

CONCLUSION

This research has several limitations. First, the study only focuses on the interpretation of QS. Al-Hujurāt verses 11–13 from one source, namely Tafsir Al-Misbah by M. Quraish Shihab, so it does not include the views of other interpretations from

various schools and cultures. Second, the research is literature without field data, so it is not yet known to what extent the value of social education in the paragraph is understood and applied in the real environment such as formal education, society, or digital space. Third, the focus of the research is limited to the value of social education in general, without examining specific applications in the curriculum, learning strategies, or its influence on the formation of students' character. Based on these limitations, the researcher provides recommendations for the development of future studies with the Expansion of the Perspective of Interpretation The next research is suggested to compare various interpretations, both classics such as Tafsir Ibn Kathir and Al-Baghawi, and contemporary ones such as Tafsir Al-Azhar and Al-Munir. This will enrich the understanding of the meaning of the verse and show the diversity of interpretations from different eras and sects.

Surah Al-Hujurat verse 11 contains social ethics teachings that strictly prohibit mocking, insulting, and labeling someone badly. This principle is intended to protect the dignity of every person and establish social relations based on mutual respect, humility, and understanding of the bonds of brotherhood among human beings. According to scholars such as Quraish Shihab, condescending to others signifies arrogance and is contrary to the essence of piety emphasized in Islam.

Paragraph 12 of the letter highlights the urgency of maintaining social harmony by avoiding three bad attitudes, namely negative assumptions, poking fun at other people's shortcomings, and gossiping about one's personal weaknesses (ghibah). These three virtues underline Islam's concern for the maintenance of human dignity and the development of a society based on noble morality. Muslims are reminded to cleanse their hearts from prejudices and develop positive views such as husnuzan, trust between individuals, and respect for the personal space of others.

Then, verse 13 conveys the basis of equality, brotherhood, and respect for diversity as the main foundation in building harmonious social interaction. This verse affirms that all mankind comes from a single origin, and that ethnic or national differences are not a basis for mutual arrogance, but rather an opportunity to know and understand each other deeply.

The Tafsir of Al-Mishbah specifically emphasizes the theme of tolerance and togetherness in a pluralistic society. With a contextual method of interpretation, this interpretation connects the verses with the current social reality which is very relevant. The values of tolerance and social balance in these verses are embodied in two main aspects. First, as a commandment, namely ta'aruf (getting to know each other) which is the basis of inclusive and open social relationships. This process fosters broad knowledge, deeper understanding, and increased spiritual awareness of God. Diversity is seen not as a risk, but as a means to enrich human relationships. Next, musawah (equality), which guarantees that all human beings are equal in the sight of Allah, regardless of race, social background, or gender. Honor depends solely on piety, which is internal and only God knows.

Second, as a prohibition, these verses imply crucial moral lessons for creating a peaceful, inclusive, and cultured society. Islam rejects all actions that damage human relations and disturb social stability, such as ridicule, sarcasm, giving bad names, negative assumptions, digging up mistakes, and gossip. These hymnans are not only normative, but also reflect Islam's commitment to respect for human dignity and the strengthening of fraternal values in congregational life.

In essence, these three verses remind us that controlling words, behavior, and thoughts is an essential element of faith and an ethical obligation for every Muslim. All sorts of insults, both overt and subtle, can hurt a person's self-esteem and strain social relationships. Thus, Islam emphasizes the role of empathy, politeness, and prudence in interacting. Muslims are encouraged to always think and act positively, stay away from exploring the weaknesses of others, and avoid conversations that risk harming or triggering hostility.

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