



Narrative Analysis of Peace-Loving Character Values in Surah al-Hujurat (Verses 9–13) and Their Relevance to Religious Moderation Education

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Abstract: *This research is motivated by the decline of moral values in society, as reflected in the increasing number of conflicts among community groups, mass organizations, ethnicities, and cultures, some of which have led to bloodshed and loss of life. Alarming, such conflicts also occur among intellectuals. This situation calls for strategic efforts to restore social harmony, one of which is by instilling the values of religious moderation found in the Qur'an—particularly through strengthening the peace-loving character that fosters tolerance in society. The main objective of this study is to uncover the meaning of the peace-loving character in Surah al-Hujurat verses 9–13 and its relevance to religious moderation education. More broadly, it aims to identify the values of peace conveyed in these verses and their connection to the principles of religious moderation promoted by Indonesia's Ministry of Religious Affairs. This study uses a qualitative-descriptive method with a library research approach and content analysis technique. The results show that Surah al-Hujurat verses 9–13 contain values such as conflict resolution through justice, respect for differences, and upholding fairness. These values are strongly aligned with the principles of religious moderation, such as tawassuth (middle path), tasamuh (tolerance), tawazun (balance), i'tidal (justice), and iqtishad (moderation). Therefore, these Qur'anic teachings serve as a vital foundation for shaping moderate and tolerant character through Islamic education.*

Keywords: Peaceful Love Character, Surah al-Hujurat, Religious moderation education

Abstrak: *Penelitian ini dilatarbelakangi oleh merosotnya nilai moral dalam masyarakat, yang tercermin dari maraknya konflik antar kelompok, ormas, suku, dan budaya, bahkan hingga menimbulkan pertumpahan darah dan hilangnya nyawa. Ironisnya, konflik juga terjadi di kalangan intelektual. Kondisi ini menuntut upaya strategis untuk mengembalikan harmoni sosial, salah satunya dengan menanamkan nilai-nilai moderasi beragama yang telah terkandung dalam al-Qur'an, melalui penguatan karakter cinta damai yang melahirkan toleransi dalam kehidupan bermasyarakat. Tujuan utama penelitian ini adalah mengungkap makna karakter cinta damai dalam Surah al-Hujurat ayat 9–13 serta relevansinya dengan pendidikan moderasi beragama. Secara umum, penelitian ini ingin mengetahui kandungan nilai cinta damai dalam ayat-ayat tersebut dan menjelaskan hubungannya dengan prinsip-prinsip moderasi yang diusung oleh Kementerian Agama RI. Penelitian ini menggunakan metode deskriptif-kualitatif berbasis kajian pustaka (library research) dengan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa Surah al-Hujurat ayat 9–13 mengandung nilai-nilai cinta damai seperti perintah*

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menyelesaikan konflik secara adil, menghormati perbedaan, dan menjunjung keadilan. Nilai-nilai tersebut memiliki relevansi kuat dengan prinsip moderasi beragama seperti tawassuth (jalan tengah), tasamuh (toleransi), tawazun (keseimbangan), i'tidal (keadilan), dan iqtishad (kesederhanaan). Dengan demikian, nilai-nilai al-Qur'an ini menjadi fondasi penting dalam membentuk karakter moderat dan toleran dalam pendidikan Islam.

Kata Kunci: *Karakter Cinta Damai; Surah al-Hujurat; Pendidikan moderasi beragama.*

INTRODUCTION

Indonesia, as one of the world's largest multicultural nations, faces increasing challenges in preserving social and religious harmony amidst its vast diversity of ethnicities, religions, cultures, and languages. While this pluralism is a source of national strength, it also presents vulnerabilities, particularly when mismanaged differences give rise to tensions and conflicts. The rise of intergroup clashes, acts of intolerance, and even violence carried out in the name of religion are symptoms of a deeper character crisis. These incidents reveal a significant decline in social ethics, especially in tolerance and love for peace—values that are central to Islamic teachings. Therefore, a strategic educational intervention is required, one that emphasizes character education rooted in the values of the Qur'an, particularly the promotion of peace-loving attitudes as embodied in the sacred texts (Ali, 2017).

The Qur'an, as the highest moral authority for Muslims, provides an ethical framework that guides human interactions, not only in terms of personal piety but also social responsibility. Among its many teachings, Surah al-Hujurat verses 9–13 stand out as a concentrated discourse on social ethics and the moral imperative to preserve peace, foster brotherhood, and avoid behaviors that degrade others. The Surah outlines the Islamic principles for resolving disputes, maintaining justice, avoiding slander and mockery, and recognizing diversity as divine intent. These verses are deeply aligned with the educational goals of religious moderation and serve as a vital resource in shaping a more harmonious society (Shihab, 2013).

At the heart of Surah al-Hujurat is the instruction for believers to act as peacemakers among conflicting parties. Verse 9 emphasizes that Muslims should not be passive observers in the face of conflict but rather proactive agents of reconciliation. The verse instructs believers to intervene and reconcile groups in dispute and, if necessary, confront those who persist in

injustice until they return to equitable behavior. This verse forms the bedrock of Qur'anic peace education and underscores the centrality of justice and fairness in conflict resolution. The command to act "with justice" (*bi al-'adl*) illustrates that peace is not merely the absence of conflict, but the presence of equity and righteousness (Kementrian Agama RI, 2019).

Moreover, verse 10 of the same Surah builds upon the previous verse by identifying all believers as brothers, a concept that calls for solidarity, mutual care, and reconciliation when disputes arise. Brotherhood in Islam is not a rhetorical device but a moral commitment to uphold each other's dignity and well-being. The verse commands believers to reconcile among themselves and fear God so that mercy may be bestowed upon them. These instructions promote a sense of communal responsibility, a cornerstone in Islamic pedagogy that encourages learners to move beyond individualistic morality toward collective ethical consciousness (Nasution, 2018).

Continuing in verse 11, the Qur'an forbids believers from mocking or defaming others, warning that such behavior may target individuals who, in the sight of God, are more honored than the aggressors. This reflects the fundamental Qur'anic teaching that human worth is not judged by external markers—such as race, ethnicity, or status—but by inner piety and righteousness. It highlights a spiritual egalitarianism that condemns ridicule, labeling, and humiliation, particularly in a plural society like Indonesia, where religious and cultural diversity must be met with sensitivity and mutual respect (Quraish Shihab, 2013).

Verse 12 continues the moral instruction by addressing the dangers of suspicion, spying, and backbiting. The Qur'an categorizes these actions as spiritually repugnant and socially destructive. Backbiting is likened to eating the flesh of one's dead brother—an analogy that conveys its severity. In the context of social harmony, these teachings are paramount in cultivating a culture of trust, dignity, and ethical communication. For educators, these verses provide moral content for developing interpersonal ethics in learners and building inclusive classroom cultures (Al-Maraghi, 2001).

Finally, verse 13 of Surah al-Hujurat concludes the sequence by affirming that all human beings are created from a single pair and divided into nations and tribes not for division, but for mutual recognition. This affirmation

of diversity as divine design counters any exclusivist interpretation of religion or ethnicity. The verse establishes *taqwa* (piety) as the only legitimate standard for moral elevation, thus nullifying all forms of ethnic or racial superiority. In Indonesia's multicultural context, this verse becomes a critical foundation for character education that promotes equality, inclusion, and mutual understanding (Azra, 2021).

Taken together, these five verses provide a comprehensive framework for peace education rooted in Islamic teachings. The principles of reconciliation, justice, respect, and pluralism are not only Qur'anic ideals but are also educational imperatives. In light of this, the Ministry of Religious Affairs has formulated religious moderation (*wasathiyah*) as a central policy in Islamic education, promoting *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), *i'tidal* (justice), and *iqtishad* (modesty) as key character values (Kementerian Agama RI, 2019).

These values become especially significant in the face of increasing extremism, identity politics, and religious exclusivism. In recent years, instances of religious leaders or public figures making derogatory comparisons between faith traditions have sparked unrest when disseminated irresponsibly. The lack of public literacy regarding religious moderation exacerbates these tensions and demonstrates the urgent need for Qur'an-based educational interventions. Education that emphasizes the ethical dimensions of Islam can serve as a buffer against radical narratives and provide a constructive alternative that empowers young Muslims to become ambassadors of peace (Nasution, 2018).

Indeed, the crisis of moral values in contemporary Indonesian society—evident in the rise of violent discourse, communal strife, and intolerance—necessitates a paradigm shift in character education. The inclusion of Qur'anic texts such as Surah al-Hujurat in school curricula and university discourse allows for a transformative pedagogical model. By nurturing learners' spiritual, ethical, and civic identities simultaneously, education can become a vehicle for sustaining peace and national cohesion (Ibn Kathir, 2003).

Methodologically, this research employs a qualitative descriptive design through library-based study, utilizing content analysis to extract thematic insights from Surah al-Hujurat. The study integrates interpretations from both

classical and contemporary tafsir—including Tafsir al-Maraghi, Tafsir al-Munir, Ibn Kathir, and Quraish Shihab's Tafsir al-Misbah—to ensure both depth and relevance in understanding the values of peace articulated in the text (Shihab, 2013).

The primary goal of this research is not only to identify moral values in the Qur'an but to contextualize and operationalize them within the framework of contemporary Islamic education. Education grounded in Qur'anic character values provides a powerful tool for nation-building. It cultivates students' awareness of their roles as members of a diverse nation and nurtures dispositions aligned with harmony, compassion, and justice (Kementerian Agama RI, 2019).

This study underscores the need to return to Qur'anic foundations in addressing the moral degradation affecting the younger generation. With social media amplifying divisive content and misinformation, young people need an ethical compass that aligns with both their faith and civic responsibilities. Surah al-Hujurat offers this compass, encouraging reflection, restraint, and reconciliation in the face of conflict and difference (Ali, 2017).

Ultimately, the relevance of this research lies in its application. The values of peace contained in Surah al-Hujurat can inform curriculum design, teacher training, and student development initiatives. In the broader scope, it can contribute to national policies on religious harmony and interfaith dialogue, reinforcing Indonesia's identity as a peaceful and united plural society (Nasution, 2018).

RESULTS AND DISCUSSION

Surah al-Hujurat verses 9–13 provide a comprehensive ethical framework for fostering peace, justice, and tolerance in society. These verses collectively establish a theological and moral foundation for what can be categorized as a "peace-loving character," a concept that plays a pivotal role in forming a moderate religious identity. The first principle found in verse 9 is the imperative to reconcile between two conflicting parties among believers. This proactive approach to conflict resolution underscores the value of active peace-making through fair and just mediation. Allah commands believers not merely to cease hostilities but to restore relationships based on justice,

emphasizing that "Allah loves those who act justly" (al-Hujurat: 9). This teaching aligns with the educational goal of nurturing individuals who are not passive observers in conflict but active agents of resolution and justice (Ali, 2017).

Verse 10 builds upon the call to reconciliation by emphasizing the intrinsic brotherhood among Muslims: "Believers are but brothers, so make peace between your brothers." This verse articulates the theological basis for social solidarity and compassion, urging Muslims to act not from obligation alone, but from genuine fraternal care. In educational settings, this principle cultivates empathy, cooperation, and social responsibility among learners. It reflects the concept of *ukhuwah Islamiyah*, which prioritizes unity and understanding as core to Islamic identity (Nasution, 2018).

The eleventh verse warns against behaviors that erode social cohesion such as mocking, defaming, or assigning derogatory nicknames. These actions are not just unethical but are considered violations of the dignity bestowed upon all individuals by God. From an educational perspective, this verse fosters respect for human dignity and discourages bullying, verbal abuse, and discrimination in any form. It promotes a respectful dialogue across differences, contributing to a culture of peace (Quraish Shihab, 2013).

Verse 12 continues this moral trajectory by prohibiting suspicion, spying, and backbiting. These behaviors are recognized as corrosive to trust and communal harmony. The verse's imagery of backbiting being akin to eating the flesh of a dead brother is powerful and educative, emphasizing the moral repugnance of such actions. In the realm of education, this promotes an ethical environment where learners are encouraged to uphold integrity, foster trust, and engage in constructive social interactions (Kementrian Agama RI, 2019).

Verse 13 concludes the ethical teachings of this passage by offering a universal principle of human equality. It proclaims that all humans are created from a single pair and divided into nations and tribes not to be superior over one another, but to know one another. The only criterion of excellence is piety. This verse forms the foundation for intercultural and interfaith respect, rejecting all forms of ethnocentrism and exclusivism. It instills in students the

importance of humility, mutual respect, and the pursuit of moral excellence (Azra, 2021).

These five ethical teachings form a coherent set of values that are closely aligned with the principles of religious moderation (*wasatiyyah*) as promoted by the Indonesian Ministry of Religious Affairs. The principle of *tawassuth* (moderation) is evident in the call for balanced responses to conflict; *tasamuh* (tolerance) in the command to avoid mocking and backbiting; *tawazun* (equilibrium) in the fair mediation of disputes; *i'tidal* (justice) in the emphasis on equitable treatment; and *iqtishad* (simplicity and humility) in the reminder of human equality and divine accountability (Kementerian Agama RI, 2019).

Moreover, these verses demonstrate that the Qur'anic approach to character education is deeply integrative, merging spiritual piety with social ethics. The emphasis is not merely on individual salvation, but on building a harmonious and moral society. Islamic character education, therefore, must be framed around this dual aim: cultivating inner faith and outward ethical conduct. The values in al-Hujurat encourage learners to embody peaceful attitudes not only in personal behavior but in communal engagement and public life (Quraish Shihab, 2013).

Such values are indispensable in today's pluralistic society where religious extremism, intolerance, and sectarian conflict often undermine social cohesion. Implementing these Qur'anic principles within formal education supports the Indonesian government's efforts to promote religious moderation and prevent radicalism. It empowers youth to navigate religious diversity with wisdom, humility, and justice, making education not just informative but transformative (Saifuddin, 2019).

Educational institutions, particularly those in Islamic settings, bear the responsibility of translating these Qur'anic values into concrete pedagogical practices. This includes incorporating them into curricula, teaching methodologies, and institutional cultures. For instance, educators can facilitate dialogical learning, conflict-resolution exercises, and collaborative projects that mirror the moral teachings of Surah al-Hujurat (Yunus, 2020).

Integrating these teachings also responds to the global discourse on character education which emphasizes the development of moral reasoning, emotional intelligence, and civic responsibility. The Qur'anic model found in

al-Hujurat offers a uniquely holistic paradigm that aligns religious teachings with universal ethical goals. This makes Islamic education a critical contributor to both national development and global peace-building efforts (Ali, 2017).

In conclusion, Surah al-Hujurat verses 9–13 present a robust and applicable framework for character education rooted in peace, justice, and respect. These values, when integrated with the principles of religious moderation, provide a powerful pedagogical tool for cultivating inclusive, ethical, and spiritually grounded individuals. This framework affirms the central role of the Qur'an in guiding not only personal piety but also public ethics and educational excellence.

CONCLUSION

Surah al-Hujurat verses 9–13 offer a profound ethical foundation for building a peace-loving character grounded in Islamic values. These verses do not merely guide individual morality but provide a comprehensive framework for social conduct based on reconciliation, justice, equality, and respect for diversity. Their teachings align seamlessly with the principles of religious moderation (*wasathiyyah*), which are increasingly vital in Indonesia's multicultural and multi-religious society. By integrating these Qur'anic values into character education, particularly within Islamic educational institutions, a transformative pedagogical approach can be achieved—one that cultivates not only spiritual devotion but also social responsibility and civic harmony. This study affirms the relevance of Surah al-Hujurat as a core reference in addressing moral decline and promoting tolerance in the face of rising extremism and social polarization. Thus, Qur'anic-based character education can serve as a vital strategy in shaping individuals and communities that embody the principles of peace, justice, and mutual understanding in contemporary plural societies.

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