AHKAM
Jurnal Hukum Islam dan Humaniora

p-ISSN: 2964-6332
e-ISSN: 2964-6340

Terindeks: Dimensions, Scilit, Lens, Semantic, Crossref Garuda, Google, Base, etc.

https://doi.org/10.58578/ahkam.v5i4.11731

RECONSTRUCTING QUR'ANIC SOCIAL ETHICS: A DOUBLE-MOVEMENT HERMENEUTICAL READING OF Q.S. AL-ḤUJURĀT: 10–13

Zahiratun Hasanah, Muhyidin Azmi, Siti Maryam
STAI Darul Kamal NW Kembang Kerang, Lombok Timur, Indonesia
zahirazahira2133@gmail.com; muhyidinazmi27@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
Jun 24, 2026	Jul 22, 2026	Aug 3, 2026	Aug 8, 2026

Abstract

Although Qur'anic social ethics has been widely discussed, systematic contextualization of the ethical principles embedded in Qs. al-Hujurat verses 10–13 through Fazlur Rahman's double movement theory remains limited. This study aims to identify the moral principles of social ethics contained in these verses and contextualize them within contemporary social life. Employing qualitative library research and contextual hermeneutics, the study analyzed the Qur'anic text, relevant commentaries, Fazlur Rahman's writings, and related scholarly literature. Data were collected through systematic documentation, source selection, critical reading, thematic classification, and comparative interpretation. The first movement reconstructed the micro- and macro-historical contexts of revelation to identify the underlying moral concerns and formulate universal ethical principles, while the second movement applied these principles to contemporary challenges, including interpersonal conflict, derogatory speech, prejudice, privacy violations, discrimination, misinformation, and disrespect in educational and digital environments. The findings demonstrate that Qs. al-Hujurat verses 10–13 establish an integrated framework of social ethics grounded in brotherhood, reconciliation, human dignity,

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responsible communication, protection of honor, peaceful conflict resolution, and recognition of diversity. The verses prohibit mockery, insulting labels, negative suspicion, fault-finding, surveillance, and backbiting while grounding human dignity in piety rather than ethnicity, social status, or group identity. Their contextualization further provides practical ethical guidance for verifying information, protecting privacy, communicating respectfully, rejecting identity-based superiority, and cultivating humility and mutual respect among students, teachers, families, and wider communities. This study concludes that Qur'anic social ethics should extend beyond normative discourse into educational practice and digital citizenship. It contributes a contextual framework for translating Qur'anic moral principles into inclusive, peaceful, and ethically responsible social relations across contemporary educational and societal contexts.

Keywords: Digital Citizenship; Double Movement Theory; Fazlur Rahman; Qur'anic Social Ethics; QS. Al-Hujurat

INTRODUCTION

The perfection of faith in Islam is not only measured by ritual obedience to Allah SWT (*habluminallah*), but is also reflected in the quality of one's morals and concern for others (*habluminannas*). These two dimensions are inseparable, as the vertical nature of worship should have a social impact on human life (Muniir et al., 2026). It means that faith is not simply demonstrated through formal prayer, fasting, zakat, and other acts of worship; it must also be actualized through honesty, justice, trustworthiness, tolerance, respect for human dignity, and avoiding behavior that harms others. Social morality is an important indicator because it shows the extent to which divine values have been internalized and manifested in concrete behavior. A person who has a good relationship with Allah SWT should be able to build harmonious, compassionate, and responsible relationships with others (Ginting et al., 2025).

The integration between *habluminallah* and *habluminannas* is also emphasized in Qs. al-Hujurat verse 13, which explains that Allah Swt created humans from male and female, then made them into nations and tribes so that they might know one another (*lita'arafu*), not to humiliate or be hostile to one another. This verse conveys the message that the diversity of tribes, nations, languages, and cultures is part of Allah SWT's decree and is also a means to build an inclusive social life. Human dignity is not determined by ethnic identity, social status, wealth, or cultural background, but by piety. Therefore, perfect faith demands respect for

differences, strengthening social solidarity, and rejecting discrimination and conflict that stem from pride in identity (Ramdhan et al., 2025). From this perspective, social morality is not merely a complement to worship, but rather a moral consequence of true faith.

The reality of today's social life actually shows the opposite. Intergroup conflict, hate speech, discrimination, intolerance, and a decline in mutual respect are increasingly common in social interactions, both in public and digital spaces. Social media, which should be a means of communication and information exchange, often turns into a space for the reproduction of slander, prejudice, provocation, and judgment against certain groups or individuals (Octalia & Mughni, 2018). This problem not only demonstrates weak verbal control but also demonstrates a crisis of moral awareness in viewing fellow human beings. Thus, social conflict is not solely caused by differences in beliefs, political choices, cultural backgrounds, or group identities, but also by a failure to establish ethical communication, respect for human dignity, and social responsibility (Ichsan, 2019, 2026a, 2026b; Ichsan et al., 2025).

This situation indicates that the social moral values taught by the Quran have not been fully implemented in daily life. Teachings about brotherhood, respect for human dignity, the prohibition against demeaning others, and the obligation to avoid prejudice and negative speech often stop at the normative level and have not yet developed into an ethical awareness that shapes social behavior. In fact, the social ethics of the Quran are not only related to interpersonal relationships but also contain principles for establishing a just, peaceful, inclusive, and mutually responsible society (Zaini et al., 2026). Therefore, a study is needed that goes beyond revealing the textual meaning of the verses, but also explores their moral messages so that they can be used to interpret various forms of verbal violence, social exclusion, discrimination, and the dissemination of information that undermine the cohesion of contemporary society.

Surah al-Hujurat, verses 10–13, was chosen as the object of this study because this series of verses contains a systematic construction of social ethics. Verse 10 emphasizes the principle of brotherhood and the obligation to reconcile disputing parties, while verses 11–12 regulate communication ethics by prohibiting acts of mockery, criticism, labeling, prejudice, faultfinding, and backbiting. Furthermore, verse 13 expands the scope of these ethics from the community of believers to all of humanity by recognizing the diversity of nations and tribes, while also emphasizing that human dignity is not determined by social origin, ethnicity, or group identity, but by piety (Rufaida, 2025). Several studies also show

that these verses contain values of brotherhood, respect for the dignity of others, fostering unity, mutual forgiveness, and the obligation to guard one's tongue and social behavior. Thus, verses 10–13 of Qs. al-Hujurat can be understood as the normative basis for the formation of a social culture that rejects insults, discrimination, and all forms of communication that undermine human dignity (Sipahutar & Nasution, 2025).

The interpretation of these verses cannot be separated from the historical context in which they were revealed and the context of contemporary society. An understanding solely oriented toward textual meaning risks rendering the Quran's prohibitions literal and inadequate to address the development of new forms of social conflict, particularly those emerging through digital technology (Egza et al., 2026). In this context, Fazlur Rahman's double movement theory can be used to connect the message of revelation to contemporary social problems. The first movement is carried out by understanding the socio-historical background, moral issues, and normative goals underlying the revelation of the verses; the second movement is carried out by drawing universal moral principles from that context and then critically applying them to contemporary realities. Through this approach, the prohibition against mocking, criticizing, being prejudiced, finding fault, and gossiping is not only understood as a rule of individual behavior, but also as an ethical principle of public communication that demands verification of information, respect for differences, protection of human dignity, and peaceful resolution of conflicts (Putra, 2024).

Several previous studies have discussed social morality in QS. Al-Hujurat verses 10–13, including using Fazlur Rahman's double movement hermeneutic approach. Romli (2021) concludes that these verses contain a major message about citizen ethics and government responsibility, and emphasize the acceptance of differences as a blessing, not a source of division, by using Fazlur Rahman's double movement theory to link the normative values of the text to the contemporary social context. A similar study is reinforced by Dedisyah Putra and Martua Nasution (2025) which explains that Rahman's double movement theory serves as a framework to connect the essential doctrines of Islam with today's social challenges, making it relevant to interpreting social moral verses such as in Al-Hujurat. On the other hand, a study that does not explicitly use double movement but is very relevant thematically is research on social ethics in QS. Al-Hujurat: 10–13 according to Ibn Kathir and M. Quraish Shihab summarized in the document "Interaksi Islam" (Khadijah, 2021), which shows that social ethics in these verses include maintaining Islamic brotherhood through ishlah, ta'aruf, and avoiding su'udzan, talmiz, tanabuz, tajassus, and ghibah. In addition, ISL (2024)

emphasizes that these verses emphasize brotherhood among believers, just conflict resolution, and the prohibition of prejudice, censure, and slander as the foundation of social ethics in Islam, which is in line with the spirit of moral universalism also emphasized in Fazlur Rahman's hermeneutics. These four studies provide a strong foundation for examining the concept of social ethics in Surah Al-Hujurat verses 10–13 through the lens of Fazlur Rahman's double movement, as they combine textual analysis, historical-sociological context, and the relevance of moral values to contemporary society.

Based on the description, this research is formulated to answer two questions: (1) what is the moral idea of social ethics contained in Qs. al-Hujurat verses 10-13, and (2) how is the contextualization of social ethics based on these verses through Fazlur Raham's double movement theory. This study aims to explain the concept of social ethics in Qs. al-Hujurat verses 10-13 and its contextualization in the reality of modern life.

METHODS

This study employs a qualitative approach with a library research design (Adlini et al., 2022; Safrudin et al., 2023). This study aims to examine and analyze Fazlur Rahman's thoughts on social morality through a critical review of relevant written sources. The primary approach employed is contextual hermeneutics, which seeks to understand the message of the Quran by considering the relationship between the text's meaning, the historical context of its revelation, and the needs and problems of contemporary society. Within this framework, interpretation goes beyond a literal understanding of the text but also seeks to discover universal moral principles that can be recontextualized in modern life. This hermeneutical analysis primarily draws on Fazlur Rahman's idea of a double movement: the movement of interpretation from the contemporary situation to the historical context of the text, then back from the text's general moral principles to their application in the current context.

The research data consists of primary and secondary sources. Primary sources include the Quran, relevant commentaries, and Fazlur Rahman's works discussing the Quran, Islamic ethics, the renewal of Islamic thought, and social relations. Meanwhile, secondary sources include academic books, journal articles, research results, theses, dissertations, and various other scientific literature related to Quranic hermeneutics, social ethics, Fazlur Rahman's thoughts, and contemporary social issues. Source selection was conducted

purposively based on several considerations, namely relevance to the research focus, the academic authority of the author or publisher, direct relevance to the study theme, and their contribution to the development of the research argument. To ensure accurate interpretation, these sources were critically compared so that the research did not rely solely on one work, one interpreter, or one academic perspective (Hasan et al., 2025).

Data collection was conducted through documentation techniques, namely by identifying, selecting, critically reading, and recording information from various relevant written documents. The data collection process was carried out systematically through several stages, including literature searches, source mapping, in-depth reading, recording main ideas, and organizing the data based on analytical themes (Suwendra, 2018). The collected data was then classified into several categories, such as the concept of social morality in the Quran, the historical context of the verses, the moral principles contained therein, Fazlur Rahman's hermeneutical thinking, and the relevance of social morality to modern society. Using this procedure, general data were compiled and analyzed to gain a more specific understanding of the construction of social moral thought from a contextual hermeneutical perspective.

Data analysis employed a descriptive-analytical method with the stages of data reduction, categorization, interpretation, and conclusion drawing. During the reduction stage, information not directly related to the research focus was selected, while relevant data were grouped based on predetermined themes and subthemes. Next, the data were analyzed through a hermeneutical reading, connecting the Quranic text, its historical context, the interpretations of commentators, and Fazlur Rahman's ideas on the relationship between Quranic moral values and contemporary reality. Interpretation was conducted reflectively and comparatively to identify continuities, differences, and the relevance of the studied thinking. The validity of the analysis is strengthened through comparisons between sources and consistency between the problem formulation, data, theoretical framework, and research conclusions (Anggito & Setiawan, 2018).

RESULTS

Basic Concept of Social Morals

Etymologically, the word akhlaq comes from Arabic, which is the plural of the word khuluq, which means customs, temperament, nature and character (Amin, 2016). In terms

of terminology, it is a characteristic within a person that makes their actions good or bad. Morals are essentially a reflection of a person's inner state. They are the soul and true characteristics of a person (Nurhayati, 2025).

Meanwhile, the word "social" comes from the Latin word "socius," meaning friendship or community. "Social" has a general meaning, namely, "society" in the narrow sense, prioritizing the common good or the community. According to experts, "social" is something that can be achieved, produced, and established in the daily interaction process between citizens and their government (Nurqomah, 2022). According to Keith Jacobs, social is something that is built and done on a communication site (Hamzah, 2024). According to Ruth Aylett, social is something that is understood as a difference but remains inherent and integrated (Mujiono, 2023). According to Paul Ernest, society is more than just the sum of individual humans because they are involved in various activities together (Amiman et al., 2022).

Thus, it can be concluded that social morality is morality in friendship or morality in society, or what is commonly referred to as morality among fellow human beings. All human behavior or conduct can be observed in relationships between individuals, between individuals and groups, and between groups. Because humans are essentially social creatures who cannot ignore others and also the interactions they carry out, whether in the social order or the socio-religious order in which they live (Azmi, 2024).

Fazlur Rahman's Double Movement Theory

The Double Movement Theory, often referred to as the "double movement," is an interpretation of a verse that examines the current situation, considers the era in which the Quran was revealed, and then returns to the present. This theory is a method of interpretation proposed by Fazlur Rahman for interpreting the Quran, characterised by a double movement (Ichsan, Samsudin, et al., 2023). This means starting from the contemporary era, moving to the era in which the Quran was revealed, and then returning to the present (Umair & Said, 2023).

The first movement of the Double Movement theory moves from the contemporary situation to the time of the revelation of the Qur'an to understand the specific meaning of the verses in the micro context (*asbabun nuzul*) and macro (the socio-political conditions of Arab society). After the meaning of the verses is understood based on their socio-historical context, the next stage is to elevate these specific answers to a more general level so that they can be formulated into universal moral and social principles. Thus, the first movement in the

double movement theory aims not only to reconstruct the historical context of revelation, but also to extract the universal moral goals contained in the Qur'an as a basis for re-application in answering contemporary societal issues through the second movement (Fadilah, 2025).

The second movement generalizes the specific answers of the Qur'an, which emerge from a particular historical context, to formulate universal moral and social goals. This stage is aimed at identifying the reasons underlying the Qur'an's responses to specific issues so that general principles, basic values, and long-term goals can be derived from them. Therefore, implementing the second movement requires a careful study of contemporary social conditions and the various elements that shape them so that the Qur'anic values can be actualized in a relevant and effective manner. Thus, Fazlur Rahman believes that understanding the Qur'an cannot stop at textual meaning related to past historical events, but must develop toward an understanding that is universal, contextual, and responsive to the dynamics of human life in every era (Burhanuddin, 2019).

DISCUSSION

Analysis of the Double Movement Theory on Qs. Al-Hujurat Verses 10-13

Within the framework of Fazlur Rahman's Double Movement theory, the initial step in understanding the moral message of the Quran is through the first movement, namely tracing the historical context in which the verses were revealed. This stage is crucial for understanding the background to the revelation of Surah al-Hujurat verses 10-13, both from the specific events that explain the specific conditions and the immediate events that underlie the revelation of the verses (micro context) and the general social, political, economic, and moral conditions of society in the early Islamic era (macro context) (Anggraini, 2026).

1. Moral Ideas of Social Morals in Qs. Al-Hujurat Verses 10-13 (First Movement)

a. QS. al-Hujurat [49]: 10

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝

Meaning: *"Indeed, believers are (like) brothers, therefore make peace between your two brothers and fear Allah so that you may receive mercy."* (QS. Al-Hujurat [49]: 10)

This verse was revealed because of an incident. Namely, there was a dispute between the Muslims at the time of the Prophet, then the followers of the two groups became angry

and fought using their hands and sandals, so this verse came down which ordered them to reconcile the two, because Muslims are brothers (Lubis, 2023), so that the moral value is to maintain brotherhood (Islamic brotherhood) and prioritize peace.

b. Qs. al-Hujurat [49]: 11

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ
عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ
وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

Meaning: *"O you who believe, let not a people ridicule another people (because) perhaps they (those mocked) are better than them (those mocking), and let not women (make fun of) other women (because) perhaps they (those mocked) are better than them (those mocking). Do not insult one another and call one another by bad names. The worst of all calls is (the call) of the wicked after faith. Whoever does not repent, those are the wrongdoers."* (QS. Al-Hujurat [49]: 11)

Verse 11 was revealed regarding the habit of calling someone by a nickname they don't like (Wati, 2022). The moral ideal of this verse is the prohibition on making fun of, degrading and giving bad titles to others, as well as the recommendation to respect the dignity of every person, including calling them good names.

c. Qs. al-Hujurat [49]: 12

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۖ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۗ
اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

Meaning: "*O believers, stay away from many prejudices! Indeed, some suspicions are sins. Do not find fault with others and do not let any of you gossip about others. Does any of you like to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is the Most Accepting of Repentance, the Most Merciful."* (QS. Al-Hujurat [49]: 12)

Verse 12 relates to an incident that happened to Salman al-Farisi, whose disgrace was discussed by others. The moral values contained are the prohibition of having bad thoughts (*suudzon*) and gossiping (*ghibah*), as well as the recommendation to have good intentions and to protect the privacy and honor of others..

d. Qs. al-Hujurat [49]: 13

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚاِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۚاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Meaning: *"O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among us in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant."* (QS. Al-Hujurat [49]: 13)

Verse 13 was revealed in response to the attitude of some of the Companions who belittled Bilal ibn Rabbah because of his status as a former black slave. This verse affirms the equality of all humans descended from the same ancestors, rejects discrimination based on ethnicity, race, or social status, and establishes piety as the sole measure of glory in the sight of God. Overall, verses 10-13 of Qs. al-Hujurat teach the moral values of brotherhood, peace, respect for human dignity, guarding the tongue, maintaining *husnuzhan* (respect for one's words), maintaining privacy, avoiding backbiting, respecting diversity, rejecting discrimination, and making piety the primary foundation of social interaction. These values form the foundation of social morality relevant to be applied in family life, school, society, and the digital environment today.

2. The Relevance of Qs. Al-Hujurat Verses 10-13 in Modern Life

The second movement draws on the moral ideals formulated in the first movement to apply them to contemporary social realities. Moral degradation is currently rampant among young people. This moral degradation is occurring among today's youth, commonly referred to as Generation Z (Gen Z), because they are generally more technologically literate. It can be observed that the morals of Generation Z (Gen Z) are declining over time (Iskandar, 2022). It is evident, among other things, in the decline of communication ethics and the diminishing respect of students for teachers and parents. One example is a viral social media video showing several students engaging in inappropriate behavior, such as taunting and giving their teachers the middle finger (Horowitz & Bollinger, 2014).

Furthermore, inappropriate behavior was also evident in the actions of a high school student in Central Kalimantan, which went viral on social media after being recorded challenging his teacher to a duel. The incident occurred simply because the student was reprimanded for tidying up his school uniform. Verse 10 of the Quran was revealed when a dispute arose between two groups of believers. Allah Swt commands that fellow believers be viewed as brothers and that all disputes be resolved through peace. This value is highly

relevant to life in a school environment. The relationship between students and teachers should be built on mutual respect and harmony (Arifin & Ichsan, 2024; Ichsan, Basyari, et al., 2023). Therefore, mocking, insulting, or opposing teachers contradicts the spirit of brotherhood and amicable problem-solving taught in this verse.

Furthermore, verse 11 of the Quran was revealed as a warning to Muslims not to mock, insult, criticize, or call each other by derogatory nicknames. Several commentaries explain that this verse relates to the habit of some people at that time of belittling each other or calling others by disapproving titles, thereby hurting their feelings. This prohibition is strongly relevant to the case of the student who mocked the teacher and raised the middle finger. This behavior is a form of insult that contradicts Islamic teachings on polite speech and respect for the dignity of others, especially teachers who hold the noble position of educators.

Verse 12 of the Quran, Al-Hujurat, forbade Muslims from assuming the worst, searching for faults in others, and backbiting, as these habits could damage brotherhood and the honor of others. Today, the values contained in this verse also teach the importance of maintaining behavior and speech so as not to embarrass or demean others, whether in person or through social media (Novita et al., 2026). In the case of the student who challenged the teacher to a duel, this action not only demonstrated impoliteness but also publicly denigrated the teacher's honor, as the video went viral. This contradicts Islamic principles that teach respect for the dignity of every human being.

Meanwhile, verse 13 of the Quran, Al-Hujurat, was revealed to eradicate the pride in descent, tribe, and social status that was still strong in Arab society at that time. One narration states that this verse affirms that a person's nobility is not determined by their origins, but by their devotion to Allah SWT (Rezwandi, 2025). This verse teaches humility, respect for others, and not feeling superior to others. In the context of education, students should have the humility to accept advice, respect their teachers, and recognize that knowledge can only be acquired through good manners. Opposing, shouting at, or humiliating teachers demonstrates a loss of the value of *tawadduk* (humility), a hallmark of Muslim morality.

Therefore, although Surah al-Hujurat, verses 10-13, was revealed during the time of the Prophet Muhammad Saw in response to social issues occurring within Muslim society at that time, its values remain relevant in facing various moral challenges in the modern era. Cases of students mocking, insulting, and challenging teachers demonstrate the importance of reviving the Quranic teachings of brotherhood, respect for others, ethical communication,

humility, and respect for teachers as educators. By implementing these values in families, schools, and communities, it is hoped that moral decline among students can be minimized and a culture of mutual respect can be maintained.

CONCLUSION

This study concludes that Qs. al-Hujurat verses 10–13 constructs a comprehensive framework of social ethics grounded in brotherhood, reconciliation, respect for human dignity, responsible communication, the avoidance of mockery, derogatory labeling, prejudice, fault-finding, surveillance, and backbiting, as well as the recognition of human diversity as a means of mutual understanding rather than discrimination. Through Fazlur Rahman's double movement theory, the historical circumstances surrounding these verses reveal universal moral principles that transcend their original context and remain applicable to contemporary social life. In the present context, these principles require individuals to promote peaceful conflict resolution, verify information, protect the privacy and dignity of others, communicate respectfully in both direct and digital interactions, reject identity-based superiority, and cultivate humility and mutual respect, particularly within educational institutions. Accordingly, the social ethics of QS. al-Hujurat 10–13 should not remain confined to normative religious discourse but should be translated into ethical practices in families, schools, communities, and digital spaces as a foundation for building an inclusive, peaceful, and morally responsible society.

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