Implementation of the concept of social ethics in the Quran: Analytical study of tafsīr al-munīr fī al-aqīdah wa al-sharīah wa al-manhaj

Abdi Risalah Husni
UIN Sunan Gunung Djati, Bandung, Indonesia
abdirisalah@gmail.com

Eni Zulaiha
UIN Sunan Gunung Djati, Bandung, Indonesia
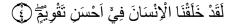enizulaiha@uinsgd.ac.id

Abstract:

This study aims to analyze the implementation of social ethics concepts in the Qur'an based on Wahbah az-Zuhaili's interpretation, namely Tafsīr **Al-Munīr Fī Al-Aqīdah wa Al- Shari'ah wa Al-Manhaj**. The research emphasizes the identification of social ethics principles that can be applied in everyday life to build a harmonious and civilized society. The research method employs library research, with Tafsīr Al-Munīr by Wahbah az-Zuhaili serving as the primary source. The primary data consists of verses from the Qur'an and their interpretations, while the secondary data comes from books, scientific journals, and literature related to Islamic social ethics. The analysis was conducted using thematic interpretation. The results of the study show that the application of social ethics includes lowering one's voice when speaking, *tabayyun* (verifying the truth of news), reconciling disputing parties, being fair, and not criticizing or mocking others. These values can be used as guidelines for social behavior for individuals and society. This study is useful for the fields of religious education, interpretation studies, Islamic social sciences, character and moral development, community development, and as a practical reference for educators, scholars, policymakers, and Muslim communities who wish to apply the social ethics of the Qur'an in practice. This research highlights Wahbah az-Zuhaili's modern interpretation, which integrates aspects of faith*, Shari'ah*, and social issues in understanding the social ethics of the Qur'an. This study provides a comprehensive and contextual understanding of the application of social ethical values in contemporary society, while also combining classical and contemporary interpretations to offer an innovative perspective on the study of Islamic social ethics.

Keywords: contemporary exegesis; Islamic ethics; modern interpretation; social ethics

INTRODUCTION

Humans are the most perfect creatures created by God compared to other creatures He has created, because humans are endowed with reason and feelings (Rustam & Haris, 2018), as Almighty God says in Surah at-Tin verse 4:

$$\text{لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ ﴿٤﴾}$$

"*Indeed, We have created man in the best form*" (QS. *At-Tin*: 4).

Furthermore, humans are also born in a state of fitrah, as stated by the Messenger of Allah, peace and blessings be upon him:

"*Every person is born in a state of fitrah, then their parents make them Jewish, or Christian, or Majusi. Hadith*" (Al-Bukhari)

The religious nature of every human being depends on the religious conditions in their environment, which can also influence their direction and development, especially the family environment. When these conditions are supportive, in the sense that the environment can provide lessons, guidance by giving encouragement (motivation) and good examples (*uswah hasanah*) in practicing religious values, then the child will develop into a person of noble character, with noble morals. Prophet Muhammad SAW was a Prophet and Messenger who possessed noble character. Every one of his behaviors and attitudes can be used as an example. Therefore, when he was sent to all of humanity, Prophet Muhammad SAW had a noble goal, namely to improve or perfect his character (Rufaedah, 2020), as Allah SWT says in Surah *al-Ahzab* verse 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأخِرَ وَذَكَرَ اللهَ كَثِيْرَاًۗ ﴿٢١﴾

"*Indeed, in the Messenger of Allah you have a good example for those who hope for Allah and the Last Day and remember Allah often.*" (QS *Al-Ahzab*: 21)

Therefore, humans are required to possess good morals in order to obtain rewards in the form of happiness that can be experienced in this world and in the hereafter, as well as to achieve one of the purposes of human creation: to become leaders or caliphs in the world. Every human being is also commanded to apply these morals in life to create a safe and peaceful world. Therefore, education and guidance are needed to perfect a person's morals. The development of a materialistic (*Hubb ad-Dunyā*) and hedonistic lifestyle among society is caused by the development of the times, science and technology, as well as political and economic practices that are not based on religious morals. A further impact of the materialistic lifestyle is the widespread decline in morals and the misuse of religious values among adults, teenagers, and children alike. However, we can see the reality that often occurs in this millennium, where their lives have strayed far from the meaning of the Quran. As a result, there are numerous forms of deviation that can be found within the community. This can occur due to the public's limited understanding of the values contained in the Quran. Therefore, in an effort to restore a situation that is not in accordance with Islamic values, the steps that must be taken are to return to the main sources of teaching, namely the Quran and Sunnah (Nabhan, 2012).

To create a good and proper social system, we need guidelines that can regulate human behavior in accordance with religious recommendations, and those guidelines are found in the Quran. This is because the Quran also contains guidelines regarding manners, including not insulting one another, respecting one another, and not suspecting one another, among others. Every problem in the social environment will inevitably occur as long as humans continue to live in this world. Therefore, by applying the methods of good social relations established by the Quran, everyone can avoid such problems. Therefore, as much as possible, you must understand and obey all the commands and prohibitions contained in the Quran, including the procedures for social relations (Wibowo & Hidayat, 2022). In the Quran, procedures for living in a good society are explained, one of which is found in Surah *Al-Hujurat*. This surah contains social and ethical values, especially those related to social life. Surah *Al-Hujurat* in the Quran explains the procedures for good behavior in a social environment.

In the study of social ethics in the Quran, particularly as analyzed through classical and contemporary interpretations such as Tafsīr *Al-Munīr Fī Al-Aqīdah wa Al-***Shari'ah** *wa Al-Manhaj*, various previous studies have explored the application of moral values and social ethics contained in divine revelation. These studies provide a crucial foundation for understanding how social and ethical principles are reflected in the lives of Muslims, both in theory and in practice. The following are five previous studies that are relevant as a basis for this study:

First, research conducted by Ihda Nurunnisa (2022) in her study on *"The Implementation of the Study of the Book* **Wasōyā Al-Abā' Lil Abnā'** *in Improving the Social Ethics of Students at the Roudlotul 'Uluum Banyumas Islamic Boarding School*" discusses how social ethics are fostered through role modelling, advice, habituation, and punishment in the boarding school educational environment. This study highlights the importance of classical

books as effective sources of social ethics teaching in shaping the character of students in a practical manner (Nurunnisa, 2022).

Second, research conducted by Faidlol Alim (2008) in his thesis on "*Implementation of the Quran for Neighborly Ethics in Moral Education (A Study of Surah Al-Nisa Verse 36 and Surah Al-Ahzab Verses 60–61)*" discusses the concept and application of neighborly ethics taken directly from the text of the Quran. This study uses a text analysis approach to describe conceptual and applicable social ethical values as an effort in Quran-based moral education (Alim, 2008).

Third, research conducted by Nurul Fuadi (2009) on "*The Concept of Social Ethics in the Qur'an,*" a developmental study, describes various fundamental concepts of social ethics in the Qur'an and their application in social life. This study emphasizes the importance of understanding social values derived from the Qur'an as a comprehensive guide to ethical living (Fuadi, 2009).

Fourth, research conducted by Muhammad Shohib (2024) in the journal "*Exploring Social Ethics: Analysis of Wahbah Al-Zuhaili's Perspective in the Book Al-Tafsir Al-Munir Fi Al-Aqidah, Al-Shari'ah, and Al-Manhaj*" examines in depth the values, principles, and guidelines for social ethical behavior according to Wahbah az-Zuhaili's *Al-Munir* interpretation using a thematic interpretation method. This research confirms that social ethics in the Qur'an are conveyed conceptually and that *Al-Munir*'s interpretation provides a sociocultural interpretation that combines elements of literature and fiqh law (Shohib, 2024). Previous studies complement each other in examining the implementation of social ethics teachings in the Qur'an's text and its interpretation, especially Tafsīr *Al-Munīr*. They provide perspectives from classical book studies, moral education, religious moderation, interpretive analysis approaches, and conceptual studies that can enrich this research. Thus, this study is expected to make a new contribution to understanding and analyzing the implementation of social ethics concepts in the Qur'an in a more in-depth and contextual manner.

METHOD

This research is a literature review that thoroughly examines Wahbah az-Zuhaili's monumental tafsir, Tafsīr *Al-Munīr*, which carries a literary, *fiqh*, and socio-cultural interpretation style. The main focus is to analyze the verses of the Qur'an that relate to social ethics and explain how Wahbah az-Zuhaili interprets them in the context of aqidah, *shari'ah*, and interpretation methodology (*manhaj*). Through thematic interpretation, verses with social ethical content are compiled, classified, and analyzed to form a comprehensive understanding of the concept of social ethics in Islam as presented in the interpretation (Yazril & Syauqani, 2025). Primary data collection consisted of *Al-Munir* and Al-Qur'an interpretations, as well as secondary data sourced from supporting literature, including other interpretation books, scientific journals, and studies related to social ethics in Islam. The analysis was conducted using the thematic interpretation method, in which the researcher identified themes of social ethics from verses found in the interpretation, then examined their meanings, contexts, and applications in detail. With this approach, social ethical values are not only viewed textually, but their relationship with social, legal, and belief aspects in Islam is also explained (Shohib, 2024).

This method enables researchers to explore the social and ethical principles implicit in and explicitly stated in the Qur'an, while examining their relevance and application in contemporary social life. In addition, the use of *Al-Munir*'s interpretation as the main source serves to understand how Wahbah az-Zuhaili's approach integrates aspects of faith, *shari'ah*, and social issues in the interpretation of ethical verses (Anwar, 2024). This research is descriptive-analytical in nature, aiming to describe and analyze the contents of the interpretation systematically and comprehensively so as to obtain a complete and detailed picture of the implementation of the concept of social ethics in the Qur'an according to the perspective of Tafsīr *Al-Munīr*. The researcher also reflects on and compares the findings with general Islamic social ethics theory as a reinforcement of the scientific perspective (Akbar, 2021). With this methodology, the study is expected to contribute theoretically and practically to the development of an understanding of social ethics based on the teachings of the Qur'an and classical-contemporary interpretations that can serve as guidelines for a harmonious and civilized society.

RESULTS

Biography of Wahbah az-Zuhaili

Wahbah al-Zuhaili's full name is Wahbah Musthafa Al-Zuhaili; however, most people simply refer to him as Wahbah Zuhaili. He was born on March 6, 1932/1351 AH in the Qalmun region of Damascus, Syria, in the village of Dir' Athiyah. In 1946, Sheikh Wahbah entered the Tsanawiyah school in Damascus at the age of 14,

having already become a teenager. Dissatisfied with his education at the Tsanawiyah level, he continued his studies at Kulliyyah Shar'iyyah Damascus and graduated in 1952. He clearly enjoyed studying. After that, he returned to school in Cairo. He also attended various lectures, including those from the Faculty of Law at Ain Syam University and the Faculty of Shari'ah and Arabic Language at Al-Azhar University. Thus, Sheikh Wahbah Az-Zuhaili obtained three degrees at once, including a Bachelor's degree (B.A.) from the Faculty of Shari'ah at Al-Azhar University in 1956, a Master's degree in Education from the Faculty of Arabic Language at Al-Azhar University in 1957, and a Bachelor's degree (B.A.) from the Faculty of Shari'ah at Ain Shams University in 1957 (Ayazi, 2009).

After obtaining three degrees in five years, Sheikh Wahbah continued his postgraduate program at Cairo University for two years, obtaining an M.A. with a thesis entitled "**al-Zira'i fī al-Siyāsah al-Shar'iyyah wa al-Fiqh al-Islāmī.**" Feeling that his education was not yet complete, he continued his studies in a doctoral program, which he completed in 1963 with a dissertation entitled "*Aṣār al-Ḥarb fī al-Fiqh al-Islāmī*" under the supervision of Dr Muhammad Salam Madkur. In 1963, Sheikh Wahab Az-Zuhaili was appointed as a lecturer at the Faculty of *Shari'ah* at Damascus University, and then served as vice dean from 1967 to 1970. At the same faculty, he was appointed as dean and head of the Department of Islamic *Fiqh* and *Madhhabs*. He dedicated 16 hours a day to the field of knowledge he had pursued for over seven years, earning him recognition as an expert in *Fiqh* and *Uṣūl al-Fiqh*. He passed away at the age of 83 in Damascus, Syria, on Saturday, August 8, 2015 (Az-Zuhaili & Kattani, 2013). He was a Muslim scholar from Syria whose father, Sheikh Musthafa Al-Zuhaili, was not a scientist, scholar, or cleric, but was known for his piety, memorization of the Qur'an, and proficiency in worship. He was a farmer and merchant who consistently followed the teachings of the Qur'an and the Sunnah of the Prophet in his daily life. Meanwhile, his mother, Fatima Binti Musthafa Sa'dah, was an intelligent woman who strictly adhered to Islamic law.

Sheikh Wahbah al-Zuhaili received his basic Islamic education under the guidance of his father. He then studied at the Madrasah **Ibtidā'īyah** in his village until the next level of formal education. After that, he grew up in the circle of Hanafi scholars, so Wahbah Al-Zuhaili's thinking was influenced by their philosophy. Although he was part of the Hanafi school of thought, he belonged to a group that was not overly fanatical about one belief, namely that they could accept and respect other beliefs. This can be seen from the form of interpretation in studying verses related to the discipline of *fiqh* (Ghofur, 2013). In 2014, Sheikh Wahbah Az-Zuhaili was included in the list of the 500 most influential Muslim figures in the world. Most influential figures have achieved extraordinary things in their lives. As his student who witnessed that Sheikh Wahbah Az-Zuhaili spent about fifteen hours a day writing, he wrote and read.

The book of interpretation of *al-Munīr fī Al-Aqīdah wa Al-Sharī'ah wa Al-Manhaj*

Al-Tafsir *Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj* is the full name of Tafsir *Al-Munir*. Tafsir *al-Munir* is one of the phenomenal works written by Wahbah al-Zuhaili and has been translated into various languages in many countries, including Indonesia, Malaysia, Turkey, and the United Kingdom. Many commentators use Tafsir *Al-Munir* as a reference in their works, both in terms of interpretation and language, because Tafsir *Al-Munir* is rich in language. This has led to Tafsir al-Munir being translated into various languages. In 1411 AH/1991 AD, Tafsir Al-Munir was first published by Dar al-Fikr in Damascus, Syria, and Beirut, Lebanon, in 16 volumes. Before compiling Tafsir *Al-Munir*, Wahbah al-Zuhaili first completed two works: Usul Fiqh al-Islami, in two volumes, and Fiqh al-Islāmī wa Adillatuhu, in eight volumes. After completing these two works, he finally began writing Tafsir *Al-Munir* and completed it in about 16 years (Al-Zuhayli, 2003). There are several reasons behind the writing of the *Al-Munir* interpretation, including:

Marwid al-'ulama is the existence of the Qur'an as a source and guideline or reference for scholars to resolve various issues. This is because the primary function of the Qur'anic revelation is to serve as a guide for all humanity. Allah says in Surah al-Baqarah, verse 185:

$$\text{... شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ}$$

"(The appointed days are) the month of Ramadan, the month in which the Qur'an was revealed (as the beginning) as guidance for mankind and an explanation of that guidance and a distinction (between right and wrong)..." (QS *al-Baqarah*, 2:185).

The limitations of society in studying tafsir books stem from the complex and difficult-to-understand methods employed in some tafsir books. Therefore, Wahbah al-Zuhaili took the initiative to compile an easy-to-understand tafsir that focuses on the purpose of the Qur'an's revelation. In writing many of his tafsirs, Wahbah al-Zuhaili combines classical tafsir with modern tafsir (contemporary tafsir). This is because many *mufassir* (exegetes) argue that classical tafsir is insufficient as a solution to all contemporary problems. In fact, contemporary mufassir interpret too many verses of the Qur'an based on their own desires, resulting in many deviations. They reject this and argue that the inconsistency between classical and modern interpretations is an innovation. Therefore, Wahbah al-Zuhaili was determined to write a book of interpretation that combines the two (Yazril & Syauqani, 2025). The history of Wahbah al-Zuhaili in writing the tafsir *Al-Munir* book is that he saw the Muslim community, which was actually chosen by Allah to be the best among humankind, to be a guide for others, and to honor the Qur'an as best as possible, but in reality, this was not the case and was even far from what it should have been. This is a crucial reason why Muslims must be able to actively demonstrate their commitment and become good role models. Thus, they can show and emphasize that the Qur'an is the best guide (Baihaki, 2017). The writing of the book *Al-Munir* has its roots in the Muslim community's need to understand the Qur'an, so that tools or means are required to motivate and encourage them to study the Qur'an. Therefore, Wahbah sought to help the community better understand the Qur'an. Since the purpose of interpretation is to understand the Qur'an in order to more easily achieve its objectives, Wahbah wrote systematically, comprehensively, and consistently in accordance with modern science, using language that is easy to understand.

Characteristics of *Al-Munīr Fī Al-Aqīdah wa Al-Sharī'ah wa Al-Manhaj*

Tafsir *Al-Munīr Fī Al-Aqīdah wa Al-Sharī'ah wa Al-Manhaj* comprises 16 volumes, totalling over 10,000 pages. This book was first published by *Dar al-Fikr* Damascus in 1991. It was later published in several Arab and non-Arab countries. This book has also been translated into other languages, including Malaysian, Indonesian, and Turkish. In general, because the Qur'an serves as a guide for human life, especially for Muslims, the primary purpose of compiling this tafsir book is to strengthen the bond of knowledge between a Muslim and the Book of Allah. This is because this book not only explains the laws of fiqh for various issues and problems that exist in the narrow sense known to legal experts. The compilation of this tafsir aims to explain the laws derived from the verses of the Qur'an with a broader and deeper meaning than the general understanding that includes faith and morals, methodology and behavior, general constitution, and virtues obtained from the verses of the Qur'an that are useful both explicitly and implicitly in the social structure of every community and in a developing and advanced society, as well as in the personal life of every human being (Yusuf, 2021). According to Wahbah al-Zuhailī, Tafsīr *al-Munīr* was written without reference to any particular tendency, school of thought, or belief system. Its only guide is the truth of the Qur'an, understood in accordance with Arabic character and *shari'ah* terminology, as well as explanations from honest, knowledgeable, accurate, and non-extremist exegetes (Az-Zuhaili & Ibnu, 1998).

The *Al-Munir* Commentary on Creed, *Shari'ah*, and Methodology is one of the most prominent works of commentary due to its comprehensive and easy-to-understand approach. This tafsir combines two main methods, namely tafsir *Bi al-Ra'yi* (tafsir based on the thoughts or *ijtihad* of scholars) and tafsir *Bi al-Ma'tsur* (tafsir based on narrations, such as *hadith* and the opinions of the companions). By combining these two methods, this tafsir becomes a comprehensive source because it not only emphasizes textual arguments but also pays attention to logical reasoning in understanding the Qur'an (Az-Zuhaili & Ibnu, 1998). Wahbah al-Zuhaili, as the author of this tafsir, emphasizes the use of clear Arabic language rules and easily understandable proverbs, so that every reader, whether layman or scholar of tafsir, can grasp the meaning of the verses more accurately. This linguistic approach also helps explain the context of the Qur'an's words, the meaning of terms, and the relationship between verses, so that this exegesis is not only a literal explanation but also provides a contextual understanding. In addition, Wahbah al-Zuhaili groups the verses of the Qur'an based on theme or topic. This grouping makes it easier for readers to understand the overall meaning of a theme without being interrupted by verses that discuss different topics. For example, verses that discuss worship, law, or morals are collected so that the discussion becomes systematic and easier to follow. With its combined method, emphasis on clear language, and thematic grouping, Tafsir *Al-Munir* is one of the most practical, comprehensive, and relevant interpretations for modern readers who want to understand the Qur'an in terms of its laws, beliefs, and wisdom.

An Analytical Study of *Tafsīr Al-Munīr Fī Al-Aqīdah wa Al-Sharī'ah wa Al-Manhaj*

From the analysis of Sheikh Wahbah az-Zuhaili's tafsir, it is known that the application of social ethics according to his tafsir includes several types of social ethics that can be applied in daily life, including the following:

1. Lower your voice when speaking

$$\text{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ٢}$$

"O you who believe, do not raise your voices above the voice of the Prophet, nor speak to him harshly as some of you speak to others. Lest your deeds become worthless while you do not realize it" (QS. *Al-Hujurat* [49]:2).

As in the interpretation of Sheikh Wahbah az-Zuhaili on QS. Al-Hujurat [49]: 2. As is known in this verse, there is a meaning that if you want to speak to the Messenger of Allah, you should speak gently and politely, not as you usually do among yourselves, which is with a loud voice. In addition, address him as "O Prophet of Allah or O Messenger of Allah" and not "O Muhammad, O Ahmad." This form of address shows respect and carries out the task of da'wah given to him gently, without causing a commotion, without boredom, and without the slightest complaint. Therefore, in this case, the interpretation that is part of social ethics can be applied in daily life by lowering your voice when speaking. This means that it is forbidden to raise your voice beyond reasonable limits. As is well known, Islam is a religion that regulates all aspects of life, including how to speak to others. When speaking, Muslims are encouraged to lower their voices. Muslims are not allowed to shout in front of others. Allah strictly forbids this, as confirmed in the Qur'an, especially in Surah *Luqman* verse 19, which reads:

$$\text{وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ١٩}$$

"Walk calmly and lower your voice. Indeed, the worst sound is the braying of donkeys". (QS. *Luqman* [31]: 19).

Muslims are commanded by Allah not to raise their voices or speak too loudly. This is because people who hear soft voices feel more comfortable. Allah, on the other hand, emphasizes that making one's voice louder than necessary is the worst thing that can happen. This is comparable to the loud, screaming, and unpleasant voice of a donkey that is disturbing. Therefore, Allah equates a loud voice with the voice of a donkey. In addition, the voice of a donkey is also interpreted as a sign of the arrival of *Satan* (Willard, 2020).

2. *Tabayyun*

$$\text{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۤءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ٦}$$

"O you who believe, if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterward become full of repentance for what you have done." (QS. *Al-Hujurat* [49]: 6).

As explained by Sheikh Wahbah az-Zuhaili in his interpretation of QS. *Al-Hujurat* [49]: 6, this verse contains an interpretation that Allah SWT gives a command, one of which is to always check or examine the truth of the news received, and to always be obedient in believing what others say. This is intended to prevent slander among Muslims. And this is a general social ethic to maintain unity and prevent the seeds of conflict from growing. Therefore, in this case, interpretation, which is one of the social ethics, can be applied in daily life in the form of *tabayyun*. Given the current situation, we must respond to every piece of news with true maturity in this era of unlimited knowledge so that we are not easily influenced. *Tabayyun* is a strategy to prevent us from getting caught up in material whose truth is questionable. To maintain the integrity of the Islamic faith and social harmony, *tabayyun* is a basic principle and one of the highest values (Zaimuddin, 2023).

Muslims are encouraged by Islam to always practice *tabayyun* in order to avoid behavior that defames others or causes harm. In this era of advanced technology, it is very important to understand the meaning of *tabayyun*. Because a lot of information and news spreads quickly, it can lead to slander, hoaxes, and other problems. Muslims are specifically taught in the Qur'an to be responsive in understanding and responding to news. Therefore, it is important to apply the attitude of *tabayyun* in daily life. In addition to being a sign of obedience to *Shari'ah* law, you will also reap many benefits. This means avoiding misunderstandings, calming the heart, obtaining accurate information, and avoiding slander. Thus, *tabayyun* is a very important attitude to apply in life (Nasoha et al., 2025), this is also explained in QS. An-Nur verse 11:

اِنَّ الَّذِيْنَ جَاۤءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْۗ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْۗ بَلْ هُوَ خَيْرٌ لَّكُمْۗ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ⑪

"Indeed, those who spread false news are a group among you (as well). Do not think that these events are bad for you; on the contrary, they are good for you. Each of them will receive retribution for the sins they have committed. As for those who play a major role among them, they will receive a very severe punishment." (QS. An-Nur [24]: 11).

3. Reconciling Two Warring Groups

And if two groups among the believers fight each other, then settle the dispute between them. If one of them commits injustice against the other, then fight the one that commits injustice until it returns to the command of Allah. If they return, then settle the dispute between them fairly and act justly. Indeed, Allah loves those who act justly. If two groups of believers are in dispute, make peace between them. If one of them wrongs the other, fight the wrongdoer until that group returns to Allah's command. As in the words of Allah in Surah *Al-Hujurat* Verse 9:

وَاِنْ طَاۤىِٕفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَاۚ فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْۤءَ اِلٰٓى اَمْرِ اللّٰهِۚ فَاِنْ فَاۤءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْاۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ⑨

"If two groups of believers are in conflict, reconcile them. If one of them oppresses the other, fight the oppressors until they return to Allah's command. If they return (to Allah's command), reconcile them fairly. Be just! Indeed, Allah loves those who are just."

If they have returned, reconcile between them fairly. Be fair! Indeed, Allah loves those who are fair [49]: 9). As in Sheikh Wahbah az-Zuhaili's interpretation of QS. *Al-Hujurat* [49]: 9, it is known that in this verse, there is an interpretation that Allah SWT commands to reconcile the two parties in conflict using various means, advice, wisdom, and guidance. If one party violates the other, then the violating party will be fought. Allah SWT also explains the reason behind the command to reconcile, which is the bond of brotherhood between the two parties. Allah SWT also commands mediators and disputing parties to always be mediators, depend on, and obey the commands of Allah SWT (Shohib, 2024). Therefore, in this case, interpretation, which is a form of social ethics, can be applied in everyday life in the form of reconciling two conflicting parties. Considering that currently, we ourselves have witnessed divisions within society. Not just a few, but many people are in conflict to the point of murder. Therefore, we ourselves must try to reconcile unresolved differences of opinion. Is it possible that we ourselves have been quietly observing this struggle all along? In fact, the collapse of the Muslim community occurred when the Abbasid Dynasty was destroyed. Failure is simply the result of unresolved conflicts. The Abbasid Dynasty did not have the strength to fight the Mongol or Tartar armies due to a lack of solidarity among Muslims. This shows how important it is for us to maintain peace among Muslims.

As long as differences of opinion are allowed to exist, Muslims will remain divided. Do not look down on one another; if you are upset with a brother or friend, keep it to yourself. Always control your emotions, and if you want to reprimand or advise someone, do so in a kind manner. Therefore, if there is a conflict, try to reconcile the parties involved. Do not engage in namimah or quarrel with one another. Namimah is the opposite of reconciliation. It involves repeating someone's words to another person with the aim of dividing their relationship.

Namimah is shameful behavior that usually occurs alongside other immoral behaviors that are detested by Allah and His Messenger, such as ghibah, fitnah, and hasud (Al-Qadri, 2012).

4. Be fair

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٠﴾

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

As explained by Sheikh Wahbah az-Zuhaili in his interpretation of QS. *Al-Hujurat* [49]: 10, it is understood from this verse that Allah SWT commands us to reconcile two people or groups fairly when there is Islamic brotherhood between them, not enmity between disbelievers. However, if the disbeliever is a dhimmi, then it is permissible to help and protect him and remove injustice from him, just as it is obligatory to help a Muslim. However, if he is a disbeliever, then it is not recommended to help him (Masyhuri, 2023). Therefore, in this case, interpretation, which is part of social ethics, can be applied in everyday life in the form of a fair attitude in reconciling two conflicting parties. Considering that we have ourselves witnessed many cases where decisions made are unfair according to *Shari'ah* law. Although it is clear that Allah SWT commands us to be fair in making legal decisions, as stated in QS. An-Nisa verse 58, Allah SWT emphasizes in particular that when establishing laws among humans, they must determine these laws fairly.

This verse is particularly relevant as a guideline for anyone who has the authority to make legal decisions at any time and in any place. All components of the nation and state must work together to foster a mindset of fairness in the application of formal and informal law. Justice must always be considered in every legal decision we make, especially if we have the power to decide against people we dislike. This means that we must always be objective, not take sides, but be fair in upholding the truth and not defending the wrong. It is very important to uphold justice in life, because justice is Allah's command to all of humanity. As explained by Aisha about a female thief from *Al-Makhzumiyah* in several hadith books. Because the woman came from a respected tribe, the Quraysh were confused. They then wanted to thank the Prophet Muhammad SAW for resolving the dispute. There was hope among them that because the thief was a person of honor, there was no need to pursue the matter. It was *Uthman* bin Zaid who was instructed at that time to thank the Prophet Muhammad SAW. The Prophet Muhammad SAW immediately said this after hearing Uthman's explanation. The Prophet SAW said to apply justice in law, and he really disliked people who played with the law (Meirison, 2017).

5. Not criticizing
In daily life, mutual respect and maintaining the dignity of others are essential components of a believer's character. Allah emphasizes that every individual, both men and women, should not mock, criticize, or belittle others. Such attitudes not only damage social relationships, but also contradict the principles of faith that lead to goodness and justice. Therefore, Allah emphasizes this prohibition in His words:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ كَانُوا خَيْرًا مِّنْهُنَّۚ وَلَا تَلْمِزُوْا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

"O you who believe, let not a group of people mock another group, for perhaps they are better than them. And let not women mock other women, for perhaps they are better than them. Do not defame one another, and do not call each other by offensive nicknames. Indeed, a bad name after faith is wickedness. Whoever does not repent, they are the wrongdoers."

As in Sheikh Wahbah az-Zuhaili's interpretation of QS. *Al-Hujurat* [49]: 11, it is known that in this verse there is an interpretation that Allah SWT commands us not to criticize or mock others. No one should dare to mock another person, even if they dislike them because of their weaknesses, physical defects, or inability to speak

fluently. For they may have a purer heart and a more honest conscience than others, but this is not always the case. Of course, especially for believers, Allah forbids cursing (Az-Zuhaili & Kattani, 2013). Therefore, in this case, interpretations that fall under social ethics can be applied in everyday life in the form of not criticizing others. Considering that currently, there are quite a lot of people who insult or mock each other both in the real world and in the virtual world, even though they do not even know each other. Such an attitude is truly inappropriate for a believer. Because Muslims are one body bound by unity and solidarity. Therefore, we must not mock or call people names that are insulting or mocking. And truly, mocking someone is not always superior to the person being mocked (Lubis, 2024). In Islam, mocking others is a shameful act and is detested by Allah. Mocking fellow Muslims is essentially the same as insulting oneself. Each person's circumstances are different from those of others. Some people are blessed by Allah SWT with beautiful physical features and appearances, while others have ordinary appearances. Or perhaps one person has a high level of knowledge, while another does not. However, does this justify someone mocking and belittling others? Of course not, because mocking others in Islam is a despicable act. Therefore, as believers, in our daily lives, we must strive to guard our words by not criticizing or mocking others.

6.   *Ḥusn al-Ẓann*, Not Looking for Others' Mistakes, and Not Gossiping

In fostering healthy social relationships, a believer is encouraged to always think positively (*ḥusn al-ẓann*), to refrain from looking for faults in others, and to avoid gossip and slander. This attitude not only reflects noble character, but also maintains harmony and trust among fellow human beings. Allah emphasizes the importance of this attitude in His words, which remind each individual to refrain from bad assumptions, prying into the faults of others, or spreading accusations that can damage honor:

يٰٓاَيُّهَا الَّذِينَ اٰمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۗ
اَيُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

"O you who believe, avoid much suspicion, for some suspicion is a sin. And do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And fear Allah."

O you who believe, avoid much suspicion, for some suspicion is a sin. And do not spy on each other or backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And fear Allah. Would any of you like to eat the flesh of his dead brother? You would detest it. Fear Allah. Indeed, Allah is Forgiving and Merciful. Indeed, some suspicions are sins. Do not look for faults in others and do not gossip about others. Is there anyone among you who likes to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is Most Forgiving and Most Merciful (QS. *Al-Hujurat* [49]: 12). As in the interpretation of Sheikh Wahbah az-Zuhaili on QS. *Al-Hujurat* [49]: 12, it is known that in this verse, there is an interpretation that Allah SWT commands His faithful servants not to have bad assumptions, which means prohibiting them from harboring bad assumptions, including false accusations against others and suspicion towards family members and relatives. Because in reality, it is an attitude that breeds sin. Therefore, as believers, we must always be careful in guarding our attitudes, words, and hearts (Hosen, 2019).

Avoiding prejudice is not easy, but it is not impossible. There are several steps you can take to train yourself to avoid this behavior. One of them is to always think positively or *ḥusn al-ẓann*. Islam encourages us to always view others in a good light. With *ḥusn al-ẓann*, we can develop attitudes of tolerance, patience, and mutual respect. The second step is to practice *tabayyun* or clarification. As stated in QS. *Al-Hujurat*: 6, Allah SWT says that we must always verify information before believing or spreading it. When you hear unclear news, do not immediately make negative assumptions or spread it without verification. Instead, look for facts and listen to explanations from reliable sources (Jannah, 2021) Then in this verse, Allah also forbids seeking out the shortcomings and negligence of Muslims, as well as spreading their secrets and accusations. Seeking out the faults or mistakes of others is called tajassus, which is seeking out news and eavesdropping on other people's conversations. In addition, in this verse, Allah SWT also forbids ghibah (backbiting). As explained by the Prophet SAW, slander is talking to others about something they dislike. The things they dislike are moral, appearance, wealth, clothing, children, wives, and everything related to them.

Things that can weaken the bonds of brotherhood among Muslims, such as *Su'udẓan* (bad assumptions), criticizing others, gossiping, insulting, and other shameful acts, are strictly prohibited in Islam. In conversation, every *mukallaf* should refrain from using negative words. According to Allah SWT, guardian angels are always present and ready to record, even if no words are spoken. In addition, Imam Syafii said that when you are about to say something, it is better to think about it first. If there is something good in it, then say it, but if not, it is better to remain silent. So, in this case, interpretation, which is one of the social ethics, can be applied in daily life in the form of *ḥusn al-ẓann* attitude by thinking positively, not looking for other people's mistakes or *tajassus*, which is not busy paying attention to other people's attitudes, but paying more attention to one's own character and morals. In addition, you must also be careful not to gossip about others. All of this can be applied in daily life, which can result in a better and more ethical person in society (Rahmadi et al., 2024).

7. A Sense of Equality and Reducing the Size of Glory Only *Taqwa*

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

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted" (QS. *Al-Hujurat* [49]: 13).

As in the interpretation of Sheikh Wahbah az-Zuhaili on QS. *Al-Hujurat* [49]: 13, it is known that in this verse there is an interpretation that Allah SWT views all human beings as equal, the only difference being their piety. *Taqwa* means always obeying Allah's commands and prohibitions, and avoiding everything that Allah has forbidden. The Prophet, peace be upon him, said that those who fear Allah will be the most honored in the sight of Allah in the hereafter (Sumantri, 2020). Because piety symbolizes the essence of a servant's relationship with his Lord, piety is the main indicator of a person's nobility. Strong faith, obedience in following Allah's commands, and seriousness in avoiding His prohibitions are the components of piety. God considers a person's actions and the state of their heart more than their outward appearance or worldly well-being. Islamic teachings on equality and brotherhood (*ukhuwah*) are closely related. Islam states that because all humans have Adam and Eve as their ancestors, they are essentially brothers and sisters (Arifin, 2018).

Thus, in this case, interpretation, which is one of the social ethics, can be applied in everyday life in the form of an attitude that holds the view that all humans are equal, the only difference being their acts of worship. Therefore, as a leader who applies an attitude of equality towards fellow human beings or others, one of the ways to do this is to provide equal opportunities to everyone, free from prejudice, making choices based on performance and ability, not innate characteristics. In addition, he will listen fairly to what each party has to say and show dignity and respect to his subordinates. As was done by one of the caliphs known for his fairness, Umar bin Khattab, who said, "If someone entrusts a matter to you, then treat that person fairly and equally in your views and meetings."

8. Expressing Kindness

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَاۤءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ

"(Remember) when We took a covenant from the Children of Israel, "Do not worship anyone other than Allah, and be kind to your parents, relatives, orphans, and the poor. Also, speak kindly to others, establish prayer, and give zakat." But you turned away, except for a few of you, and you remained in opposition." (QS. *Al-Baqarah* [2]: 83).

As explained in Sheikh Wahbah az-Zuhaili's interpretation of QS. *Al-Baqarah* [2]: 83, it is known that in this verse, there is an interpretation that Allah SWT commands us to always say good things, "speak kindly to others." The things explained include enjoining what is good, forbidding what is evil, speaking the truth, and behaving

politely. Speaking kindly means not saying words that contain sin and evil, but conveying them in a polite manner, encouraging good deeds and forbidding evil deeds (Dzahabi, 1976). So, in this case, interpretation, which is one of the social ethics, can be applied in everyday life in the form of maintaining verbal attitude so that we always say kind words. Say kind words, be flexible, use wise judgment, and do other things that are beneficial for this world and the hereafter. Such as showing a cheerful face, being kind, and forgiving easily. Kind words create moral solidarity. More precisely, using kind words and avoiding harsh or hurtful words is one way to build good relationships with others. In Islam, the Prophet Muhammad SAW set a good example in speaking by using gentle words and not offending others. In addition, speaking politely and respectfully also shows that we respect the rights of others. In Islam, every individual has the right to be respected and not treated rudely or degradingly. By speaking politely, we respect others as dignified human beings. So, the application of one of the social ethics of saying good things in everyday life is to be honest when speaking kindly, speaking kindly or remaining silent, not gossiping, and not provoking arguments.

9. Considerations

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْأَمْرِّ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۗ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

"By the grace of Allah, you (Prophet Muhammad) are gentle towards them. If you were harsh and rude, they would surely turn away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made a decision, trust in Allah. Indeed, Allah loves those who believe" (QS. *Ali-Imran* [3]: 159).

As in Sheikh Wahbah az-Zuhaili's interpretation of QS. *Ali-Imran* [3]: 159, it is known that in this verse there is an interpretation that Allah SWT commands the Prophet SAW to invite consultation in every matter. Specializing in political and public organization matters, both in war and peace, as well as other worldly affairs, in order to follow and obey him as the Messenger of Allah. Thus, in this case, interpretation, which is a form of social ethics, can be applied in daily life in the form of always consulting when deciding on a matter. As is well known, in Islam, deliberation must be used to resolve disputes between people. In practice, problems can be resolved by the individuals involved if they only affect a small number of people. However, it is impossible to involve every citizen of a city, district, province, or even a country in discussions if the problem affects a large number of people. Therefore, a representative mechanism is used (Nurhayat et al., 2025). Especially in politics, when the issue at hand is who will be chosen to represent so many individuals. So it would be difficult to choose representatives who are considered fair and accepted by the people they represent. Therefore, general elections are used to do this in the context of democracy as practiced in our country. There are political parties in politics. Individuals who are expected to be representatives of the people are collectively elected through these political parties. Meanwhile, in Islam, since the time of the Prophet Muhammad, he taught about deliberation. Looking at the current situation of modern society, which is increasingly pluralistic and requires the involvement of all parties, general elections must be held, and this is actually part of the application of Islamic teachings which state that differences of opinion regarding living together, although difficult, must be resolved through deliberation.

10. *Ta'awun*

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۖ وَاتَّقُوا اللهَ ۗ اِنَّ اللهَ شَدِيْدُ الْعِقَابِ ...

"... Help one another in righteousness and piety, and do not help one another in sin and hostility. Fear Allah, for Allah is severe in punishment" (QS. *Al-Maidah* [5]:2).

As in Sheikh Wahbah az-Zuhaili's interpretation of QS. *Al-Maidah* [5]: 2, it is known that in this verse, there is an interpretation that Allah SWT commands us to always ta'awun (help one another). Islam teaches humans to help and support one another, whether they agree or disagree. This is the order of social life. Basically, humans must interact with others to fulfill their desires. Common interests, individual challenges in society in meeting household needs, and the awareness and needs of society to continue to exist in the environment are some of

the reasons for this partnership. Cooperation in partnership will arise from the comparable interests mentioned above. Challenges that are often encountered and have existed in the past, such as the inability to meet household economic needs at the macro or micro economic level, are situations where cooperation is very important and the solution to existing problems is to overcome life's challenges, so that efforts to help one another are made (Ahmad Maghrobi et al., 2024). Thus, in this case, interpretation, which is one of the social ethics, can be applied in everyday life in the form of always helping each other. In everyday life, the application of ta'awun can be seen as the formation of a spirit of togetherness in helping. That is, helping each other willingly, happily, and sincerely.

CONCLUSION

This study emphasizes the importance of social ethics in community life as taught by the Qur'an and explained through Tafsīr Al-Munīr by Wahbah az-Zuhaili. Humans, as the most perfect creatures, were created by Allah with reason and noble nature, thus having the responsibility to develop good morals and social behavior. The environment, education, and examples set by authoritative figures such as the Prophet Muhammad greatly influence the formation of an individual's character. Tafsīr *Al-Munīr* presents a comprehensive understanding of social ethics, including manners of speech, *tabayyun*, peace between groups, justice, and the prohibition of mockery or slander. For example, QS. *Al-Hujurat* verse 2 teaches us to speak gently and politely, verse 6 encourages *tabayyun* to prevent slander, verse 9 emphasizes fair conflict resolution, verse 10 affirms the principle of justice in brotherhood, and verse 11 prohibits mocking or insulting others. The implementation of these values is not only normative but also practical and relevant to the contemporary social context, which is prone to conflict, the spread of false information, and social division. This study confirms that understanding the Qur'an through systematic, thematic, and contextual interpretation can serve as a guideline in building a harmonious, civilized, and ethical society. In other words, the Qur'an is not only a source of law and creed, but also a comprehensive moral and social guide, which, if applied consistently, will foster a peaceful, just, and dignified social life for all of humanity.

REFERENCES

Ahmad Maghrobi, Z., Iqbal, I. M., & Murdianto, M. (2024). Tolong Menolong dalam Kebaikan dalam Al-Qur'an (Studi Penafsiran Ayat-Ayat Ta'awun dalam Tafsir Al-Munir) [Please Help in Kindness in the Qur'an (Study of the Interpretation of Ta'awun Verses in Tafsir Al-Munir)]. *Bunyan Al-Ulum : Jurnal Studi Islam*, *1*(1), 71. https://doi.org/10.58438/bunyanalulum.v1i1.238 [In Indonesian]

Akbar, F. M. (2021). *Tafsir Tematik-Sosial: Studi atas Ensiklopedi Al-Qur'an dan Paradigma al-Qur'an Karya M. Dawam Rahardjo [Thematic-Social Interpretation: A Study of the Encyclopedia of the Qur'an and the Paradigm of the Qur'an by M. Dawam Rahardjo]*. Penerbit A-Empat.

Al-Qadri, A.-H. J. (2012). *Bijak Menyikapi Perbedaan Pendapat [Wisely Responding to Differences of Opinion]*. Mizan.

Al-Zuhayli, W. (2003). *Al-Tafsir al-Munir fi Al-Aqidah wa Al-Ayari'ah wa Al-Minhaj*. Dar al-Fikir.

Alim, F. (2008). *Implementasi Al-Quran untuk Etika Bertetangga pada Pendidikan Akhlak: Kajian Surat Al-Nisa ayat 36 dan Surat al-Ahzab ayat 60–61 [Implementation of the Quran for neighborly ethics in moral education: a study of Surah al-Nisa verse 36 and Surah al-Ahzab ve.*

Anwar, E. S. (2024). *Metodologi Penelitian Tafsir dan Aplikasinya [Interpretation Research Methodology and Its Application]*. Penerbit NEM.

Arifin, M. Z. (2018). *Khazanah Ilmu Al-Qur'an [Treasures of Quranic Knowledge]*. Yayasan Masjid At-Taqwa.

Ayazi, S. M. A. (2009). *Al-Mufassirūn Ḥayātuhum wa Manhajuhum*. Wizayara Al-Tsaqofah Wa Al-Irshad Al-Islam.

Az-Zuhaili, W., & Ibnu, W. (1998). *at-Tafsîr al-Munîr fi al-'Aqîdah wa asy-Syarî'ah wa al-Manhaj*. Dar Al-Fikr.

Az-Zuhaili, W., & Kattani, A. H. (2013). *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj Jilid 2 [Tafsir Al-Munir: Aqidah, Shari'ah, Manhaj Volume 2]*. Gema Insani.

Baihaki. (2017). Studi Kitab Tafsir Al-Munir Karya Wahbah Al-Zuhaili dan Contoh Penafsirannya tentang Pernikahan Beda Agama [Study of the Book of Tafsir Al-Munir by Wahbah Al-Zuhaili and Examples of its

Interpretation regarding Interfaith Marriage]. *Analisis: Jurnal Studi Keislaman*, *16*(1), 125–152. https://doi.org/10.24042/ajsk.v16i1.740 [In Indonesian]

Dzahabi, M. H. al-. (1976). *Al- Tafsir wa al-Mufassirun*. Dar al-fikr.

Fuadi, N. (2009). Konsepsi Etika Sosial dalam Al-Qur'an [The Conception of Social Ethics in the Qur'an]. *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, *19*(1). https://doi.org/10.53828/alburhan.v19i1.112

Ghofur, S. A. (2013). *Mozaik Mufasir Al-Quran [Mosaic of Quranic Exegetes]*. Kaukaba Dipantara.

Hosen, N. (2019). *Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial (REPUBLISH) [Tafsir Al-Quran on Social Media: Examining the Meaning and Secrets of Holy Verses in the Era of Social Media (REPUBLISH)]*. Bentang Pustaka.

Jannah, M. (2021). Nilai-Nilai Pendidikan Akhlak dalam Al-Qur'an (Kajian Tafsir Surat Al-Hujurat Ayat 9-13)[Values of Moral Education in the Qur'an (Study of the Tafsir of Surah Al-Hujurat Verses 9-13)]. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, *11*(2), 113–124. https://doi.org/10.18592/jtipai.v11i2.4910 [In Indonesian]

Lubis, Y. M. (2024). Ujaran Kebencian di Era Digital (Perspektif Etika Komunikasi Al-Qur'an dan Solusinya)[Hate Speech in the Digital Age (The Perspective of Quranic Communication Ethics and Its Solutions)]. *Busyro: Jurnal Dakwah Dan Komunikasi Islam*, *6*(1), 1–17. https://doi.org/10.55352/kpi.v6i1.1126 [In Indonesian]

Masyhuri, A. A. (2023). Indikator Tanggung Jawab Sosial dalam Al-Qur'an [Indicators of Social Responsibility in the Qur'an]. *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, *7*(2), 95–128. https://doi.org/10.52266/tadjid.v7i2.2290 [In Indonesian]

Meirison. (2017). Jenis Kepemilikan dalam Sistem Ekonomi Islam [Types of Ownership in the Islamic Economic System]. *Maqdis: Jurnal Kajian Ekonomi Islam*, *2*(1), 93–109. https://doi.org/10.15548/maqdis.v2i1.81 [In Indonesian]

Nabhan, A. (2012). *Membentuk Remaja dan Generasi Ideal [Shaping the Ideal Youth and Generation]*. Maktabah TSAQIB.

Nasoha, A. M. M., Atqiya, A. N., Thohir, H. K., Ramadhani, N. A., & Sabilaa, R. A. (2025). Etika Komunikasi dalam Islam : Analisis terhadap Konsep Tabayyun dalam Media Sosial [Communication Ethics in Islam: An Analysis of the Concept of Tabayyun in Social Media]. *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, *3*(2), 224–232. https://doi.org/10.59246/aladalah.v3i2.1315 [In Indonesian]

Nurhayat, A., Hasbi, A., & Suratmaputra, A. M. (2025). Kontekstualisasi Penafsiran Ayat-Ayat Tarbawi dalam Pengasuhan Pesantren [Contextualization of the Interpretation of Tarbawi Verses in Islamic Boarding School Education]. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadist Syariah Dan Tarbiyah*, *10*(1), 41–68. https://doi.org/10.33511/misykat.v10n1.41-68 [In Indonesian]

Nurunnisa, I. (2022). *Implementasi Kajian Kitab Washōyā Al-Abā' Lil Abna' dalam Peningkatan Etika Sosial Santri di Pondok Pesantren Roudlotul 'Uluum Banyumas [Implementation of the Study of the Book Washōyā Al-Abā' Lil Abna' in Improving the Social Ethics of Students at the Ro*.

Rahmadi, Anwar, R. I., & Abdurrasyid, M. (2024). Cara Bertutur Kata yang Baik dalam Islam [How to Speak Good Words in Islam]. *Religion : Jurnal Agama, Sosial, Dan Budaya*, *3*(3), 108–119. https://doi.org/10.55606/religion.v3i3.994 [In Indonesian]

Rufaedah, E. A. (2020). Peranan Pendidikan Agama dalam Keluarga terhadap Pembentukan Kepribadian Anak-Anak [The Role of Religious Education in the Family in the Formation of Children's Personalities]. *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam*, *1*(1), 8–25. https://doi.org/10.31943/counselia.v1i1.2 [In Indonesian]

Rustam, R., & Haris, Z. A. (2018). *Buku Ajar Pendidikan Agama Islam di Perguruan Tinggi [Textbooks for Islamic Religious Education in Higher Education]*. Deepublish.

Shohib, M. (2024). Menelusuri Etika Bermasyarakat: Analisis Perspektif Wahbah Al-Zuhaili dalam Kitab Al-Tafsir Al-Munir Fi Al-Aqidah, Al-Shari'ah, dan Al-Manhaj [Exploring Community Ethics: Analysis of Wahbah Al-

Zuhaili's Perspective in the Books of Al-Tafsir Al-Munir Fi Al. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *18*(4), 2859. https://doi.org/10.35931/aq.v18i4.3612 [In Indonesian]

Sumantri, B. A. (2020). Pendidikan Inklusif dalam Surat al-Hujurat Ayat 10-13 dan Surat Abasa Ayat 1-10: Perspektif Mufassir Klasik Dan Kontemporer [Inclusive Education in Surah Al-Hujurat Verses 10-13 and Surah Abasa Verses 1-10: Perspectives of Classical and Contemporary Mufas. *The Indonesian Conference on Disability Studies and Inclusive Education*, *1*, 125–140.

Wibowo, Y. R., & Hidayat, N. (2022). AL-Qur'an dan Hadits sebagai Pedoman Pendidikan Karakter [The Qur'an and Hadith as Guidelines for Character Education]. *Bidayah: Studi Ilmu-Ilmu Keislaman*, 113–132. https://doi.org/10.47498/bidayah.v13i1.1006 [In Indonesian]

Willard, D. (2020). *(Mendengar Allah: Mengembangkan Hubungan yang Akrab dengan Allah) [(Hearing God: Developing an Intimate Relationship with God)]*. Literatur Perkantas Jatim.

Yazril, & Syauqani, S. (2025). Analisa Tafsir Al-Munir Karya Syekh Wahbah Az-Zuhaili Yang Memiliki Pendekatan Komprehensif Dalam Penafsiran Al-Qur'an [Analysis of Tafsir Al-Munir by Sheikh Wahbah Az-Zuhaili which has a comprehensive approach to the interpretation of the Qur'an]. *J-CEKI: Jurnal Cendekia Ilmiah*, *4*(2), 1123–1132. https://doi.org/10.56799/jceki.v4i2.6712 [In Indonesian]

Yusuf, K. M. (2021). *Tafsir Tarbawi: Pesan-Pesan Al-Qur'an tentang Pendidikan [Tafsir Tarbawi: Messages of the Qur'an about Education]*. Amzah.

Zaimuddin. (2023). Makna Tabayun dalam Perspektif Tafsir Al-Misbah (Kajian Surah Al-Hujurat Ayat 6)[The Meaning of Tabayun in the Perspective of Tafsir Al-Misbah (Study of Surah Al-Hujurat Verse 6)]. *At-Tahfidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *1*(02), 92–115. https://doi.org/10.53649/at-tahfidz.v1i02.436 [In Indonesian]