

THE CONCEPT OF MORALITY-BASED EDUCATION IN Q.S AL-HUJURAT: 11-13 WITH A COMPARISON OF THE INTERPRETATIONS OF IBN KATSIR AND AL-MISBAH

Zulaikhah Itsnan Asysyifa*, Triono Ali Mustofa

Universitas Muhammadiyah Surakarta, Indonesia

Abstract

In this era of industrial revolution, there has been a shift in behavior that deviates from the moral values taught in Islam. This situation reflects a moral crisis and decline in morality, largely triggered by the rapid pace of globalization and the development of information technology. Moral education is the appropriate foundation for preventing moral deviation. The Qur'an and Hadith serve as the benchmarks for obtaining knowledge in moral education. This study aims to compare the interpretations of Ibn Kathir and Al-Misbah to provide an in-depth analysis of the ideas regarding moral teachings in QS. Al-Hujurat verses 11-13. A qualitative approach and literature review research techniques are combined in this study. Content analysis is the data analysis method used. The Tahlili interpretive approach is employed for data analysis. Comparative analysis is the data analysis method used in this study. The results of this study indicate that QS. Al-Hujurat: 11-13 contains basic moral education principles for humans, namely respecting and honoring others, avoiding mockery, having good intentions, and not gossiping. These are basic moral education principles and can be applied to fellow Muslims or people of other faiths. Universally, this verse emphasizes the importance of guarding one's speech and actions toward everyone.

Keywords: Educational concepts; Morality; Al-Hujurat: 11-13.

INTRODUCTION

Islam is a religion that encompasses all aspects of life and has guidelines that can be used as a foundation until the end of the world, namely the Quran and Hadith. (Banjarnaor, Apip, Hawary, Syah, M, & Agustiar, 2024). The Qur'an and Hadith are important foundations that serve as guidelines for humanity in living their lives. The Qur'an clearly explains virtuous morals and commands people to practice them (Shofwan & Munib, 2023). In addition, the Qur'an also emphasizes the importance of virtuous deeds, both in relation to Allah Swt and to fellow human beings, as a form of approaching Him. On the other hand, the Qur'an also reminds humans to avoid despicable deeds (Wati, 2022). It is believed that by following these guidelines, people will be able to live moral and prosperous lives (Firmansyah, 2022).

From a linguistic perspective, the term "*akhlak*" refers to a set of personal traits that contribute to good or bad behavior (*akhlak Mahmudah* and *akhlak Madzmumah*) (Kurniasih, 2024). From morals towards Allah Swt in the form of religious rituals, its scope is quite broad. Related to ethics towards fellow human beings. Morals play an important role in human life. According to Islam, morals are necessary to create a sense of security and peace in this world and the hereafter (Irawati Indah, 2021). A person will have a despicable personality if their character is shaped by beliefs that contradict Islamic principles. However, those who have praiseworthy character will behave in accordance with the Sunnah and the teachings of the Qur'an (Tsuroya, 2020). The standard for determining whether a person's character is good or bad is based on the views of Islamic law (Muttaqin, 2017). From an Islamic perspective, *akhlak* is understood as the standard of spontaneous behavior for Muslims, which has certain criteria for judging good and bad. This judgment is based on Islamic values contained in the Qur'an and sunnah of the Prophet. (Husaini, 2018).

*Correspondance Author: g000190280@students.ums.ac.id

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Guidance, instruction, and moral education are needed to create individuals with good morals that are passed down from one generation to the next (Karuniawan & Yusuf, 2024). The aim is to achieve a deep understanding of the moral values contained in the Qur'an, which include teachings on social ethics, how to interact well in society, respect for others, and other values of goodness (Lukman Nul Hakim & Iffatul Bayyinah, 2023). In this day and age, it is very important to realize this teaching in practice through moral education so that the current generation is able to avoid evil and live their lives according to the values of goodness (La Diman, 2018). Moral education aims to shape character by instilling noble values, which requires time, patience, and continuous management (Jannah, 2021). To achieve and maintain the glory and majesty of Islamic education, Allah Swt commands His people to seek knowledge, both religious and secular (Shudur, 2019). This confirms that in the process of learning and character building, educators play a very important role in Islam (Hamdan, 2022).

In this era of industrial revolution, which has brought massive disruption to various aspects of life, there have also been changes in behavior that deviate from the moral values taught in Islam (Halimaini, Ritonga, & Al Farabi, 2023). As a result, noble character has become rare and difficult to find, especially among millennials and Generation Z (Rofia, Masruchah, & Al-Anshori, 2024). Even when it comes to parents, peers, and life in society and their surroundings, many young people today ignore ethics, etiquette, and politeness (Wahyuni, 2024). This situation reflects a moral crisis and decline in ethics, largely triggered by the rapid pace of globalization and developments in information technology, which more often than not have a negative impact due to the lack of appropriate value filters (Anwar, 2021). In fact, every development of the times can still be controlled and balanced with strong faith, so that it does not conflict with the values contained in the Qur'an (Tsuroya, 2020). The reality of modern life has a profound influence on ways of thinking, behavior, ethics, and morals, causing a shift in moral values that deviates from Islamic teachings. Therefore, to face these challenges, alternative solutions are needed to overcome the symptoms of moral crisis (Asmarita, 2022). One of them is by prioritizing moral education as the main approach. Moral education is expected to ensure moral sustainability from generation to generation, as well as become the main foundation in religious life, socialization, and building a peaceful and civilized society (Rozi, 2021).

Of the many verses in the Quran that explain morality, the simplest and most basic moral education in everyday life is explained in QS. Al-Hujurat verses 11-13. Education is important because it can maintain the honor of Muslims and teach each individual to always respect and uphold that honor (S, Muslimah, & Riadi, 2020). In this study, the author compares interpretations to broaden understanding and deepen insight into the content of Surah Al-Hujurat verses 11-13 (Siti Ngaisah, 2018). Therefore, the author chose to use Tafsir Ibn Katsir and Tafsir Al-Misbah, as both are considered to be of good quality and relevant for use as references in this study (Adzmi & Syamsuddin, 2025). Simply put, tafsir comes from the word *al-fashr*, which means to explain, clarify, or describe meaning logically (Amatullah, Ritonga, Pitriyani, Nursalma, & Mela, 2023). Meanwhile, tafsir is the science of explaining how to interpret the words in the Qur'an, understanding their meanings, and understanding the related laws, both in the form of individual words and sentences, including the interpretation of meanings that may arise from the arrangement (Isma & Yusuf, 2025).

Ismail bin Amr Al-Qurasy bin Katsir Al-Bashri Ad-Dimasyqi, also known as Imaduddin Abu Al-Fida Al-Hafizh Al-Muhaddits Asy-Shafi'i, is the author of the well-known tafsir (exegesis) known as Tafsir Ibnu Katsir. He was born in the year 700 AH and passed away in the year 774 AH, leading a life filled with scholarly activities. Ibn Kathir is renowned as a prominent historian, distinguished commentator, expert in Islamic jurisprudence, and a highly knowledgeable scholar of hadith. Ibn Hajar claimed that Ibn Kathir was an authoritative figure in the field of hadith and Islamic jurisprudence (Wati, 2022). The second figure is M. Quraish Shihab, known for his work of interpretation, Tafsir Al-Misbah. He was born in Rappang, South Sulawesi on February 16, 1944. One of the most influential modern Indonesian Muslim scholars and intellectuals is M. Quraish Shihab. In his time, he was one of the leading authorities on contemporary Indonesian Qur'anic exegesis. The distinctive features of his contemporary exegesis include understanding the Qur'an as a guide to life, a hermeneutical and contextual approach, and a foundation in the spirit of the

Qur'an. Additionally, his exegesis is scientific, critical, and non-sectarian. M. Quraish Shihab is also known for his ability to convey ideas in a simple, straightforward, and rational manner, with a moderate style of thinking. This has made him a figure accepted by various segments of society. He is also a prolific writer and speaker, with diverse, popular, and widely anticipated works (Baidan & Aziz, 2022).

In discussing this research, researchers need to refer to previous research journals as references. In a previous study conducted by Rosna Wati (2022) entitled "The Values of Moral Education in the Qur'an, Surah Al-Hujurat, Verses 11-13 (A Comparison of the Interpretations of Ibn Kathir and Al-Misbah)," the researcher discusses the values of moral education in Surah Al-Hujurat verses 11-13, based on the interpretations of Ibn Kathir and Al-Misbah. Ibn Kathir's interpretation emphasizes the prohibition of slandering, insulting, harboring ill will, gossiping, as well as the commands to repent, get to know one another, and be pious. Meanwhile, the Al-Misbah commentary emphasizes the prohibition of disputes, giving bad titles, backbiting, and the command to be God-fearing. The difference in meaning is evident in the interpretation of "mocking" and the approach to exegesis: Ibn Kathir is classical and uses the context of the companions or the Prophet, while Al-Misbah is contemporary and relates to current conditions (Wati, 2022).

The next reference is a study conducted by Deri Firmansyah & Asep Suryana (2022), in which the researchers argue that Surah Al-Hujurat verses 11-13 contain moral values such as mutual respect, prohibition of mockery and prejudice, prohibition of gossip, the command to repent, intercultural understanding, and the enhancement of piety. The implication is that Islamic moral education emphasizes the importance of educators' roles in instilling these values through example, advice, and habit formation. Future research is expected to examine the adaptation of moral values to contemporary developments to ensure they remain relevant to Qur'anic guidance and beneficial for modern Muslim society (Firmansyah, 2022).

Therefore, the researcher intends to further investigate the matters discussed in the verse in order to obtain good results for moral education in the future. Given the above context, the researcher is interested in conducting research with the title "The Concept of Character-Based Education in QS, Al-Hujurat: 11-13 with a Comparison of the Interpretations of Ibn Katsir and Al-Misbah."

RESEARCH METHOD

This study uses library research combined with a qualitative approach. Library research is a type of research that uses information from various written sources, including books, documents, manuscripts, photographs, and others. This research is conducted by describing or characterizing the contents of literature related to a particular field or issue. Data was collected for its application from various textual references, including scientific journals, books, and other sources relevant to the author's field of study (Adil, 2023).

The data analysis technique applied in this study is content analysis. This process is carried out by sorting data relevant to the topic of discussion, especially those related to the thoughts or views of the interpreters. These views are then described, analyzed, and critically examined. Furthermore, the collected data is grouped into similar categories and analyzed in depth and critically to produce clear and comprehensive formulations. The results of this analysis form the basis for drawing conclusions to answer the issues examined in the study (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022). In the data analysis stage, the *tahlili* interpretation method was used, which involves carefully examining the verses of the Qur'an, analyzing various aspects, and explaining their meanings according to the interpreter's expertise. The interpretations of Ibn Kathir and Al-Misbah regarding the principles of moral education in Surat Al-Hujurat verses 11-13 are compared and explained using comparative analysis, which is the data analysis method employed in this work (Risidiana Chandra Dhewy, 2022).

RESULT AND DISCUSSION

Meaning of Mufrodlat and Tafsir Tahlili Q.S Al-Hujurat Verses 11-13

The author will explain the vocabulary of Surat al-Hujurat verses 11-13 as follows so that readers can better understand its contents:

It means “do not mock.” *يَسْتَحْزِرْ* comes from the past tense verb. It means to mock or ridicule someone by pointing out their shortcomings or flaws, usually with the intention of provoking laughter. To mock someone, one can say *sakhira bihi* or *sakhira minhu* in Arabic, while to laugh at someone, one can say *dhahika bihi* or *dhahika minhu*. The noun forms of these terms are *as-sukhriyah* and *as-sikhriyah*, with the difference being the vowel movement of the letter “sin,” which can be either *dammah* or *kasrah*. Mocking can also be done by imitating someone's speech or movements, using gestures, or laughing at their words if they are considered incorrect, or mocking their appearance if it is deemed unappealing.

The word *qaum* قَوْمٌ is generally used to refer to “a group of people.” Linguistically, this term was originally used specifically for groups of men, because in the verse, women are also explicitly mentioned separately. However, women can also be included in the meaning of the word *qaum* depending on the context. If you examine various terms used to describe men, such as the word *al-mu'minin* (believing men), it can include believing women (*al-mu'minat*) within it. However, in this verse, the mention of women separately through the word (نساء) is emphasized, as the behavior of mocking and talking about others (gossiping) is more common among women than among men.

وَلَا تَلْمِزُوا The root word *lamaza-yalmizu-lamzan*, which means “to convey a signal” followed by a whisper with the intention of cursing, is the origin of the word *talmizu*. Using sarcastic language or movements of the eyes, lips, head, or hands, this type of mockery is usually directed at the subject. Allah forbids His people from committing the act of *lamz* against “themselves” in this verse, even though the intended victim is another person. The use of the word *anfusakum* (yourselves) indicates that fellow human beings are considered brothers and sisters and one unity, so that the suffering of others should also be felt as one's own suffering. Therefore, judging others is the same as judging oneself. Furthermore, this section can also be read as a prohibition on actions that could provoke others to mock or belittle us.

وَلَا تَتَّبِعُوا It means “do not give bad titles.” This verse prohibits any form of name-calling or nicknames that can hurt, demean, or humiliate others. This prohibition emphasizes the importance of maintaining ethics in interactions, in order to build a society full of love and respect.

الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ It means “a bad name after faith is the worst.” The worst qualities and titles are those that contain elements of evil, such as the practice of using derogatory nicknames to refer to one another, as was common during the *Jahiliyyah* period. Even though you have embraced Islam and been given common sense, you have returned to the traditions of the *Jahiliyyah* period.

اجْتَنِبُوا This means that “removing something” means taking it out of your grasp. This expression is then understood to mean “staying away.” The word “*اجْتَنِبُوا*” means “to be serious” because of the emphasis on the letter “ta.” A sincere effort to avoid false assumptions.

الظَّنَّ is the verb “*zanna-yazunnu*,” which means “to guess, assume, and estimate,” in the masculine form. The verse containing this word emphasizes that prejudice is something that must be avoided, because some prejudices contain sin and destroy social order and Islamic values.

وَلَا تَجَسَّسُوا This means, “and do not seek out the faults of others.” In the *tahlili* interpretation, this is explained as a strict prohibition against any form of investigation, surveillance, or attempt to expose the faults of fellow Muslims. This verse emphasizes the importance of respecting privacy, avoiding prejudice, and upholding the dignity of others as a tangible expression of faith. In a healthy society, every individual should assume good intentions, conceal the faults of their brothers and sisters, and build relationships based on mutual trust, not suspicion.

وَلَا يَغْتَابَ This means, “and do not backbite” *يَغْتَابُ*, meaning that the person referred to does not like to be called by someone who is not in front of the speaker. In the *tafsir tahlili*, the verse *وَلَا يَغْتَابُ*

بَغْضًا contains a strict prohibition against backbiting because it greatly damages personal honor and social relationships. This verse teaches that guarding one's speech and the honor of others is part of the manifestation of faith, and Muslims are commanded to abstain from this despicable habit that is highly abhorrent in the sight of Allah

أَيُّجِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا It means, "Would any of you like to eat the flesh of your dead brother?" يُجِبُّ (yuhibbu) means: to like or to love, لَحْم (lahma) means: flesh, أَخِيهِ (akhihi) means: his brother, مَيْتًا (maitan) means: who has died. The word مَيْتًا here describes something despicable, repulsive, and unworthy of being done, so much so that even imagining it makes one feel nauseous. Allah presents this horrific image to make us aware that speaking ill of others behind their backs is as repulsive as eating the flesh of our deceased brother. Thus, backbiting is a highly reprehensible act and should be avoided by anyone who claims to be a believer.

مِنْ ذَكَرٍ وَأُنْثَى This means, "from a man and a woman." In *tahlili* interpretation, scholars explain that this phrase indicates that the origin of all human beings is the same, namely from a pair of man and woman, namely Prophet Adam and Eve. This forms the basis of human equality in creation, so that no race, tribe, or group is superior simply because of their ancestry or gender. Allah emphasizes that since everyone originates from the same source, gender, physical characteristics, nationality, or country should not be used as reasons to feel superior to others.

كَلِمَاتٍ شُعُوبًا is the plural form of *shu'ab*, which means "nation or large group of people." A group of people who come from different tribes or who have united under common laws and agreements are referred to by this name. Allah explains in this verse that humans were created from male and female, then made into different nations and tribes as part of His will in creating diversity among humankind.

وَقَبَائِلَ This means "and tribes." Tribes are placed under the state; Ijarah comes next, followed by Batn, Fakhz, and Fasilah at the bottom. Allah created different tribes among humanity so that they may come to know one another, not to belittle or boast about their lineage. In Islam, differences in tribe and nation are not grounds for feeling superior to others. The most honorable in the sight of Allah is not one who comes from a particular tribe, but rather the most righteous. This verse teaches the importance of living harmoniously in diversity and valuing differences as a form of humanity's richness.

Comparison of Ibn Kathir's Interpretation and Al-Misbah

Al-Misbah and Ibn Kathir's Tafsir read QS. Surah Al-Hujurat verses 11-13 in the same and different ways. Both tafsirs are similar because they both use the Tahili approach. Both tafsirs, Ibn Kathir and Al-Misbah, are arranged according to the order of the verses as they appear in the mushaf. In explaining the verse regarding the prohibition of backbiting, both agree that the act of backbiting is forbidden by Allah. Additionally, both emphasize the importance for every servant to immediately repent from the sins they have committed.

The difference between Ibn Kathir's commentary and Al-Misbah lies in their periodization. Ibn Kathir's tafsir is classified as a classical tafsir, while Al-Misbah is part of the contemporary tafsir period. Historically, Ibn Kathir provided broad and concise interpretations of the verses of the Qur'an, relying more on detailed references to other sections with related themes and hadiths. His interpretations reflect the conditions and issues of society in the past. On the other hand, Al-Misbah's tafsir emphasizes the author's personal opinions, with limited use of verses or hadiths on similar themes, and provides explanations of verses accompanied by examples and solutions relevant to the current situation of Muslims.

Comparison of Ibn Kathir and Al-Misbah Interpretations on Moral Education Values

According to Ibn Kathir's understanding, Allah Swt forbids mocking others, namely by insulting and belittling them. A sahih hadith from the Prophet Muhammad Saw, which states that arrogance is denying the truth and belittling people, reinforces this prohibition. According to

another narration, arrogance also includes insulting others, which is forbidden because the person being insulted may be more noble and beloved by Allah than the one doing the insulting.

Meanwhile, in the Al-Misbah commentary, it is explained that the word *yaskhar* (to mock) means to mention someone's shortcomings with the intention of provoking laughter or humiliating them, whether through words, actions, or gestures. The word *qaum* is used to refer to a group of people, and linguistically it originally refers to a group of men. However, the word "women" (*nisa*) is explicitly mentioned in this verse because behaviors such as mocking and gossiping about others are more common among women than men. This indicates that, in accordance with certain social tendencies, the prohibition applies to everyone, including men.

Allah Swt explains in Tafsir Ibnu Katsir why it is forbidden to use derogatory words: *Wala tanabazu bil-alqab*, which means "Do not call each other by bad names." Thus, Allah forbids the use of derogatory and cruel names toward someone. Another verse, "Ba'sal ismu al-fusūqu ba'dal imān," which means "The worst name is the one that is bad after faith," highlights how calling someone by a name with offensive connotations is completely contrary to religious principles. This serves as a reminder to Muslims not to revert to the pre-Islamic customs of insulting and giving derogatory titles after embracing Islam and knowing that such actions are inappropriate. Allah also states, "*Waman lam yatub fa-ula'ika humuzh-zhalimun*," meaning, "Whoever does not repent from this action, then they are among the wrongdoers."

Meanwhile, in Tafsir Al-Misbah, it is explained that the word *talmizu* (to mock) comes from a root word that literally means to point out criticism of others, but with wording that seems to criticize oneself. This is chosen to show that society is a unified whole, and when someone belittles another person, they are essentially belittling themselves as well. For whoever mocks others may one day be mocked in an even worse way. In fact, according to Allah's revelation, the person being mocked may be higher in rank and more noble in His sight than the person mocking them: '*Asa an yakunu khayran minhum*' means "it is possible that the person being mocked is better than the person mocking them." Regarding the prohibition of *tanābazu*, this word comes from *an-nabz*, which means a bad title. The form of the word indicates the meaning of reciprocally giving bad titles, not just one-sidedly. Unlike ordinary mockery, *tanābuz* is often done openly, for example, by directly calling someone a derogatory name. This can provoke hostility, as the person who is insulted is likely to respond with a bad name as well. Therefore, this prohibition is emphasized more, as its effect is greater on the breakdown of social relations.

The prohibition against harboring negative assumptions, as explained in Ibn Kathir's commentary, states that Allah Swt forbids believers from holding onto many negative assumptions, especially those without basis toward others, whether family, relatives, or fellow human beings. For some of these assumptions can become pure sin, especially if they lead to accusations or betrayal without evidence. Therefore, Allah commands us to avoid the bad habit of harboring negative assumptions, as it can damage interpersonal relationships. Even Umar bin Khattab once said, "Do not harbor negative assumptions about the words of your believing brother, as long as you can interpret them well."

In Tafsir Al-Misbah, it is explained that the word *katsir* (an) (many) in that verse does not always mean "most," as is often misinterpreted by translators. In this context, three out of ten can already be considered many, while most would be six out of ten or more. Thus, many prejudices can be sinful, but not all of them. Clear assumptions, such as in religious law, are not considered sinful. However, assumptions that lack strong evidence and may lead someone to commit haram acts, whether in speech or action, are prohibited. This commentary also explains that many religious laws are based on assumptions (*zhanni*), but this does not mean they are all sinful, as they are still grounded in sharia arguments.

Prohibition of backbiting In Ibn Kathir's interpretation, it is explained that Allah Swt explicitly prohibits backbiting or speaking ill of others behind their backs. Backbiting is a forbidden act, as it is likened to eating the flesh of one's own dead sibling, which is certainly disgusting and unworthy of a believer.

In Tafsir Al-Misbah, it is explained that the word *ghibah* comes from the root word “*ghaib*,” which means something that is not present. Thus, *ghibah* refers to mentioning things that someone dislikes when that person is not present, even if those things are true. If what is being discussed turns out to be untrue, it is called “*buhtan*,” which means false accusation or a major lie. Additionally, the meaning of the word “*tajassus*” is also explained, which originates from the root word جس, It means finding out secretly. This kind of behavior can damage social relationships and trust, so it is also prohibited by Allah.

Repentance In Ibn Kathir's interpretation, it is explained through the verse “*wattaqullah*,” which means to fear Allah. The meaning is that every servant should always obey His commands and avoid His prohibitions with a sense of fear and awareness that Allah is always watching. Allah is also referred to as the Most Forgiving and the Most Merciful, meaning He forgives those who sincerely repent and is full of mercy for anyone who returns to Him and relies on His mercy.

In the Al-Misbah commentary, the word “*at-Tawwab*,” often translated as “the Acceptor of Repentance,” actually has a deeper meaning. According to Imam Al-Ghazali, “*at-Tawwab*” is Allah's attribute of repeatedly opening the way for His servants to return, by showing signs of His greatness, giving warnings through his verses, and instilling fear through His threats. When His servants realize their mistakes and return to Him, Allah welcomes them with his forgiveness and mercy.

Ibn Kathir's commentary explains the importance of getting to know one another by stating that Allah created all human beings from a single source, namely the first soul, which then gave birth to Prophet Adam and Eve, their companions. Allah created nations and tribes from them so that humans could get to know one another (*ta'aruf*), not to boast about or look down on one another's lineage. The purpose of this diversity is to build social relationships and understand one another.

In the Tafsir Al-Misbah, the word *syu'ub* (nations) is the plural form of *sya'b*, which refers to a large group of several *qabilah* (tribes) that usually originate from one ancestor. A single tribe consists of large family groups known as *'imarah*, which are further divided into inner groups, then *fakhdz*, and finally into the smallest family units. This breakdown illustrates the complex social structure within society, yet all trace back to a common origin. Thus, differences are not a reason for division but rather an opportunity to understand and build harmonious relationships among people. Ibn Kathir's interpretation states that Allah declares that the most pious among you are the most noble in the eyes of Allah; in other words, it is only piety, not wealth or lineage, that determines your status in the eyes of Allah.

According to Tafsir Al-Misbah, the word “*atqākum*” comes from a root word that has positive and special meanings, depending on the context. Thus, people who are considered noble are those who have good morals towards Allah and towards other people. In this explanation, it is also stated that the attributes of Allah '*Alīm* (All-Knowing) and *Khabīr* (All-Aware) demonstrate the vastness of Allah's knowledge. The difference between the two is: '*Alīm* describes Allah as the Being who is absolutely All-Knowing, while *Khabīr* emphasizes His knowledge of the details and hidden aspects of His creation. True nobility, according to this interpretation, is something eternal that brings everlasting happiness, and it can only be attained by drawing closer to Allah, obeying His commands, avoiding His prohibitions, and emulating His attributes to the best of our ability. Since this is the essence of piety, the most pious person is the most noble in the eyes of Allah.

Moral Values Contained in Q.S Al-Hujurat Verses 11-13

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: 11. “O you who believe! Let not a people mock another people (because) perhaps they (who are mocked) are better than them (who mock) and let not women (mockery) other women (because) perhaps women (who are mocked) are better than women (who mock). Do not

backbite one another and do not call one another by bad names. The worst of names is the bad (*fasik*) (calling) after faith. And whoever does not repent, then those are the wrongdoers.”

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَ يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ ۚ وَأَقْوُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: 12. “O you who believe! Avoid much suspicion, indeed some suspicion is sin, and do not seek out the faults of others, and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would certainly find it abhorrent. And fear Allah, indeed Allah is Oft-Returning, Most Merciful.”

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: 13. “O mankind! Indeed, We have created you from a male and a female, then We made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Aware.”

From the above quotation from QS. Al-Hujurat verses 11-13, it can be concluded that there are many moral values contained therein. It is not only about guarding one's speech and actions towards fellow Muslims, but towards all human beings regardless of their religion or origin. These verses explicitly convey the message that no group of people has a higher status than another simply because they mock or belittle another group. This teaches us to remain humble and always reflect on the fact that all humanity was created equal.

The Concept of Moral Education That Can Be Taken

Based on the explanation of Q.S. Al-Hujurat verses 11-13 above, moral education in Islam is defined as providing guidance and direction to humans so that they have praiseworthy morals in their attitudes and actions. This includes interaction with nature, interpersonal relationships, and relationships with Allah Swt. The ultimate goal is to create a harmonious, peaceful, and united life amidst the diversity of ethnic groups, communities, or nations. These moral values are reflected in Surat Al-Hujurat verses 11–13, which serve as a moral guide and source of learning for Muslims in building noble and dignified character in their daily lives.

1. Avoid Negative Attitudes. These verses prohibit Muslims from being rude and condescending to others by mocking, prejudging, and gossiping, and command them to respect and honor one another.
2. Upholding Dignity. These verses emphasize the importance of maintaining the good name and dignity of others, and avoiding actions that could damage social relationships and bonds of friendship.
3. Avoiding negative assumptions. These verses remind us that negative assumptions can damage harmony and friendship, and encourage Muslims to think positively and respect others.
4. Piety as the primary criterion. Verse 13 emphasizes that piety toward Allah is the primary criterion in determining a person's status, not lineage or wealth. This verse also encourages Muslims to get to know one another and work together for the common good.
5. Moral Education for Society. These verses can also serve as a foundation for moral education in society, namely to instill values of goodness such as mutual respect, appreciation, and avoiding negative attitudes.

CONCLUSION

Based on the results of a study comparing the interpretations of Ibn Kathir and Al-Misbah on the concept of moral education in Surah Al-Hujurat verses 11-13, it was found that these verses contain messages of moral education according to Ibn Kathir's interpretation. Among them are the following important commands and prohibitions: prohibiting the defamation and belittling of others, prohibiting the use of derogatory nicknames, prohibiting the harboring of negative thoughts, prohibiting the seeking out of others' faults, prohibiting backbiting (*ghibah*), and the call

to repent. Additionally, these verses also contain an invitation to get to know one another, strengthen family ties, and live a life of piety. In the Tafsir Al-Misbah, the importance of avoiding social conflicts by not mocking one another, not belittling oneself, not using derogatory terms, not engaging in gossip, and fulfilling the command to be God-fearing is emphasized.

There are several differences between Tafsir Al-Misbah and Tafsir Ibnu Katsir. Ibnu Katsir explains that mockery is a way of belittling and condemning others. On the other hand, Tafsir Al-Misbah defines mockery as highlighting someone's shortcomings in an effort to make them appear foolish or worthless, whether through words, actions, or attitudes. In terms of periodization, Tafsir Ibn Katsir falls under the category of classical tafsir, while Tafsir Al-Misbah is classified as contemporary tafsir. Ibn Katsir's interpretation method relies heavily on the stories of the Prophet's companions and the context of life during the time of Prophet Muhammad Saw, while Al-Misbah interprets the verses of the Qur'an by relating them to the social context and challenges of contemporary society.

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Zulaikhah Itsnan Asysyifa, Triono Ali Mustofa

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