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CONSTRUCTING ISLAMIC ETHICS THROUGH THE PROHIBITION OF ARROGANCE IN QS LUQMAN VERSE 18: A *TAFSIR MAQĀṢIDĪ* APPROACH

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Abstract

Arrogance (*takabbur*) constitutes a fundamental moral deviation in Islamic ethics that undermines individual spirituality and social harmony. This study aims to interpret the Qur'anic prohibition of arrogance, particularly in Surah Luqman verse 18, through the *tafsīr maqāṣidī* framework developed by Wasfi 'Asyur Abu Zayd. Employing qualitative library research, the study drew primary data from the Qur'an and Abu Zayd's *Naḥwa al-Tafsīr al-Maqāṣidī li al-Qur'ān al-Karīm*, supplemented by classical and contemporary exegetical literature. The data were analyzed through textual examination, inductive reasoning, *maqāṣid* formulation, and interpretive verification. The findings reveal that the prohibition of arrogance encompasses linguistic, conceptual, and ethical dimensions, manifested through self-aggrandizement, contempt for others, and rejection of truth, and driven by pride in knowledge, lineage, wealth, or social status. The *maqāṣid khāṣṣah* of Surah Luqman verse 18 is identified as *ḥifẓ al-karāmah al-insāniyyah*, or the protection of human dignity, which is actualized through the cultivation of *tawāḍu'* and the establishment of egalitarian social relations. This objective extends beyond individual moral reform by providing a normative foundation for rejecting status-based humiliation and image-driven superiority.

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Verification through classical and contemporary exegetical perspectives further demonstrates that the verse functions as an ethical framework for realizing relational justice in both conventional and digital social contexts, including responses to social climbing (*pansos*) and narcissistic self-presentation. By grounding human worth in piety rather than worldly distinctions, this study contributes a Qur'anic ethical framework for fostering humility, mutual respect, human dignity, and harmonious coexistence within diverse societies.

Keywords: Arrogance; Human Dignity; Islamic Ethics; Surah Luqman; *Tafsīr Maqāṣidī*

INTRODUCTION

Social facts often reveal undesirable behavior stemming from a person's attitudes and morals. One such negative attitude is arrogance, which is another term for pride. Arrogant people tend to belittle others, view themselves as superior to others, judge those below them negatively, and sometimes reject the truth (Hasiah, 2018). Arrogance is most commonly caused by two things: religious and worldly matters. In religious matters, knowledge and good deeds are the things people most often boast about, while in worldly matters, wealth, position, and physical appearance are common sources of pride (Solihin et al., 2020).

Arrogance can even quickly infect those with knowledge, as their knowledge often makes them feel superior, dismissive of others' opinions, and dismissive of others. This attitude often leads to a desire for respect, esteem, and glorification, and can affect people of all ages, from children to the elderly, both within friendships, education, and the community (Solihin et al., 2020).

A lack of understanding of arrogance can lead to behavior that disrupts social order. Individually, arrogance can lead to psychological damage and become the root of spiritual illnesses such as anxiety, depression, envy, and jealousy (Rusdi, 2017). In social relationships, the consequences of this attitude are being hated and shunned by other people. Not only that, *takabbur* also results in losing the grace of Allah SWT. and set in eternal humiliation (Hakim, 2025).

Therefore, it is very important for every individual to have a comprehensive understanding of arrogance and its dangers, even in small matters, because Allah hates those who act arrogantly. The Prophet Muhammad Saw said that anyone who thinks he is great and whose behavior shows arrogance will meet Allah in a state of anger (Hakim, 2025). The

Qur'an itself has immortalized quite a lot of *takabbur* behavior through narrative texts, one of which is explained in the QS. Luqman verse 18: "And do not turn your face away from people (because you are arrogant) and do not walk on the earth arrogantly. Indeed, Allah does not like those who are arrogant and boast." (QS. Luqman [31]: 18)

In an effort to understand the meaning of the Quran, understanding only the textual aspects will not suffice. A comprehensive understanding will be more influential and efficient for the community so that the messages of the Quran can be realized according to their intent and purpose. In this context, interpretation plays a crucial role in bridging the community so that the contextualization of the Quran is not forgotten. One type of interpretation that explores the intent or purpose of a verse, both universally and specifically, to achieve the benefit of the community, is the *maqashid* interpretation (Zubairin, 2024).

Tafsīr maqāṣidī is a relatively new style of interpretation, but still applies the previously existing concept of *maqāṣid*. This approach is not only seen as a method for developing limited values in a text, but also as a doctrine for realizing Islamic teachings that are peaceful and bring benefit to its followers (Wathani, 2017). The study of the *maqāṣid* of the Al-Qur'an has become a new trend in the study of the Al-Qur'an, as Muslim scholars pay increasing attention to exploring its meanings while avoiding misunderstandings arising from ignorance of the *maqāṣid* of the Al-Qur'an (*al-Jahlu bi Maqāṣidih*) (Mufid, 2020). As stated by Imam 'Izz Al Din Abd Al Salam, the essence of *maqāṣid* Al-Qur'ān is Allah's command which seeks to realize all human benefits and their causes, as well as the prohibition of damage and its causes (Al-Salam, 1991).

Several previous studies have examined the prohibition of arrogance in QS. Luqman: 18 from various ethical and interpretive perspectives. Firdaus and Sari (2021) highlighted the value of character education in the verse, emphasizing that the prohibition of "turning away the face" and "walking arrogantly" is the foundation of communication ethics and social politeness that is relevant for the formation of students' morals. Furthermore, a study of the contextualization of contemporary interpretations linked QS. Luqman: 18 with the phenomenon of phubbing (ignoring others because of gadgets), showing that this verse contains norms of communication etiquette that contradict the behavior of ignoring the interlocutor as a manifestation of modern arrogance (Maharani, 2025). From a comparative perspective, research from Karimah (2023) on the interpretations of classical and modern exegetes concluded that there is a consensus across generations of exegetes that this verse

prohibits arrogance in attitude, steps, and speech, while also emphasizing the socio-moral dimension of arrogance. Meanwhile, an interdisciplinary analysis between the Qur'an and modern psychology from Juliandini et al. (2025) integrated Al-Manar's interpretation of QS. Luqman: 18 with the concept of Narcissistic Personality Disorder (NPD), shows that the teaching of *tawadhu'* in this verse can be a spiritual-practical framework to overcome narcissistic tendencies and damage the social order. These four studies together enrich the theoretical basis for the study of Islamic ethics on QS. Luqman: 18, especially in the framework of the analysis of the interpretation of *maqāṣidī* which emphasizes the goals of social morality-goodness (*ḥifẓ al-ijtimāʿ*) and the glorification of morals (*tahdhīb al-akhlāq*) as part of the *maqāṣid al-syarīʿah*.

From the description above, this research seeks to answer two main problems, namely how the concept of takabbur is based on a review of Islamic ethics in social behavior, and how to interpret verses about takabbur from the perspective of the maqāṣid of the Al-Qur'ān according to Wasfi 'Asyur Abu Zayd.

METHODS

Researchers in this study used a type of library research, namely library research by referring to literature in the form of books, books, journals and other writings that produce data in text form regarding the object being studied. This type of research is included in qualitative research because the data studied is in the form of Al-Qur'an verses which are analyzed by describing the text and interpreting its meaning and intent (Adji, 2024; Rijali, 2019). In the study of *tafsīr maqāṣidī*, the approaches that can be used fall into two types: the *maqāṣid syarī'ah* approach and the *maqāṣid* Al-Qur'ān approach. This research uses the *maqāṣid* Al-Qur'ān approach because it is considered more appropriate to the object of study in the form of verses about *takabbur*, which is not limited to the legal dimension alone.

The data sources in this research are divided into two. First, primary data, namely the verses of the Qur'an which explain the prohibition of *takabbur,* with the focus of the study on the QS. Luqman verse 18, as well as Wasfi 'Ashur Abu Zayd's monumental work, "*Naḥwa al-Tafsīr al-Maqāṣidī li Al-Qur'ān al-Karīm*: *Ru'yah Ta'sīsiyyah li Manhaj Jadid fī Tafsīr Al-Qur'ān*." Second, secondary data, namely tafsir books, books, journals, and other scholarly works relevant to the research topic.

The data collection technique was carried out through literature study, namely searching and gathering information from various written works in the form of relevant books, journals, and articles. The data analysis technique used was descriptive analytical, which describes the object of study in depth to gain a proper understanding in accordance with the research objectives. This technique is important considering that the Qur'an is a collection of descriptive verbal texts, thus requiring analysis to uncover the meaning and values hidden behind the text (Sugiyono, 2019).

More specifically, the analysis of QS. Luqman verse 18 is carried out through four stages of the *tafsīr maqāṣidī* methodology developed by Wasfi 'Assyur Abu Zayd, namely: (1) textual analysis, to understand the meaning of the pronunciation and the language structure of the verse; (2) inductive analysis, to collect and analyze other verses with the same theme; (3) formulation of *maqāṣid*, as a conclusion from the results of textual and inductive reading; and (4) verification (*ittiba' al ulama'*), namely validating the *maqāṣid* findings through the views of Islamic commentators and thinkers.

RESULTS

The Concept of Takabbur in a Review of Islamic Ethics

In the Big Indonesian Dictionary (KBBI), takabbur is defined as a feeling of feeling noble (great, clever, etc.), arrogant, or arrogant (Indonesia, 2016). Linguistically, this term comes from the Arabic verb *takabbara–yatakabbaru* which means to describe oneself with excessive greatness, which is semantically rooted in *kibara–yakbaru* (big) and *kabbara–yukabbiru* (to magnify). In terms of etymology, the root of the word shows that takabbur is not just an ordinary attitude, but a form of self-aggrandizement that goes beyond normal limits, giving the impression of being arrogant and looking down on other people.

Terminologically, *takabbur* is understood as a feeling of considering oneself to be more powerful, more important, or greater than other people, which is accompanied by an attitude of looking down on those who are considered weaker or less (Taufikurrahman, 2020). This definition is emphasized in the hadith of the Prophet Muhammad Saw: "Takabbur is rejecting the truth and degrading other humans." This hadith emphasizes two main dimensions of arrogance: first, the rejection of the truth, even if it comes from someone

considered socially inferior; second, the attitude of belittling others because of a perceived superiority in a particular aspect.

In the study of Islamic ethics, scholars distinguish between inner arrogance (*al-kibr*) and outer arrogance (*al-kibr al-ẓāhir*). Al-kibr is an internal attitude of superiority, generally rooted in *ujub*, an excessive admiration for one's own superiority, even though it is not yet apparent in actual behavior (Rahmi, 2019). Meanwhile, *al-kibr al-ẓāhir* is the external manifestation of this arrogance, seen in rejecting advice, ignoring the truth, and belittling others due to differences in status, knowledge, or social standing.

In social life, arrogance is considered highly reprehensible because it contradicts the principles of Islamic ethics, which emphasize humility (*tawadhu*), mutual respect, and maintaining brotherhood among humans. This humble attitude is based on the awareness that every human being has equal standing before Allah SWT, so there is no reason to feel superior to others (Rahayu, 2022). Therefore, arrogance not only damages social relationships but also denies the spiritual reality that true glory belongs only to Allah.

Thus, arrogance can be understood as the direct opposite of modesty, namely, humility born of recognizing oneself as a weak servant who is completely dependent on Allah. From this perspective, arrogance is not merely a moral fault, but a disease of the heart that can distance one from God's grace and disrupt social harmony (Suhemi, 2019). A thorough understanding of the nature of arrogance, from its linguistic, terminological, and ethical perspectives, is crucial as a foundation for building a noble character and avoiding the arrogance that is abhorred in Islam.

Indicators, Forms and Factors Causing *Takabbur*

Arrogant behavior can be recognized through various indicators in everyday life, such as liking to be respected, being stubborn and selfish, speaking arrogantly, liking to praise and boast, belittling and demeaning others, liking to criticize with the intention of bringing them down, being hurt when offended, and rejecting the truth and criticism (Suhemi, 2019). The forms of arrogance identified in this study include *ujub* (excessive admiration for oneself to the point of forgetting that all blessings come from Allah), arrogance (seeing oneself as more noble and looking down on others), and cockiness (an attitude of arrogance due to an excessive view of one's own perfection, both in terms of knowledge and behavior). Arrogance has three levels based on the object it is aimed at: arrogance towards Allah (the most severe form, such as the attitude of Pharaoh), arrogance towards the Messenger

(rejecting the teachings brought), and arrogance towards fellow human beings (the most obvious form in social life and the focus of prohibition in Qs. Luqman verse 18) (Nurkamiden, 2016).

In terms of causal factors, arrogance arises when someone believes that he has advantages or perfections that are different from other people, both in religious and worldly matters (Abdullah, 2021). The most common factors include pride in knowledge, pride in lineage or descent, as well as pride in wealth, beauty, and the number of followers or supporters (Rahmi, 2019). Apart from that, the way a person views the blessings he has also triggers the emergence of arrogance, for example the habit of comparing blessings while forgetting the giver, assuming that the blessings will last forever, or feeling that he has obtained certain advantages first so that he looks down on the next generation (Solihin et al., 2020).

Arrogance has significant implications for both individuals and society. The greater a person's arrogance, the greater the risk of being shunned, disrespected, and ostracized in their social environment, thus damaging relationships, cooperation, and empathy. The hadith states that arrogant people will be gathered on the Day of Resurrection in a state of humiliation. The Quran also emphasizes in Surah Az-Zumar, verses 60 and 72, that the faces of arrogant people will be blackened on the Day of Resurrection, and Hell will be the abode of arrogant people.

Textual and Inductive Analysis of QS. Luqman Verse 18

Analysis of QS. Luqman verse 18 is carried out through four stages of Wasfi 'Assyur Abu Zayd's *tafsīr maqāṣidī* methodology, namely textual analysis, inductive analysis, *maqāṣid* formulation, and expert verification of the interpretation (Zayd, 2020). At the textual analysis stage, three keywords were found that connote arrogance, namely *maraḥan* (arrogant), *mukhtāl* (acting arrogant), and *fakhūr* (boasting oneself), as well as two expressions that describe the form of this arrogance, namely turning one's face away from humans and walking on earth arrogantly (Azkia et al., 2026).

In Ibn Kathir's Tafsir, the word *tuṣa'ir* comes from the word *ṣa'ara*, which means to turn away or tilt the cheek. This term is also related to a disease in camels that causes their necks to tilt. Thus, the behavior of turning away due to arrogance is likened to a camel experiencing neck problems. This word is a form of the verb nahy (prohibition verb) indicating a prohibition on arrogant behavior in interacting with others (Katsir, 2017). Ibn

Kathir explained that this verse contains social moral guidance in the form of a prohibition on turning away the face when speaking, a prohibition on belittling others, and a recommendation to be gentle, friendly and have a cheerful face when interacting with others (Katsir, 2017).

In his Tafsir Al Azhar, Buya Hamka explains that this verse is Luqman's advice to his son, embodying moral values. Turning away is understood as a form of belittling others, while walking haughtily indicates arrogance and a lack of humility. Hamka relates this verse to the social reality of elitist behavior and the tendency to belittle the weaker classes, which he believes is deeply hated by God because it can damage social relationships (Hamka, 2003).

In the inductive analysis stage, this study collected other verses with the same theme as QS. Luqman verse 18, including QS. Al Hujurat verse 11 (prohibition of belittling others), QS. Al Isra' verse 37 (prohibition of walking arrogantly), QS. Al Hajj verse 9, QS. An Nisa verse 36, QS. Al Hadid verse 23, and QS. Al Qashash verse 76. These verses were revealed in different social contexts, but all of them lead to the same message, namely the rejection of all forms of arrogance that damage relationships between humans and relationships with Allah. Analysis of the Makiyah and Madaniyah verses also shows that the prohibition of arrogance is a continuous message: in the Makiyah verses, this prohibition is emphasized more as the development of the basic morals of a believer, while in the Madaniyah verses, the orientation is expanded into social life through the prohibition of belittling others and building discriminatory relationships (Mursyid & Awaliyah, 2021).

DISCSUSSION

Conclusive Reading of Maqāṣid Qs. Luqman Verse 18

Based on the results of textual and inductive analysis, this study concludes that the *maqāṣid khāṣṣah* (specific purpose) of the prohibition on arrogance in Surah Luqman, verse 18, is not solely related to the prohibition of arrogance as an individual behavior, but also contains the goal of developing the character of *tawāḍu'* as a foundation for social ethics. This prohibition is aimed at curbing the human tendency to excessively display one's superiority, whether through walking, communicating, or treating others. Thus, this verse not only regulates outward expression but also fosters an inner awareness that humans have limitations and are unworthy of claiming absolute superiority (Zahiroh, 2025). The ultimate

orientation is to realize *ḥifẓ al-karāmah al-insāniyyah*, namely the protection of human honor and dignity.

The concept of protecting human dignity stems from the theological principle that human dignity is a gift from Allah SWT, not a social construct that can be used to demean others. QS. Al-Isra' verse 70 emphasizes that Allah has honored all the children of Adam, so that human honor has a universal dimension and is inherent in every individual (Kurniawan & Pulungan, 2025). Within this framework, arrogance is a moral deviation because a person transforms their own advantages—such as wealth, knowledge, lineage, position, or social status—into a basis for denying human equality. Therefore, the prohibition on arrogance serves to prevent acts of belittling, insulting, discriminating, and treating others as if they have less value.

At the social level, the primary goal derived from the prohibition on arrogance is the realization of equal relations between humans. This equality does not mean eliminating all differences in ability, role, and social status, but rather rejecting the use of these differences as a justification for domination or humiliation. Surah Al-Hujurat verse 13 places piety as the measure of glory in the sight of Allah, not ethnic identity, economic status, power, or other social attributes (Sayaka et al., 2025). Thus, the prohibition of arrogance critiques social hierarchies built on arrogance, while simultaneously encouraging the formation of interaction patterns that respect every human being as a subject with rights, a voice, and dignity.

The second *Maqāṣid* is to achieve social harmony by preventing conflict and hostility. Arrogance often breeds a reluctance to listen, accept criticism, admit mistakes, or appreciate the contributions of others. If this attitude develops in families, educational institutions, religious communities, and society, social relations can degenerate into a tense and demeaning competition. Surah Al-Hujurat, verse 10, emphasizes that believers are brothers, so relationships should be built on reconciliation, caring, and respect. From this perspective, the prohibition of arrogance has a preventive function, preventing the emergence of behavior that undermines social trust, and an integrative function, strengthening solidarity and brotherhood among members of society (Muchtar & Inayah, 2025).

The third *Maqāṣid* is to cultivate the character of tawāḍu' (religious tolerance), which is not synonymous with low self-esteem or denial of one's potential. Tawāḍu' is a proportional awareness of one's position before God and fellow human beings, reflected in a willingness to accept the truth from anyone, respect others, and use one's strengths for the

common good (Haqim et al., 2025). Surah Al-Furqan, verse 63, describes the character of God's servants who walk the earth humbly and respond to ignorance without responding with arrogance or aggression. Therefore, the prohibition on arrogance in Surah Luqman, verse 18, can be understood as an instrument for moral development that connects individual piety with relational justice: a person is judged not only by their worship, but also by their ability to maintain dignity, create harmony, and treat others humanely (Arifin & Ichsan, 2024; Ichsan et al., 2025; Muhtarom & Ichsan, 2025; Rustam & Ichsan, 2020).

Verification of *Maqāṣid* Findings

The *maqāṣid* findings in this research were verified using the *Ittibā' al-'Ulamā'* methodology offered by Wasfi 'Assyur Abu Zayd. This methodology places the scientific authority of the commentators as one of the main foundations in understanding the special objectives (*maqāṣid khāṣṣah*) contained in the Al-Qur'an. This approach has an epistemological basis in the commands of Allah SWT. for someone to ask *ahl al-dzikr* if they don't know, as emphasized in the QS. al-Naḥl : 43. Thus, the process of determining maqāṣid is not solely based on the researcher's intuition or individual reading of verses, but must be linked to the scientific tradition of interpretation, explanations of scholars, and meaning patterns that can be accounted for academically (Firdaus & Juraidi, 2026).

According to Wasfi 'Asyur Abu Zayd, determining the *maqāṣid khāṣṣah* (comprehensive guidance) involves at least three important stages. First, the researcher collects verses that are thematically related to the object of study. Second, these verses are categorized based on their focus of meaning, context of discourse, form of prohibition or command, and the resulting moral and social consequences. Third, the researcher differentiates between the characteristics of Makkiyah and Madaniyah verses to assess the possible development of the Quran's message emphasis according to the context of its revelation. These three stages serve to avoid partial readings, because the *maqāṣid* is not derived from a single verse in isolation but is discovered through the relationships between verses, the repetition of messages, the continuity of values, and the consistency of their normative direction (Hardillah et al., 2026).

In the context of this research, the verses related to arrogant behavior, namely QS. Luqman (18), al-Isra' (37), al-Ḥajj (9), al-Nisā' (36), al-Ḥadīd (23), al-Qaṣaṣ (76), and al-Ḥujurāt (11), demonstrate a pattern of mutually reinforcing meanings. These verses not only

condemn arrogance as an individual moral weakness, but also demonstrate its impact on social relations, such as belittling others, rejecting the truth, boasting about worldly advantages, and establishing a social hierarchy unfounded by piety. Therefore, an inductive analysis of these verses as a whole shows that the prohibition on arrogance has a broader *maqāṣid* orientation than simply fostering personal piety. The prohibition is aimed at maintaining a balance in interpersonal relations, preventing humiliation, and upholding respect for the intrinsic worth of each individual. Based on the verification process, the finding of *maqāṣid* in the form of *ḥifẓ al-karāmah al-insāniyyah*—protection of human dignity—has adequate textual and conceptual basis. Textually, the prohibition of arrogance serves to prevent someone from elevating themselves excessively while demeaning others. Conceptually, this finding is strengthened by the thinking of Jasser Auda who emphasized that *maqāṣid* should not be understood limited to the protection of the five basic needs (*al-ḍarūriyyāt al-khamsah*), but also includes the development of humanitarian values (development) and respect for human rights and dignity (human dignity) (Auda, 2008; Paqih, 2025). In this framework, *ḥifẓ al-nafs* does not only mean maintaining physical survival or the safety of the soul, but also includes the protection of honor, self-respect, and the position of humans as honored creatures. Thus, *ḥifẓ al-karāmah al-insāniyyah* can be understood as a *maqāṣid* that explains the socio-ethical dimension of the prohibition of arrogance while simultaneously emphasizing that the message of the Qur'an is oriented towards the creation of human relations that are egalitarian, dignified, and free from insulting practices.

Actualization of *Maqāṣid* in Contemporary Social Life

After identifying the *maqāṣid* of Surah Luqman, verse 18, namely *ḥifẓ al-karāmah al-insāniyyah* and a number of its derivative *maqāṣid*, this study actualizes these findings in the context of contemporary social life. This actualization is important because the verse's ethical message relates not only to individual behavior but also to the patterns of social relations that develop in modern society. One relevant phenomenon is the behavior of pansos (social rank) or social climbing, which is an individual's attempt to gain social recognition and acceptance through the image of status, lifestyle, relationships, or certain symbols of luxury (Daniel, 2024). This phenomenon is generally driven by the desire to be seen as superior, more successful, more classy, or more deserving of respect than others.

From the perspective of *ḥifẓ al-karāmah al-insāniyyah*, the main problem with social climbing behavior lies not in an individual's desire to improve their standard of living, expand

their social network, or achieve a better position. This desire can essentially be part of a positive endeavor as long as it is pursued honestly, proportionately, and without demeaning others. Problems arise when increasing social status is used as a basis for establishing superiority, masking one's limitations through image-making, or gaining recognition by exploiting, humiliating, and belittling others. Thus, such behavior has the potential to shift the measure of human dignity from moral quality and contributions to external symbols, such as wealth, popularity, position, appearance, and number of followers on social media (Fasiku et al., 2025).

Such behavior contradicts the *maqāṣid* (objectives) of Surah Luqman, verse 18, because it fosters a tendency toward arrogance and can undermine respect for human dignity. The prohibition on boasting and walking with an arrogant attitude in this verse indicates that nobility should not be displayed through domineering behavior or expressions that place oneself above others. In social life, such attitudes can foster social distance, jealousy, an unhealthy culture of competition, and the normalization of human judgment based on possessions and public image. Furthermore, a culture of image-making can encourage individuals to construct false identities, experience pressure to maintain a certain lifestyle, and measure their self-worth based on social validation (Ladge & Little, 2019). Therefore, the virtue of virtue not only means maintaining one's own honor, but also demands respect for the dignity of others in all forms of social interaction.

Actualization of the *maqāṣid* of this verse can be realized through cultivating an attitude of *tawāḍu'* (conceit), honesty, simplicity, and critical awareness of the culture of image-making (Saadah et al., 2026). *Tawāḍu'* does not mean rejecting success or eliminating motivation to develop, but rather viewing success as a trust that should not be used as a reason to feel superior to others. In the context of social media, this principle can be applied through responsible use of digital platforms, avoiding excessive show-offs, not building misleading images, and not making others' lives objects of comparison and humiliation. Thus, the *maqāṣid* of Surah Luqman, verse 18, serves not merely as a prohibition against arrogance, but also as an ethical guideline for building egalitarian social relations, maintaining the honor of each individual, and addressing the culture of status competition more humanely.

CONCLUSION

This study confirms that arrogance (*takabbur*) constitutes a fundamental moral deviation in Islamic ethics that undermines both individual spirituality and social harmony, and that a *maqāṣidī* reading of QS. Luqman:18 reveals its core objective as the protection of human dignity (*ḥifẓ al-karāmah al-insāniyyah*) through the cultivation of *tawāḍu'*. Textual and inductive analyses demonstrate that the verse's prohibitions against turning away one's face and walking arrogantly are not merely behavioural injunctions but normative foundations for egalitarian social relations that reject status-based humiliation and image-driven superiority. Verified through the views of classical and contemporary exegetes, these findings reframe the verse as an ethical instrument for actualizing relational justice in both traditional and digital contexts, offering a robust Qur'anic response to modern phenomena such as social climbing (*pansos*) and narcissistic self-presentation. By anchoring human worth in piety rather than worldly markers, the *maqāṣid* of this verse provides a timeless framework for fostering humility, mutual respect, and dignified coexistence in diverse social settings.

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