

THE QUR'AN'S SURAH AL-IMRAN: 159 AND SURAH AL-HUJURAT: 11–12 Depict Moral Education

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ABSTRACT

The purpose of this study was to find out the concept of moral education in the Al-Qur'an surah Al-Imran verse 159 and surah Al-hujurat verses 11-12. This study used library research using an interpretation approach. The collection of data used is a source of primary and secondary data. The primary data sources used are Al-Qur'an surah Al - Imran: 159 and sura al-hujurat: 11-12. While secondary data sources are literature related to sources of Al-Qur'an study of related verses, interpretations of scholars, both obtained from commentary books, mu`jam, books, articles, and magazines, which supports this research. Then, the data processing used an interactive analysis model through three paths, namely data reduction, data presentation, and drawing conclusions. The results of this study indicate that the values of moral education contained in surah Al-Imran verse 159 and surah Al-Hujurat verses 11-12 are that humans who are equipped with gentle nature must be woven sincerely towards fellow human beings, mutual respect for one another, so there is love and affection for fellow human beings. And as human beings it is forbidden to make fun of each other, not to talk about their disgrace, to respect other people's feelings, to always self-reflect and create peace. Besides that, we are also forbidden to be prejudiced against other people, always be civilized, and be careful in choosing friends.

Keywords: Moral Education, Q.S. Al-Imran: 159 and Q.S. Al-Hujurat: 11-12

ABSTRACT

Tujuan penelitian ini adalah untuk mengetahui konsep pendidikan akhlak dalam Al-Qur'an surah Al-Imran ayat 159 dan surah Al-hujurat ayat 11-12. Penelitian ini menggunakan penelitian studi kepustakaan (library research) dengan menggunakan pendekatan tafsir. Pengumpulan data yang digunakan adalah sumber data primer dan sekunder. Sumber data primer yang digunakan adalah Al-Qur'an surah Al - Imran: 159 dan surah al-hujurat: 11-12. Sedangkan sumber data sekunder adalah literatur-literatur yang berkaitan dengan sumber kajian Al-Qur'an tentang ayat-ayat yang berkaitan, tafsir para ulama, baik yang diperoleh dari kitab-kitab tafsir, mu`jam, buku-buku, artikel, dan majalah, yang menunjang dengan penelitian ini. Kemudian, proses pengolahan data digunakan model analisa interaktif melalui tiga alur yaitu reduksi data, sajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa nilai-nilai pendidikan akhlak yang terkandung dalam surah Al-Imran ayat 159 dan surah Al-Hujurat ayat 11-12 adalah manusia yang dibekali dengan sifat lemah lembut harus dijalin dengan tulus terhadap sesama manusia, saling menghormati satu sama lain, sehingga ada kasih dan sayang terhadap sesama manusia. Dan sebagai manusia dilarang untuk saling mengolok-olok terhadap sesama, tidak membicarakan aibnya, menghargai perasaan orang lain, senantiasa berintrospeksi diri dan mewujudkan perdamaian. Disamping itu, kita juga dilarang untuk berprasangka buruk terhadap orang lain, senantiasa bertadabbur, dan berhati-hati dalam memilih teman.

Kata Kunci: Pendidikan Akhlak, Q.S. Al-Imran: 159 dan Q.S. Al-Hujurat: 11-12

A. INTRODUCTION

The Qur'an is the kalam of Allah Almighty which was handed down to the Prophet Muhammad SAW. The Qur'an is also the source of Islamic teachings which become revelation, mercy, hidayah, and become medicine for all human beings.¹

¹and Ahmad Danu Syaputra Hakim, Lukman, "Al-Qur'an Dan Pengentasan Kemiskinan," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): 629–44.

In addition to the Qur'an, hadith is also an important reference in Islam because hadiths as an explanation of what is contained in the Qur'an.² Thus, Muslims should make the Qur'an and hadith their guidelines. In the teachings of the Qur'an and hadith, it emphasizes politics, economics, law, ethics, and aspects of human life.³ Therefore, we must fully understand the meaning contained in the Qur'an as well as in the hadith.

Islam is a source of morals as stated by the prophet which is directly related to his duty as a messenger of Allah "*Verily I am only sent to perfect morals*".⁴ The hadith shows that Islam upholds moral principles, and upholds moral values. Thus, every aspect of this religious teaching always focuses on the formation of moral principles that are akhlaq al-karimah.⁵

It can be seen from the current situation, there are still many humans who are starting to be far from the values of the Qur'an. In fact, in our country where the majority of the population is Muslim, these signs are still clearly visible in everyday life such as social contact. We can see this in our daily lives because our understanding of the Qur'an is limited. Freedom, criminality, violence, corruption, deception, and other despicable deeds make it seem as if mahal has commendable qualities such as humility, tolerance, honesty, loyalty, care, mutual aid,

² M. Alfatih Suryadilaga, *Ulumul Hadits* (Yogyakarta: Teras, 2010).1

³Ariza Fuadi, "Etika Bisnis Dan Upaya Membangun Budaya Berbisnis Yang Islami," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 5, no. 2 (2013).

⁴ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 5 (Jakarta: Lentera Hati, 2002), hlm. 336.

⁵ H.A. Hafizh Anshari, *Ensiklopedi Islam* (Jakarta: Ihtiar Baru van Hoeve, 2005), hlm. 102.

and tolerance, which have been the identity of the nation for generations.⁶

Ironically, Indonesia ranks 1st among the countries with the highest proportion of Muslims, so this kind of issue is not surprising. Of course it is often asserted that Indonesia, not the Middle East, is home to the largest Muslim country in the world. This shows that there are more Muslims in the country than in any other Muslim country, not only in terms of the overall population.⁷ However, what is happening in Indonesia seems to contradict the above facts. Although Indonesia has the largest Muslim population in the world in terms of numbers, its standard of living does not necessarily reflect Islamic ideals as reflected in the values of the Qur'an.

The current situation affects students and adolescents as well as adults, not only in this generation. Adolescence is often described as a time when people are looking for their identity.⁸ And ada certain benefits for entering the adult stage. Adolescents have more time during the transition stage to learn skills and prepare for the future. But after that, there is often a period of tension (conflict) between dependence and independence.⁹ As a result, even though children are now able to develop the skills they already have, they still need supervision and guidance, especially from their parents. Since they will face many disputes during this adjustment period, therefore, if they are

⁶Juwariyah, *Dasar-Dasar Pendidikan Anak Dalam Al-Qur'an* (Jakarta: Teras, 2010), hlm. 13-14.

⁷Mujamil Qomar, *Fajar Baru Islam Indonesia?: Kajian Komprehensif Atas Arah Sejarah Dan Dinamika Intelektual Islam Nusantara* (Bandung: Mizan, 2012), hlm. 7.

⁸Didin Wahyudin, "Konsep Pendidikan Akhlak Dalam Al-Qur'an Surat Ali Imran Ayat 159, Luqman Ayat 17-18 Dan Al-Hujurat Ayat 11," 2014, <http://repo.uinsatu.ac.id/id/eprint/45>.

⁹Imam Malik, *Pengantar Psikologi Umum* (Yogyakarta: Teras, 2011), hlm. 79.

left without instructions, they will suffer poor results rather than beneficial ones. This can be seen from the many incidents of student violence, drunkenness, and other similar behaviors. Therefore, incidents like this are troubling to the community and parents.

No matter how brilliant and great a person is, without faith and taqwa, his deeds will only deviate from the teachings of the Qur'an and hadith. Thus, moral education is obviously vital. Only Allah Almighty judges His people based on their piety and compassion. A person of noble character will be respected by society, who will reassure those around him and elevate his environment to a noble position. The ideals of the Qur'an need to be reinstilled immediately in light of this urgent crisis. And since the Prophet was endowed with noble qualities and guided his people, exemplifying him is undoubtedly a way to cultivate good morals.

Discussions on moral issues are often carried out by educational experts, whether carried out in various scientific meetings or in seminars, studies / discussions, workshops or others. However, discussion of issues focused on issues directly related to this study does not yet exist.

Some related writings include: First thesis written by M. Mukhlis Fahrudin with the title: The Concept of Humanist Education in the perspective of the Qur'an. This thesis explains that the educational model that humanist education wants to develop to improve the quality of education and the quality of human resources. Because, in essence,

education is designed to develop the potential of humans, so that human resources become qualified.¹⁰

Another thesis was written by Erwati Aziz, with the title: Principles of Education in Surat al-'Alaq. In this thesis, it is explained about the concept of morals according to surat al-'Alaq, the principles of Islamic education in building a religious student mentality, as well as the importance of building and developing good morals among students".¹¹

In the thesis written by Doni entitled Social Education in the Qur'an Surah Al-Hujurat Verses 11-13 shows that the social education contained in sura al-Hujurat verses 11-13, includes: firstly not mocking, mocking and looking down on other individuals or groups. Second, do not denounce others. Third, Not calling or giving the title of someone with a bad title or one that he doesn't like. Fourth, Abstain from *su'suzhan* deeds or hunting. Fifth, Don't find fault with others. Sixth, do not do the deeds of ghibah. And seventh, The suggestion to know each other.¹²

From the several studies above, the author's research with previous research, of course, there are several things that are different, including in terms of study and concept. In previous research, it only discussed or studied related to humanist education to improve the quality of education and the quality of human resources, the concept of morality according to Al-'Alaq, and Social education in the Al-Qur'an

¹⁰M. Mukhlis Fahrudin, "Konsep Pendidikan Humanis Dalam Perspektif Al Qur'an" (UIN Sunan Kalijaga Yogyakarta, 2008).

¹¹Erwati Aziz, "Prinsip-Prinsip Pendidikan Di Dalam Surat Al-'Alaq" (IAIN Sunan Kalijaga Yogyakarta, 1997).

¹²Doni, "Pendidikan Sosial Dalam Al-Quran Surat Al-Hujurat Ayat 11-13" (FITK UIN Syarif Hidayatullah Jakarta, n.d.), <http://repository.uinjkt.ac.id/dspace/handle/123456789/47866>.

Surah Al-Hujurat Verses 11-13. Therefore, in previous studies there were no writings or scientific works that specifically and comprehensively discussed moral education in the perspective of the Qur'an. So, in this research the writer will now examine further the concept of moral education in the Al-Qur'an surah Al - Imran: 159 and surah al-hujurat: 11-12.

B. RESEARCH METHODS

In this study, the authors used a type of library research (library research), namely to show that all data contained came from written sources. Namely through library research such as manuscripts, writings, and other works related to this problem. Because the object of study and research in this paper is the verses of the Qur'an, the approach used should be the science of interpretation. Therefore, in this study, the researcher only focused on the concept of moral education in the Al-Qur'an surah Al - Imran: 159 and sura al-hujurat: 11-12.

The data collection techniques used by researchers are primary data sources and secondary data sources. The primary data sources used are Al-Qur'an surah Al - Imran: 159 and sura al-hujurat: 11-12. Meanwhile, secondary data sources are literature related to sources of Al-Qur'an study of related verses and the interpretations of scholars, both obtained from commentary books, various mu`jam (dictionaries), then books -books, articles, magazines, whose material is related to moral education and several topics that support this research. Then, in the data processing, an interactive analysis model is used through three paths, namely data reduction, data presentation and drawing conclusions.

C. RESULTS AND DISCUSSION

To get a clear picture of the direction of this investigation, it is first explained the keywords contained in this discussion, as well as operational use. The first is the word "Akhlak" and the second is the word "Qur'an", in this case the discussion is more emphasized on Islamic education so that there is synergy of discussion and more specific, according to the subject matter, namely the issue of moral education. In other words, the paradigm of moral education is the same as Islamic education. The word Qur'an is synonymous with Islam.

Moral education is the cultivation, development and formation of noble morals in students. Moral education does not have to be a special program or lesson, but rather a dimension of the entire educational endeavor.¹³

According to al-Ghazali and Ibn Miskawaih akhlak is a state or form of fixed (constant) movement of the soul that gives birth to attitudes or deeds reasonably without being preceded by a process of thinking or engineering. This understanding of morals does not include norms/values that have not yet permeated the soul so that it can shape behavior without any engineering status. So that if a person acts because of external coercion and has not permeated one's soul, such as because he is forced to do so, then this cannot be said that his morals have been formed.¹⁴

¹³M. Sastraprteja, *Pendidikan Nilai Memasuki Tahun 2000* (Jakarta: Gramedia, 1993), hlm. 3.

¹⁴Hanif Prasetyo, "Studi Komparatif Pemikiran Pendidikan Akhlak Imam Al-Ghazali Dan Haji Abdul Malik Karim Amrullah" (Universitas Islam Negeri Maulana Malik Ibrahim, 2012).

The word akhlak is derived from the word "*khalaqa*" the plural form of "*khalaqun*" which means; temperament/nature/character/creation, or in English character, *temperament*.¹⁵ The word morality has the same root as the word *khaliq* which means creator and the word *makhlūq* which means creation, created, from the word *khalaqa*, creates.¹⁶ Thus, the words *khulq* and morals refer to the meaning of "creation" of everything that exists besides God which includes human events. While the notion of morality according to the term is the will of the human soul which gives rise to an action easily out of habit without requiring prior thought consideration.¹⁷

Thus, the word morality means an attitude that arises from within human beings, which occurs without prior thought so that it occurs spontaneously and is not contrived. So that it can be concluded that morals are the character or nature of a person, namely the condition of the soul that is trained, so that in the soul there are actually inherent qualities that give birth to actions easily and spontaneously without planning and wishing for it in advance. It can also be understood that morals must be firmly ingrained/fixed in the soul and give birth to actions which apart from being rationally correct, must also be correct according to Islamic law, namely the Qur'an and al-Hadith.

¹⁵Ahmad Warson Munawwir, *Kamus Al-Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), hlm. 364.

¹⁶Fachri Syauqii, "Penerapan Pembelajaran Akhlak Terhadap Keluarga Dan Lingkungan Tempat Tinggal," *Islam & Contemporary* 2, no. 1 (2022): 32–36.

¹⁷Moh Lutfi, "MEMBUMIKAN NILAI NILAI AKHLAQ DALAM KITAB AL-FIYAH IBNU MALIK DI PONDOK PESANTREN ROUDHLATUL MUTAALLIMIN AL AZIZIYAH II SEBANEH BANCARAN BANGKALAN," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 17, no. 2 (2021): 164–81.

In addition to the term morals, the terms ethics and morals are also known. The three terms equally determine the good and bad values of human attitudes and actions. The difference lies in the respective standards. For standard morals are the Qur'an and Sunnah; for ethics, the standard is consideration of reason; and for its moral standards the general customs prevailing in society.

What is meant by the source of morality is that which is a measure of good and bad or noble and despicable. As with all Islamic teachings, the source of morality is the Qur'an and Sunnah, not the mind or views of society as ethical and moral concepts. In the concept of morality, everything is considered good or bad, praiseworthy or reprehensible, solely because the *syara'* (Al-Qur'an and Sunnah) judges it that way. The size of good and bad is not only seen from a human point of view, but also from a divine point of view. Because morals originate from *syara'*, even if an act is not directly related to other people or the act is not known by anyone, the reward and sin still apply, because according to *syara'* God always supervises every human action, so that humans are more careful in their actions. because they feel that they are being watched by their Lord. In contrast to ethical and moral concepts that originate from common sense, views and customs that apply in society, rewards and sanctions will only apply if other people know about them.

Islam does not recognize that the norms of human morality are determined by the culture of society and the environment. If so, in a society where many members commit deviations, it will make deviant acts a societal norm, and will finally make the person who deviates the most as a person with morality.

Related to the word “Al-Qur'an” is the holy book of Muslims. In this case the researcher examines the concept of morality in the mirror of the Qur'an which is equipped with interpretations of existing books, as well as analyzes from several figures which will be adapted to the themes of verses related to moral issues. Therefore, it is necessary to examine one by one the letters and verses related to the concept of moral education below.

1. The Concept of Moral Education According to Surah Al - Imran Verse 159 in Islamic Education

In the Qur'an that surah Al-Imran is the third surah. Surah Al-Imran has 200 verses and is passed down in Medina (Surah Madaniyah). This surah tells the history of the Imran family, this surah is known as Al-Imran. It also mentions the birth of the Prophet Isa and some of his miracles, as well as the birth of Maryam binti Imran, the mother of the Prophet Isa. The words of Allah Almighty in Q.S. Al-Imran: 159 are as follows:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So it is because of the grace of God that you are meek towards them. If you're being harsh again, they're certainly distancing themselves from your surroundings. Therefore, forgive them, beg for mercy for them, and consult with them in the matter. Then when you have made up your mind, then turn to God. Indeed, God likes those who are devoted to Him. (Q.S. Al-Imran:159).

In surah Al-Imran contains several important points, which include issues offaith, laws, stories, even those related to the morals

of the Prophet Muhammad SAW.¹⁸ Surah Al-Imran verse 159 is a surah handed down by Allah Almighty after the reign of the Battle of Uhud. And at that time, the believers suffered defeats that earlier in the war they had suffered a very great victory.¹⁹ Thus, Allah Almighty commanded the Prophet Muhammad SAW to always be gentle to his companions.

Some of the values contained in the Surah Al-Imran: 159 are as follows:

- a. Shows a meek attitude towards fellow human beings.²⁰

We are all forbidden to always be rude to our fellow human beings and impose the will, for with all that if we do it in a forced way, it will be fatal to us, and vice versa what if we do it with a good state, then it will produce enormous wisdom.

- b. Sincere in giving forgiveness to others.

Forgiving others is a form of our sincerity to forgive others without any intention of revenge.²¹ Because Islam also strongly encourages all of us to forgive the mistakes of others without us waiting for that other person to apologize.

- c. Respect the opinions of others.

Respect for the opinions and suggestions of others is highly recommended. Because by respecting the opinions of others, we will also be kept away from traits that hurt the person's heart.

¹⁸Departemen Haji dan Wakaf Saudi Arabia, *Al-Qur'an Dan Terjemahnya* (Madinah: Mujamma' Khadim al-Haramain asy-Syarifain al-Malik li thiba' al-Mushaf asy-Syarif, 1991), 71.

¹⁹Titin Mariatul Qiptiyah, "Pendidikan Akhlak Pada Anak "Perspektif Al-Qur'an Dan Hadist", *Childhood Education: Jurnal Pendidikan Anak Usia Dini* 2, no. 20020 (1AD): 108–20.

²⁰Armin Nurhartanto Value-value Education Morals deep Qur'an Surat Ali Imran Verses 159-160, *PROPHETICS, Journal Study Islam*, Vol. 16 No. 2, 2015. 155-156

²¹Yunahar Ilyas, *Kuliah Akhlaq* (Yogyakarta: LPPIUMY, 2007), 140.

- d. Always laugh patiently and try/endeavor.

Tawakkal is a form of our surrender to Allah Almighty after we have made various efforts to achieve a goal.²² This is proof of our servitude to Allah Almighty and the high belief that all decisions are the sole right of Allah Almighty that we cannot manage and deny.

- e. Be assured of God's help to come.

As Muslims, we must be sure that Allah's help must come. No matter how big the problem we face²³, it will feel light when we are truly sure that Allah Almighty will provide help. It means that if someone has made God their protector and has given them enough, then his enemy will be powerless to harm them.²⁴

2. The Concept of Moral Education According to Surah Al-Hujurat Verses 11-12 in Islamic Education

To achieve happiness and cultivate tranquility, peace, and harmony then, we must not distinguish between tribes and groups. Karen a Allah Almighty forbids such a thing, and even Allah explains it in the Qur'an Surah Al-Hujurat Verses 11-12.²⁵

1) Q.S. Al-Hujurat Verse 11

²²Abdul Ghoni, "The Concept of Tawakal and Its Relevance to the Purpose of Islamic Education: A Comparative Study of the Tawakal Concept According to M. Quraish Shihab and Yunan Nasution," *An-Nuha: Journal of Islamic, Educational, Cultural and Social Studies* 3, No. 2 (2016): 249–63.

²³Muh Dahlan Talib, "Destiny and Sunnatullah (A Study of Maudhu'i Interpretation)," *AL-ISHLAH: Journal of Islamic Education* 13, no. 1 (2015): 28–38.

²⁴Abdullah bin Umar Ad-Dumaiji, "Tawakal is the greatest means of gaining good and avoiding harm," n.d., [http://google.co.id/Abdullah bin Umar Ad-Dumaiji, tawakal is the greatest means of gaining goodness and avoiding damage](http://google.co.id/Abdullah%20bin%20Umar%20Ad-Dumaiji,%20tawakal%20is%20the%20greatest%20means%20of%20gaining%20goodness%20and%20avoiding%20damage).

²⁵ and Husni Husni Ainusyamsi, Fadlil Yani, "The Qur'anic Perspective on Human Liberation Through Moral Education," *Journal of Islamic Education Research* 9, No. 1 (2021): 51–60.

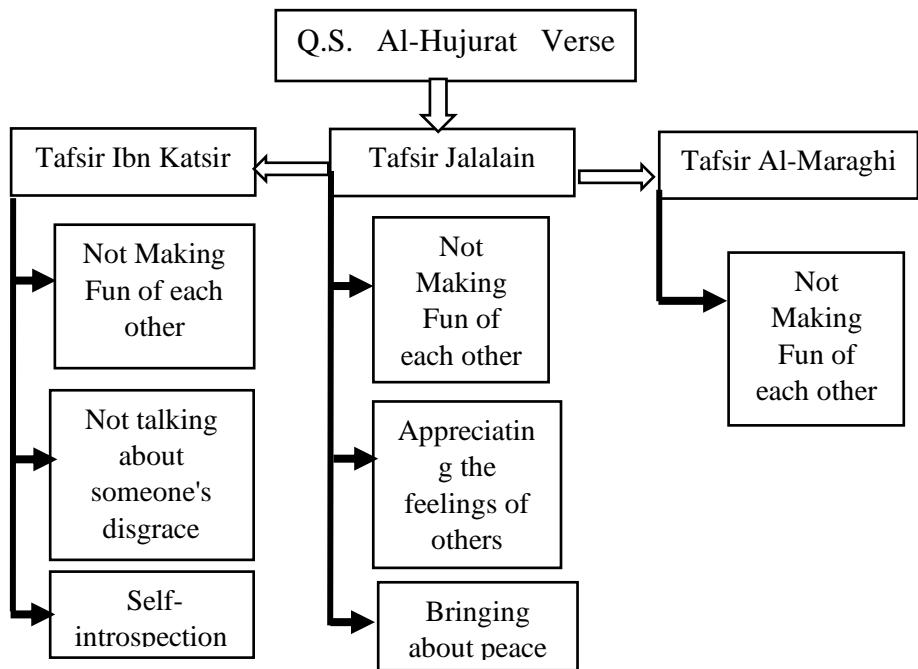
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنْفُسَكُمْ
وَلَا تَنَابَرُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ لَمْ يَتُوبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O people of faith, let not a group of men demean another group, may the one who is laughed at be better than them. And neither should a group of women demean another group, it may be that the demeaned one is better. And don't like to reproach yourself and don't call out with titles that contain ridicule. As bad as the vocation is the bad (call) after faith and whoever does not repent, then they are the ones who are despotic".

The verse above explains that the person of faith is a brother. Therefore, we should not make fun of each other, be it male or female because it may be that the person we are making fun of is better than the person who makes fun of him. Yusuf Al- Qardawi also said that the nature of making fun is something that is strictly prohibited because in it there is an element of pride and contempt for others.²⁶

In the discussion below, the author presents a table to make it easier for readers to understand the important points in the discussion as follows;

²⁶ Joseph Qardawi, *Halal Haram In Islam* (Jakarta, 2004), p. 387.



Some interpretations related to surah Al-Hujurat verse 11 are as follows:

a) Tafsir Ibn Katsir

In t afsir Ibn Katsir explains²⁷ that believers are forbidden to insult and mock other believers. Allah Almighty also forbids us to make fun of others to offend them. It could be that the men and women who are made fun of are superior to the men and women who are made fun of, so this ban applies to all genders.

Kita as a good human being, should not call nama others with derogatory names, and should not use profanity to brandka. Because in reality man is the same in the eyes of

²⁷ Syaikh Safiyyaturrahman Al-Mubarakfuri, *Shahih Tafsir Ibnu Katsir* (Bogor: Pustaka Ibnu Katsir, 2016).

Allah Almighty. So, please know that nowadays it is very easy to spread fake news, talk about someone's disgrace, let alone vilify someone through social media or what is commonly called social media or other digital media. allows many people to consume this information. This is where many people first learned of the disgrace, especially if the person being vilified is a person known to readers of the information, and this is very dangerous.

We are not supposed to find fault with others because the problem may not be true and it could be you who are looking for the fault of the other person to hide your own mistakes.²⁸ Therefore, let us always introspect ourselves not to insult and make fun of each other, since it is a very bad thing, then we should all avoid that trait.

b) Tafsir Jalalain

According to jalalin's interpretation that neither men nor women should make fun of or insult others because it is likely that the person who is ridiculed by both men and women is more entitled to God's favor than the one who mocks him. Therefore, wishful thinking demeans others because it may be that the person who is insulted is actually higher than the person who insults.

From the above, it is very clear that we must not denounce and ridicule others but we must always respect each other's feelings in order to always bring about peace.

²⁸ and Mawi Khusni Albar Aisah, Siti, "Telaah Nilai-Nilai Pendidikan Sosial Dari QS Al Hujurat: 11-13 Dalam Kajian Tafsir," *Arfannur* 2, no. 1 (2021): 35–46.

c) Tafsir Al-Maraghi

Don't allow humans to always make fun of other human beings. Because sometimes the person who is made fun of is more precious in the eyes of God than the person who is made fun of. This is done only to prevent someone from mocking someone who is disliked because of their appearance, disability, or inability to speak clearly, because it is wrong and will hurt others. This shows a signal that a person cannot be ascertained based on the praise or reproach of others.²⁹

2) Q.S. Al-Hujurat Verse 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"O people of faith, stay away from most preconceptions (suspicions), because some of those preconceptions are sins. And do not seek the ugliness of people and do not use one another. Is there any one of you who likes to eat the flesh of his dead brother? Then surely you are disgusted with him. And be devoted to God. Indeed, Allah is the Most Merciful Recipient of Taubat again".

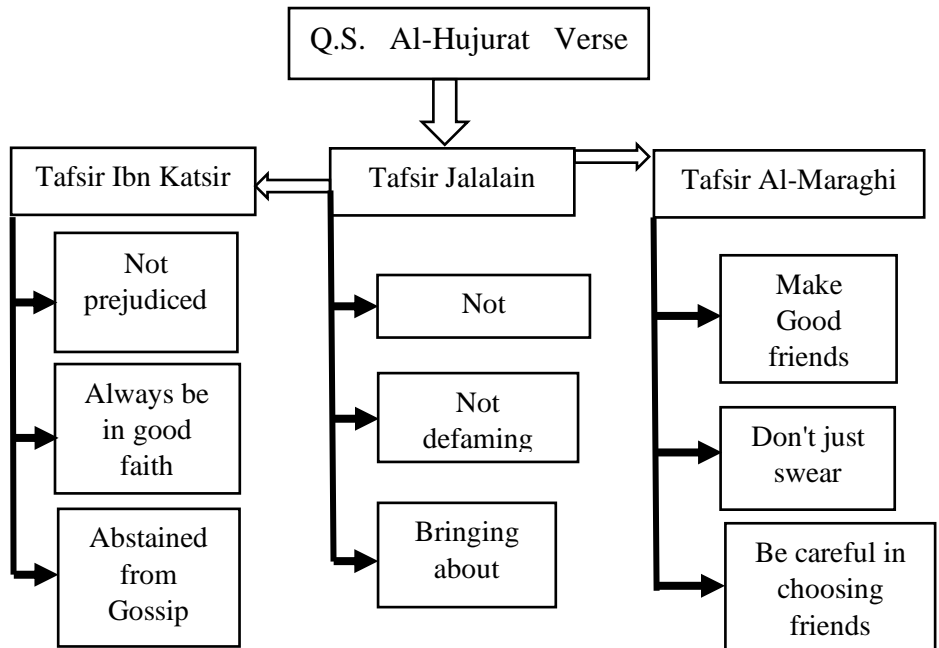
In surah Al-Hujurat verse 12 that the redaction used in the prohibition is *الظَّنِّ*. The word *الظَّنِّ* has the meaning of conjecture, prejudice, accusation, and suspicion that is not yet certain of its truth.³⁰ This shows that the verse conveys to us that discrimination among Muslims, particularly in the case of false

²⁹and La Diman Hayati Nufus, Nur Khozin, "Nilai Pendidikan Multicultural (Kajian Tafsir AlQur'an Surah Al Hujurat Ayat 9-13)," *Prodi PAI, FITK IAIN Ambon 2*, no. 2 (2018): 130–58.

³⁰ Munawir. A. Bisri, A., & Fatah, *Kamus Al-Bisri* (Surabaya: Pustaka Progresif, 1999).

accusations, is strictly prohibited. Oleh therefore, Allah Almighty forbids Muslims to show the guilt of others, even dhe condemns ghibah which is a great sin.

In the discussion below, the author presents a table to make it easier for readers to understand the important points in the discussion as follows;



Some interpretations give a view in the content of surah Al-Hujurat verse 12 as follows:

a) Tafsir Ibn Katsir

In the interpretation Ibn Katsir says in that Surah Al-Hujurat Verse 12 gives an understanding of the prohibition against prejudiced unkindly. Allah Almighty forbids His devout followers to be deeply prejudiced, especially suspecting family, relatives, and other individuals with

unfounded accusations.³¹ Thus, some of the slavery is purely sinful.

Don't be prejudiced about what our brothers, co-workers, or acquaintances of faith say. Instead, we must present a good perspective and prejudice because there are still more ways to understand words or speech. In addition, family members, co-workers, or friends can say something positive.³² Therefore, notice these words or sayings may be true if we can think about them instead of quickly justifying the words of others with prejudice. And don't hold one of you back against the other, listen to the chatter of a group of people when they don't want the other to hear it, or eavesdrop on them from behind their house. Oleh therefore, let us always have a bertadaabur or a mutual silence, not to talk to them because they don't necessarily like it if we listen to it.

b) Tafsir Jalalain

Mukmin who consistently do far more good than the ungodly muslim, then it is not wrong to have prejudices about them based solely on the negative things emanating from them. Even if it is related to the perceived good or bad of the faithful, it is not good to maintain prejudice against them. Even if there is prejudice, it is good to have it because Allah Almighty knows what his creatures do.

³¹Shaykh Safiyyurrahman Al-Mubarakfuri, *Shahih Tafsir Ibn Katsir*

³²Deri Firmansyah, "Konsep Pendidikan Akhlak : Kajian Tafsir Surat Al Hujurat Ayat 11-13," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 2 (2022).

Moral or moral education has taught us not to defame others and expose their shortcomings in any situation, including competition in the social, economic and political spheres, for example. Tolerance can lead people to a peaceful and blissful life without ignoring the legal boundaries of the Qur'an and As-Sunnah.

c) Tafsir al-Maraghi

Be friends with those whose statements are sincere so you can participate in their charitable endeavors. as they serve as shields during great tragedies and jewels during joyous times. And don't carelessly swear so that Allah Ta'ala will not embarrass you.

Never try to prove the existence of something by asking about it. In addition, it is enough to chat with your crush. And always tell the truth, even if it means your death. In addition to the people you trust, stay away from your enemies and be careful among your friends. And no one can be trusted except those who honor God. And talk about your affairs with people who only honor their God.³³

From some of the explanations above, a conclusion can be drawn that prejudiced attitudes are traits or attitudes that are strictly prohibited. Islam strongly encourages its people to always think positively (positive thinking) and to become a superior person and have a noble character, one must familiarize

³³ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi, Juz XVI* (Mesir: Mustafa al-Babi alHalabi, 1974).

oneself with the nature or attitude of *husnudzon* (positive thinking).

D. CONCLUSION

After an in-depth discussion and study in this study, the following conclusions can be drawn;

1. The moral values contained in the Qur'an surah Al-Imran verse 159 include the values of glory given by Allah Almighty in his mercy in the form of meekness that must be woven with sincere towards fellow human beings, and mutual respect for each other, so that there is love and affection towards fellow human beings. In human life is always faced with the side of life that requires patience and is sure that there will come the help of Allah Almighty when the human being truly returns to Allah with is tawakkal.
2. The moral values contained in the Qur'an surah Al-Hujurat Verses 11-12 show that we as human beings are forbidden to make fun of each other, not talking about one's disgrace, respecting the feelings of others, always introspecting oneself and realizing peace. In addition, we are also forbidden to be prejudiced against others, always be indulgent, not to defame someone, to abstain from gossip, to always do good and make good friends with someone, do not swear carelessly and are always careful in choosing friends.

ACKNOWLEDGMENTS

Thanks to the authors who have contributed, so that this article can be completed. We also thank the reviewers who have allowed us to contribute to this journal, I hope this article can be useful for the journal, for further research, and for all of us.

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