

THE CONCEPT OF BROTHERHOOD OF HOPE IN QS AL-HUJURAT VERSES 11-13 PERSPECTIVE OF THE INTERPRETATION OF AL-MISBAH AND AL-AZHAR

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Abstract

This study aims to describe the concept of brotherhood of hope in QS Al-Hujurat verses 11-13, to describe the concept of brotherhood of hope in the Qur'an according to Tafsir al-Misbah and Tafsir al-Azhar in QS Al-Hujurat verses 11-13, describe the implications of brotherhood of hope in QS Al-Hujurat verses 11-13. The method used is library research with a comparative approach and the theory of meaning and understanding between Tafsir al-Misbah and Tafsir al-Azhar in QS al-Hujurat: 11-13. The data analysis process with data collection, data reduction and conclusions. This study explains that the siblinghood of hope is formed from several types of relationships, namely: traditional full sibling individuals who have the same biological parents, half sibling individuals who have one parent in common, step sibling individuals who do not have the same biological parents but have a relationship resulting from marriage between parents, adoptive sibling individuals who are legally adopted by a family, and fictive sibling individuals who have been related siblings. The brotherhood of hope according to M. Quraish Shihab is a brotherhood that is not limited to relationships between believers but across religions and social groups. According to Buya Hamka, the relationship is based on ideological similarities and one descent.

Keywords: Brotherhood of Hope, Psychology, Tafsir al-Misbah and Tafsir al Azhar

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan konsep persaudaraan harapan dalam Al-Qur'an menurut Tafsir al-Misbah dan Tafsir al-Azhar dalam Q.S Al-Hujurat ayat 11-13. Metode yang digunakan studi kepustakaan (library research) dengan pendekatan komparatif dan teori meaning and understanding antara Tafsir al-Misbah dengan Tafsir al-Azhar pada Q.S al-Hujurat: 11-13. Hasil penelitian ini menjelaskan bahwa persaudaraan harapan terbentuk dari beberapa macam hubungan, yaitu: traditional full sibling/ individu yang memiliki orang tua biologis yang sama; half sibling/ individu yang memiliki satu orang tua yang sama; step sibling/ individu yang tidak memiliki orang tua biologis yang sama tetapi memiliki hubungan yang diakibatkan karena adanya pernikahan antar orang tua; adoptive sibling/ individu yang secara legal yang diadopsi oleh suatu keluarga; dan fictive sibling/ individu yang telah diberi label saudara. Persaudaraan harapan menurut M. Quraish Shihab adalah persaudaraan yang tidak dibatasi hanya hubungan antar mukmin saja melainkan seluruh lintas agama maupun sosial. Menurut Buya Hamka hubungan yang didasari atas dasar kesamaan ideologis dan satu keturunan.

Kata kunci: Persaudaraan Harapan, Psikologi, Tafsir al-Misbah dan Tafsir al-Azhar



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INTRODUCTION

The development of science and technology is one of the influences underlying changes in social relations and social interactions.¹ Indonesian society² In general, it has a pattern consisting of various elements that are relatively strong and maintain good integration between one another.³ The number and percentage of the population by ethnic group, the most widely practiced religions are Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism and others. In 2010, the number of Muslims was recorded at 207,176,162 million (87.18 percent), followed by Christians at 16,528,513 million (6.96 percent) and Catholics at 6,907,873 million (2.91 percent). The number of Hindus was 4,012,116 (1.69 percent) and the number of Buddhists at 1,703,254 (0.72 percent). Meanwhile, Confucianism as the youngest religion recognized by the Indonesian government was practiced by around 117,091 thousand people (0.05 percent).⁴ Judging from this data, the most dominant religion is Islam. However, in practice, this does not reflect the concept envisioned in the Quran.⁵ Disputes between communities and groups are still frequently seen in the surrounding environment.⁶ Meanwhile, in QS Al-Hujurat verse 11, it is explained that the attitude of mocking or making fun is an attitude of oppressing others.⁷

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

As a Muslim individual, we are required to have a healthy personality that is in accordance with the teachings of the Qur'an and Hadith.⁸ Because every human being fundamentally possesses natural potential and a foundation of revelation. E.B. Hurlock proposed that characteristics of a healthy personality include independence, emotional control, social acceptance, a philosophy of life, and so on.⁹ According to Najati, a healthy personality condition is defined as a normal personality according to Islam, which is a personality that is balanced between body and spirit and

¹ Salman Yoga, "Perubahan Sosial Budaya Masyarakat Indonesia Dan Perkembangan Teknologi Komunikasi," *Jurnal Al-Bayan* 24, no. 1 (2019): 23.

² Laila Madina, "Nilai-Nilai Sosial Pada Tradisi Mawarung Di Kalimantan Selatan," *Seri Publikasi Pembelajaran* 1, no. 1 (2023): 62.

³ . Muh. Ali Bagas, et.al, "Religious Tolerance Messages on Social Media: Insights from Deddy Corbuzier's 'Log in' Program," *Al'Adalah: Journal of Islamic Studies* 27, no. 1 (2024).

⁴ Na'im & Syaputra, *Kewarganegaraan, Suku Bangsa, Agama, Dan Bahasa Sehari-Hari Penduduk Indonesia Hasil Sensus Penduduk* (Badan Pusat Statistik, 2010), 9–10.

⁵ Nurcholish Madjid, *Islam, Doktrin Dan Peradaban*, 2006, 75.

⁶ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, Terj. Alimandan (Rajawali, 1985), 25.

⁷ "Departemen Agama RI, Mushaf Al-Qur'an Terjemah," preprint, Al-Huda, 2002, 133.

⁸ Ahmad Zabidi, "Kelompok Sosial Dalam Masyarakat Perspektif Qs. Al-Maidah Ayat 2," *Borneo : Journal of Islamic Studies* 3, no. 2 (2020): 32, <https://doi.org/10.37567/borneo.v3i2.262>.

⁹ Saifullah, "Konsepsi Pembinaan Kepribadian Sehat Pada Anak Dalam Keluarga," *Takamul: Jurnal Studi Gender Dan Islam Serta Perlindungan Anak* 14, no. 2 (2015): 81.

satisfies the needs of both body and spirit.¹⁰ Brotherhood is a very close friendship.¹¹ Friendship is also a relationship that involves pleasure, trust, mutual respect, support, caring, and spontaneity. Brotherhood can also be said to be a friendly relationship not only identical to the relationship between siblings, but rather the word brotherhood has a broader meaning and a close relationship implemented through friendship that helps each other, helps each other, tolerates each other, so that a harmonious life is realized. Islam also teaches to always maintain unity, togetherness, and togetherness, as explained in QS al-Hujurat verse 10.

Making peace with those in conflict is a principle taught in the verse above. It means tolerance in social interactions, always maintaining a high level of intimacy between friends, regardless of their social status.¹² Tolerance is needed to live together in harmony.¹³ As a diverse society, an attitude of tolerance is certainly a must to maintain prosperity.¹⁴ Studies in social psychology¹⁵ An attitude of tolerance can be carried out in various ways in dealing with other people, such as a person's acceptance of other people whose actions, beliefs, physical abilities, religion, customs, ethnicity and citizenship are different from their own.¹⁶ This brotherhood is a consequence of the existence of one's faith.¹⁷ Because this is the right of Muslims towards other Muslims in order to obtain mercy from Allah, the mercy of Allah here can mean peace and environmental peace and more than that is inner peace.¹⁸ Peace and prosperity will be realized if brotherhood is bound by the faith recommended in the Qur'an to maintain good relations with others.

The basics of faith¹⁹ It is a guideline for fostering brotherly relations among Muslims. The implications of this brotherhood are the elimination of all hostility, hatred, and fanaticism toward any race, ethnicity, or other group. The bonds of brotherhood foster purity of heart and unify one's perspective and vision, allowing us to walk hand in hand with a strong and solid bond of faith.²⁰ In

¹⁰ Dewi Sa'diah, "Implementasi Dakwah Dalam Menanamkan Nilai-Nilai Pendidikan Islam Untuk Membina Kepribadian Sehat," *Jurnal Anida* 14, no. 2 (2015): 318.

¹¹ Dendy Sugono, *Kamus Bahasa Indonesia* (Pusat Bahasa, 2008), 1371–72.

¹² Dharma Setyawan and Dwi Nugroho, "The Socio-Religious Construction: The Religious Tolerance Among Salafi Muslim and Christian in Metro," *Dialog* 44, no. 2 (2021): 34.

¹³ K Verkuyten, M. & Yogesswaran, "The Social Psychology of Intergroup Toleration: A Roadmap For Theory And Research," *Personality and Social Psychology Review* 21, no. 1 (2017): 72–96.

¹⁴ Nurcholis Madjid, *Islam Universal* (Pustaka Pelajar, 2007), 123.

¹⁵ Sarlito W. Sarwono, "Teori-Teori Psikologi Sosial," in *PT. Rajagrafindo Persada* (2005), 66.

¹⁶ Supriyanto, "Memahami Dan Mengukur Toleransi Dari Perspektif Psikologi Sosial," *PSIKOISLAMKA* 15, no. 2 (2017): 24.

¹⁷ Khairil Ikhsan Siregar, "Konsep Persaudaraan Sebagai Profetik Sunnah Dalam Perspektif Mahasiswa Fakultas Ilmu Sosial UNJ," *Jurnal Studi Al-Qur'an* 14, no. 2 (2018): 43.

¹⁸ Ali Ridho, "Internalisasi Nilai Pendidikan Ukhuwah Islamiyah, Menuju Perdamaian (Shulhu) Dalam Masyarakat Multikultural Perspektif Hadis," *At. Tajdid* 01, no. 02 (2017): 157.

¹⁹ Nurcholish Madjid, *Islam, Doktrin, Dan Peradaban* (Graha Paramadina, 2008), 67.

²⁰ Khairil Ikhsan Siregar, "Konsep Persaudaraan Sebagai Profetik Sunnah Dalam Perspektif Mahasiswa Fakultas Ilmu Sosial UNJ," 165.

the field of social psychology, relationships are formed in various ways, creating distinct social groups within a person's environment, such as culture, ethnicity, region, community, organizations, and so on. Culture is reflected in a community. A community is reflected in the similarities identified by each individual within that community, ranging from race, economics, religion, politics, and lifestyle.²¹ The relationship between each individual is greatly influenced by their environment because the nature of each human being is a social being so that they cannot be separated from other people.²²

The formation of human social relationships is based on various ways to realize solidarity in life, not just the concept of mutual benefit or give and take. Rather, humans understand the broader meaning of brotherhood in love, attention, help, protection, defense, togetherness in joy and sorrow, and all kinds of support in life among relatives or friends.²³ In essence, every human being in society wants to live in peace, security, tranquility, full of happiness and prosperity.²⁴ However, in reality, we still frequently encounter disputes. These disputes arise from a lack of brotherhood and understanding of religious concepts in fostering relationships of brotherhood, kinship, togetherness, unity, and tolerance. Therefore, this research focuses on understanding the concept of brotherhood as taught in the Quran and the study of social psychology, thereby mitigating social phenomena and fostering a sense of compassion, mutual assistance, and strengthening solidarity in what is essentially a godly society.

RESEARCH METHODS

This study aims to describe the concept of brotherhood taught in the Qur'an. This study focuses on two interpretations: M. Quraish Shihab's Tafsir Al-Misbah and Buya Hamka's Tafsir Al-Azhar. In addition to these two interpretations, the researcher also describes psychological views on brotherhood formulated by psychologists. The type of research used is library research.²⁵ with the muqaran method (comparison),²⁶ and utilize the Meaning and Understanding Theory approach.²⁷ The primary data collection technique from Tafsir al-Misbah by M. Quraish Shihab and

²¹ Prasanti & Indriani, "Pemaknaan Simbol Dalam Komunitas 'Brotherhood' (Konstruksi Makna Simbol Sebagai Identitas Diri Dalam Komunitas 'Brotherhood' Di Bandung)," *Semiotika* 10, no. 1 (2016): 2.

²² Hasan Mustafa, *Perilaku Manusia Dalam Perspektif Psikologi Sosial*, 7, no. 2 (2012): 148.

²³ Wajedi Ma'ruf, "Ukhuwah Dalam Al-Qur'an Dan Implementasinya Dalam Pendidikan Islam. Dirasat Islamiah," *Jurnal Kajian Keislaman* 1, no. 2 (2020): 129.

²⁴ Wajedi Ma'ruf, "Ukhuwah Dalam Al-Qur'an Dan Implementasinya Dalam Pendidikan Islam. Dirasat Islamiah," 128.

²⁵ M. Nazir, *Metode Penelitian* (Ghalia Indonesia, 1999), 27.

²⁶ al-Farmawi Abd. al-Hayy, *Metode Tafsir Al-Maudhu'i* (Raja Grafindo Persada, 1996), 45–46.

²⁷ Jorce JE Gracia is a professor of philosophy in the Department of Philosophy, University at Buffalo in New York, a philosophy who was born in 1942 in Cuba, he took an undergraduate program (BA) in philosophy at Wheaton College (graduated in 1965), a graduate program (MA) in the same field at the University of Toronto.

Tafsir al-Azhar by Buya Hamka regarding the concept of brotherhood of hope in QS al-Hujurat verses 11-13 with secondary data collected to be analyzed with various approaches and relevant psychological theories. Meanwhile, related to the data analysis technique used in this study is the method of interpretation muqaran (comparative) and the method of content analysis. The researcher focuses more on comparing the interpretation of Tafsir al-Misbah by M. Quraish Shihab and Tafsir al-Azhar by Buya Hamka regarding the concept of brotherhood of hope contained in QS al-Hujurat verses 11-13.

RESULTS AND DISCUSSION

The concept of Brotherhood of Hope in QS al-Hujurat 11-13

The Qur'an is a noble book and a source of teachings for Muslims which has given attention to the need for guidance in community relations. In this regard, in the study of verses related to community development.²⁸ Besides being a great and sacred book, the Quran is also a guideline for all Muslims. The guidelines for life taught in the Quran are the main steps in building a relationship of brotherhood, kinship, friendship, companionship and so on. To realize the desired brotherhood relationship, it is necessary to understand the ethics and manners that should be carried out and those that are prohibited in a brotherhood relationship. Quraish Shihab explains the definition of ukhuwah/brotherhood that initially ukhuwah means "equality and harmony in many things." Therefore, similarities in one lineage create a brotherhood relationship, then followed by similarities in characteristics can also create a brotherhood relationship. In language dictionaries, it is found that the word akh is also used to mean a close friendship or companionship.²⁹

Ukhuwah/brotherhood is defined as every similarity and harmony with another party, whether it is the similarity of descent from the mother, father, or both, or the relationship of breastfeeding, also includes the similarity of one of the elements such as race, tribe, nation, religion, profession, and feelings.³⁰ Quraish Shihab disagrees with the term "Ukhuwah Islamiyah," which means brotherhood among fellow Muslims. He argues that the word "Islamiyah," combined with the word "ukhuwah," is more accurately understood as an adjective, meaning "Islamic brotherhood or brotherhood taught by Islam."³¹

In general, Quraish Shihab's understanding aligns with the diverse context of Indonesian society. The Quran also extensively mentions various forms of Islamic brotherhood. These types of brotherhood are also found in numerous hadiths, as exemplified by the Prophet Muhammad, who

²⁸ Abuddin Nata, *Tafsir Ayat-Ayat Pendidikan (Tafsir At-Tarbawi)* (Rajawali Press, 2012), 232.

²⁹ M. Quraish Shihab, *Membumikan Al-Quran* (Mizan, 1998), 357.

³⁰ M. Quraish Shihab, *Wawasan Al-Qur'an Dan Tafsir Maudhu'i Atas Berbagai Persoalan Umat* (Mizan, 1996), 486.

³¹ M. Quraish Shihab, *Wawasan Al-Qur'an Dan Tafsir Maudhu'i Atas Berbagai Persoalan Umat*, 487.

established the fraternal relationship during the founding of the State of Medina. At that time, various forms of brotherhood among Muslims were referred to as social and national brotherhood.

Surah al-Hujurat has aims and content regarding ethics in attitudes towards Allah SWT, Rasulullah SAW and towards humans in general, especially attitudes towards fellow believers. This surah was revealed in Medina and consists of 18 verses. Some of the ethics mentioned in this letter are avoiding ridicule or ridicule, both towards oneself specifically and towards other people in general, calling each other bad names, suudzhan, spying (tajassus), reporting bad things about other people (ghibah), and not being proud of oneself (arrogant) because in essence the status of all humans is the same before Allah SWT. The following is the complete sound of QS Al-Hujurat verses 11-13:

Brotherhood of Hope Al-Misbah's Perspective

The interpretation of verse 11 states that the word (يَسْخَرُ) yaskhar means to make fun of. Namely mentioning and telling other people's shortcomings with the aim of making fun of the person concerned, either through words, actions or behavior.³² The term قَوْمٌ (qaum) is commonly used to refer to a group of people. Language initially used it for men only because the verse above specifically mentions women. Indeed, women can be included in the meaning of qaum if viewed from the use of many words that refer to men, for example, the word mu'minin can also include the mu'minat/believing women. However, the verse above emphasizes the use of the word (نِسَاءً) nisa' for women because acts of teasing and gossiping are more common among women than men.³³

According to Quraish Shihab, the use of the word "قَوْمٌ" is more specifically directed at women. The reason is that gossiping or mocking is more common and often done by women than by men, so it is clear that the word "qaum" in the above verse is identified with women who usually engage in mocking and insulting acts. The use of the word "تَلْمِزُوا" comes from the word (اللمز), but in this case, scholars differ in their interpretation of this word. Quraish Shihab cites the opinion of Ibn Asyur, for example, understanding the meaning of mockery that is directly directed at the person being mocked, whether with gestures, lips, hands, or words that are understood as mockery or threats. This is one of the insolence and abuse.

According to Quraish Shihab, the above verse prohibits committing blasphemy against oneself, but in context, it prohibits committing blasphemy against others. This wording was chosen to imply the unity of society and how one should perceive the suffering and humiliation that befalls others as affecting oneself.³⁴ Quraish Shihab continued that a person should feel the suffering of

³² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran* (Lentera Hati, 2002), 606.

³³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 606.

³⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 606.

others as they feel themselves, so that a person does not easily mock others because that person understands the prohibition of mocking and feels how others suffer if they are made the object of the mockery. M. Qurasih Shihab added that whoever mocks others, the bad impact of the mockery will befall the mocker, it is even possible that he will receive worse mockery than the one who is mocked. This prohibition could also be directed at each individual in the sense of not doing an activity that invites people to insult and mock you, because if you do so you are like mocking yourself. Shihab explained that if someone mocks another person it is the same as mocking himself, because the law of cause and effect applies here, meaning that if someone mocks another person, he will also receive mockery from the person who mocks.

His Word: (عسي ان يكونوا خيرا منهم) *asa'an yakunu khairan minhum*/can the victim of those who are mocked is better than those who mock as a sign of the existence of a benchmark of nobility that is the basis of judgment by Allah which is the difference in judgment with the benchmark of humans in general. Qurasih Shihab explains the verse above that Allah has a judgment of nobility for every human being and it is very different from the benchmark of humans in general. Humans are very mistaken that the judgment is good for themselves or some other people, so from that mistake they insult and demean others. However, if they understand and use the basis of judgment determined by Allah, of course they will not do the act of insulting and demeaning others.

The word (تَنَابُزًا) comes from the word (النَّبْذِ), which is a bad title (bad mention).³⁵ *At-tanabuz* is the mutual use of bad names in the context of mentioning or calling someone by name. According to Shihab, this prohibition has a reciprocal (mutual) meaning, unlike the prohibition of the word *al-lamz* in the previous sentence. This is not only *at-tanabuz* but occurs more often than *al-lamz*, and also because bad names are usually done openly by calling the person concerned. This invites reciprocation with bad names, which in turn, retaliate by calling the person who called them by bad names, thus can give rise to *tanabuz*.

Quraish Shihab explained that there are various titles that can be considered bad titles, but if the title is increasingly popular and well-known to many people and the bearer no longer has a problem or objection to the title, then the title can be tolerated by religion. For example, Abu Hurairah, whose real name is Abdurrahman Ibn Shakhr, but is usually called Abu Turab for Sayyidina Ali Ibn Abi Talib. Another example, called *al-A'raj* (the lame) for the famous hadith narrator Abdurrahman Ibn Hurmuz and *al-A'masy* (the nearsighted) for Sulaiman Ibn Mahran, and so on. Based on the analogy mentioned by Quraish Shihab above, some titles that are attached to someone but in the title has become a habit and is increasingly popular and the person who has the name is also pleased with the title, then it can be tolerated by religion. If a title is directed at another person and the bearer feels objection to the title, it is prohibited by religion.

³⁵ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 607.

The mention of the word (الاسْمُ) referred to in this verse is not in the sense of a name, but a title, a nickname. Thus, the verse above states: "The worst term is calling someone a name that contains the meaning of wickedness after he has been characterized by the quality of faith." This is because faith is opposed to wickedness. However, in another understanding, there are also those who understand the word al-ism in the sense of a sign and if so then this verse shows: "The worst sign of recognition given to a person after he has believed is to introduce him to the sins he has committed." For example, in the context of introducing someone according to their behavior or actions, such as a bank breaker or thief and so on.³⁶

The interpretation of verse 12 is a continuation of the previous verse. However, according to Quraish Shihab, this verse refers to hidden evils.³⁷ On the other hand, calling someone by a bad name, which has been prohibited by the previous verse, could be a name/title that is done based on unfounded suspicion or prejudice. Therefore, the verse above states: O you who believe, avoid actions that contain a lot of suspicion, namely bad suspicions about people who do not have adequate indicators or in accordance with the truth of some suspicions, namely those who do not have those indicators, that is one of the sins.

Quraish Shihab further explains that it is not uncommon for negative prejudices to lead to investigations, and the verse continues: Do not seek out the faults of others that are actually covered up by the perpetrators, and do not go further, namely some of you backbiting, that is, talking about the faults of others. Who among you eats the flesh of his dead brother? So, if it were presented to you, you would feel disgusted by it and avoid eating the flesh of your own brother. Therefore, avoid backbiting because it is by eating the flesh of your dead brother and fear Allah, by carrying out His commands and avoiding His prohibitions and repenting to Him "Indeed, Allah is the Acceptor of repentance, the Most Merciful."

The word (اجْتَنِبُوا) comes from (جنب) janb, meaning aside. It means to put something aside or keep it out of reach. According to Quraish Shihab, the meaning of the word above is to keep away. The addition of the letter (ت) ta' to the word serves as emphasis, making the word ijtanibu mean to be serious. Shihab explains that the word "berjuri" here means to be serious in avoiding bad prejudice. The word (كَثِيرًا) katsir (an) means many, not many, as understood or translated by translators. It means that not one out of ten is many, and six out of ten is most. Quraish Shihab explains that many acts of prejudice can be sinful, but many are also said to be not sinful. An act that is called a sin is one whose indicators are very clear, while an act that is not a sin is one that does not have sufficient indicators to lead someone towards something that is forbidden or a sin.³⁸

³⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 607.

³⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 608.

³⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 609.

However, in general, it is said that most of these laws are based on arguments whose interpretation is zhanni/conjecture, and of course, anything that begins with conjecture will also result in conjecture.

The explanation of the verse above confirms that some suspicions are forbidden and sinful, namely baseless suspicions. Because these baseless suspicions will result in sin by forming negative assumptions against others. This is why the verse above prohibits someone from making baseless assumptions because they can lead people into sin. Peace in society can be created by avoiding negative assumptions because their energy is not wasted. Quraish Shihab stated that this guidance can also protect every member of society from demands from new things that are prejudiced or suspected. This verse emphasizes that: a suspect cannot be declared guilty until proven guilty of their actions, and even a person cannot be prosecuted until the truth of the suspicion or prejudice directed at him is proven. In this context, the Prophet advised: "If you suspect (i.e., something bad crosses your mind about another person) then do not continue your suspicion by taking further steps" (Narrated by ath-Thabarani).³⁹

The word (تَجَسَّسُوا) comes from the word جَسَّ jassa, which means an attempt to find out in a hidden way. Spies are called (جاس). Imam Ghazali understands this prohibition to mean not letting people in on their secrets. Finding fault with others usually arises from negative prejudices/assumptions about someone. Therefore, it is mentioned as a prohibition on guessing. Other actions also arise from attempts to carry out tajassus which have a negative impact on estrangement of relationships, so in principle it is prohibited. Tajassus is the result of the act of guessing, but some assumptions or prejudices are justified and some are not justified, tajassus is the same. Searching for or spying on enemies or lawbreakers is not included in the permitted tajassus. Tajassus is said to be a prohibited act if it relates to someone's personal affairs and is only driven by knowing someone's situation.

Imam Ahmad narrated a story about someone who wanted to report his neighbor to the police because he often drank alcohol or got drunk. However, Uqbah, one of the Prophet's companions, forbade him. Then he conveyed the message of the Prophet Muhammad: "Whoever covers up his brother's faults is like bringing a child who is buried alive to life" (Narrated by Abu Daud and an-Nasa'i through al-Laith Ibn Sa'id). The story was conveyed by Mu'awiyah, son of Abu Sufyan, who stated that he heard the Prophet Muhammad say: "Indeed, if you find faults/deficiencies in others, you have damaged or almost damaged them" (Narrated by Abu Daud). The word يَغْتَابُ is taken from the word (غَيْبَة) ghibah which comes from the word (غَيْب) ghaib which means absent. Backbiting is calling someone else who is not present in front of the person who said it with something that is not liked by the person being talked about or the person concerned, it is

³⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 610.

called (بُهْتَان) buhtan/big lie.⁴⁰ His Word: (فَكَرِهْتُمُوهُ) fakarihtumuh then you were disgusted by him using the past tense verb to show that the feeling of disgust is something that is definitely felt by everyone.

Thabatha'bai stated that backbiting is an act that can damage parts of society one by one so that the expected positive impact of the existence of a society fails and falls apart. The expected goal for the existence of society by implementing harmonious relationships between its members, where everyone can interact with a sense of security and peace. Backbiting is an act that weakens social relations like termites that eat away at the body parts of the gossiped about, little by little until it ends in death. According to Quraish Shihab, the prohibition of backbiting is not only a prohibition against fellow Muslims, because the word akh/brother used in the Qur'an does not always have to mean brothers of the same religion. According to Shihab, all levels of society must work together to create prosperity. Because backbiting is a bad act, if someone does a bad act against anyone, it is certainly not approved by religion. Religion commands justice to everyone without regard to a certain group, even against infidels.

The word (تَوَّابٌ) is often interpreted as meaning "recipient of repentance." However, this meaning does not fully reflect the meaning of the word "tawwab," although it is not considered incorrect.⁴¹ Based on the verse above, Quraish Shihab stated that there is brotherhood among Muslims, but what is emphasized is islah, in addition to ordering to avoid things that can cause misunderstandings. Shihab further explained how the attitude between Muslims is described by the Prophet Muhammad SAW, he said: "A Muslim is a brother of another Muslim. He does not persecute him, he does not hand him over to his enemy, does not hate each other, does not turn his back on each other, does not compete unfairly in buying and selling, does not betray him, does not lie to him, and does not abandon him without help and so on."

The Prophet Muhammad (peace be upon him) said: "A Muslim is one who saves the Muslims from his tongue and hands." Based on the Prophet's words, it is important to maintain harmony between one person and another, and always keep others away from negative things that arise from words and actions. Quraish Shihab argues that avoiding bad deeds towards others is the main thing that must be done by someone before giving something useful. The interpretation of verse 13 in the first part explains that indeed We created you from a male and a female, this shows that the status between men and women is equal before God, there is no difference in gender or tribe, nation and others. Thus, the verse above concludes in the last part of this verse, namely "Indeed, the most noble among you in the sight of Allah is the most pious." Thus, humans are

⁴⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 611.

⁴¹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 615.

required to strive to improve to Him in order to become the most excellent human being in the sight of Allah.

The word (شعوب) syu'ub is the plural form of the word (شعب) sya'b. This word is used to indicate a collection of several (قبيلة) qbilah which is generally translated as a tribe referring to one grandfather or ancestor. Qabilah/tribe also consists of several family groups called (عمارة) imarah, and this is more specifically a number of groups called (بطن) bathn, after bathn there are several (فخذ) fakhdz until finally reaching the smallest family or group.⁴² The word (تعارفوا) comes from the word (عرف) which means to know. The word used in this verse has a reciprocal meaning, meaning to know each other. Based on the above, Quraish Shihab argues that the more someone knows another, the more open they are to mutual benefit. This introduction is needed to learn from each other and share experiences with others to increase piety to Allah SWT so that it can create peace and prosperity in worldly life and happiness in the hereafter. Quraish Shihab said that the same is true of understanding the universe. The more one knows about Him, the more the secrets of nature will be revealed, thus creating more advanced scientific and technological progress.

The word (اكرمكم) comes from (كرم), which means good and special according to its object. A good person is someone with good morals and a good relationship with God and other creatures.⁴³ Humans have a tendency to compete to be the best. They believe that possessing material things, social status, and power are noble things that everyone should attain, so many of them strive to attain them. They sometimes fail to realize that material things are temporary. If they consider them the source of glory and privilege, it often leads their owners to destruction. Therefore, it is not these temporary things that are the source of glory, but rather the eternal glory that comes from a lasting relationship between humans and their Lord.

The words (عليم) and (خبير) are attributes of Allah which mean omniscience. The word Alim describes His knowledge regarding everything. The word khabir describes His knowledge that reaches everything. The last fragment of this verse states (إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) Indeed, Allah is All-Knowing and All-Aware, two attributes of Allah that are combined into one and have similar meanings, the mention of these words is only found three times in the Qur'an. The context of the three is things that are impossible and very difficult for humans to know or reach. First, the place of someone's death. Second, something that is very secret. In this case, the case of the secret discussion between the wives of the Prophet SAW, Aisha Hafsa regarding their attitudes towards the Messenger which was born from jealousy of the Prophet's other wives. The third is the degree or quality of a person's piety and nobility in the sight of Allah SWT.

⁴² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 617.

⁴³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, 619.

Qurasi Shihab divides the forms of ukhuwah/brotherhood which, if interpreted, ukhuwah comes from "similarity" its original meaning and use are found in several verses and hadiths, then referring to the Qur'an and Sunnah, then at least we can find that ukhuwah/brotherhood is reflected in the following four things:⁴⁴ (a) *Ukhuwah Ubudiyah*; (b) *Ukhuwah Insaniyyah or (basyariyyah)*; (c) *Ukhuwah wathaniyyah wa an-Nasab*; (d) *Ukhuwah fi ad-din al-Islam (brotherhood among fellow Muslims)*.

Brotherhood of Hope Perspective of Tafsir al-Azhar

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْ نَّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The interpretation of verse 11 contains advice and suggestions for having good manners in social interactions between believers. The initial passage in the verse above calls on the believers "let not one people make fun of another people". Acts of ridiculing, criticizing, insulting, degrading one another, these prohibited attitudes should be avoided lest these things happen among believers. "Perhaps those who are (made fun of) are better than those (who make fun of)."

An attitude of ridiculing, ridiculing, degrading is not appropriate for believers. Because believers always see the shortcomings in themselves and they know about the shortcomings that exist within themselves. If someone sees shortcomings in others he is considered a disbeliever. Because only people who do not believe do not see their shortcomings. The prohibition in the verse above is clear that people who busy themselves with finding fault with others is a waste of work because they can ignore their own shortcomings and mistakes, which can give rise to a sense of arrogance. The Prophet SAW said: "Arrogance is rejecting the truth and looking down on humans" (Bukhari History).⁴⁵

All humans must understand that every human being is subject to error and that each person has various shortcomings. Therefore, the above verse prohibits not only men but also women from insulting or mocking others. Because if someone tries to insult another person, it means insulting

⁴⁴ M. Quraish Shihab, *Membumikan Al-Quran* (Mizan, 1998), 358.

⁴⁵ Buya Hamka, *Tafsir Al-Azhar Jilid 9* (Pustaka Nasional PTE LTD, n.d.), 6828.

and mocking themselves, as emphasized in the above verse, "do not criticize yourselves." In another verse (Al-Humazah, Verse 1),⁴⁶ There are prohibitions against insulting yourself:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Public Relations "Humazah" is defined as "injuring," meaning committing a physical act such as hitting someone with your hand. Lumazah, on the other hand, is defined as "reproaching," typically verbally or through your mouth. Humazah can also be defined as a life attitude that doesn't enjoy being still, restless, and preoccupies oneself with spreading lies, such as slandering and bad-mouthing others. This attitude is considered self-harming, as mentioned in the verse above.⁴⁷ "And do not call people by bad nicknames." If we examine this prohibition further, it is evident that the origin of this prohibition stems from the practice of the pre-Islamic era of giving someone a title or label that matched their attitude. For example, there was a man named Zaid; he loved to keep beautiful horses, which in Arabic are called al-Khail. So Zaid was called Zaid al-Khail! Or Zaid the Horse! Then the Prophet embellished the title, which was originally called Zaid al-Khail the Zaid the Horse, to Zaid al-Khair, which means from the horse to the good.

Based on the verse above, it can be understood that it is forbidden to criticize and call someone by bad names. This prohibition is emphasized by mentioning that it applies to believers. If the above behavior is carried out by believers, it can tarnish their faith in Allah. If there is a habit of calling someone by bad names, it should be replaced with a better and more polite term so as not to hurt the feelings and feelings of the person being called. This is the ethics explained in the verse above, which is intended to maintain peace and prosperity within society. Criticizing, insulting, and finding fault with others is also one of the attitudes strictly prohibited in the verse above. This is because such attitudes do not reflect what is taught in the Qur'an and can damage one's relationships with others. Good relationships involve maintaining good attitudes and ethics in social interactions, so that a relationship is not formed solely based on interests or a momentary matter. Rather, a relationship begins with a strong sense of faith and is maintained well, thus creating a lasting relationship.

The interpretation of verse 12 explains the prohibition against prejudice. The prejudice referred to in the above verse is baseless and unfounded. The beginning of the verse states, "O you who believe, avoid much suspicion." Prejudice is a baseless and baseless accusation.⁴⁸ Prejudice has an impact on the relationship between two people, namely breaking the friendship between two people who are in a relationship and that includes sin. The Messenger of Allah called on his people

⁴⁶ "Lajnah Pentashih Mushaf Al Quran Departemen Agama Republik Indonesia, Al Quran Dan Terjemah," preprint, CV Penerbit Diponogoro, 2006.

⁴⁷ Buya Hamka, *Tafsir Al-Azhar Jilid 9*, 6829.

⁴⁸ Buya Hamka, *Tafsir Al-Azhar Jilid 9*, 6831.

to distance themselves from bad prejudices, so that their people would not easily slip into actions that were forbidden by Allah. In this regard, he said:

"Never be prejudiced, because in fact prejudice is the most deceitful word. And don't be snooping around and don't be suspicious, and don't be side by side, and don't be jealous and don't be hateful and don't turn around later, and be all of you servants of Allah who are brothers." (HR. Bukhari Muslim and Abu Daud)⁴⁹

Another hadith:

"It is not halal for a Muslim to stay away from his brother for more than three days." (HR. Muslim)⁵⁰

The verse above strictly forbids fabricated prejudice, which is considered a sin. In addition to the verse above, many hadiths of the Prophet prohibit negative prejudice against others. Therefore, in the hadith above, *tajassus* means snooping, finding fault, and spreading false news, which ultimately causes other problems. Hamka gave an analogy: during his lifetime, many investigative or "intelligence" agencies sought out information about the people of that time and then reported it to their superiors for interrogation in order to gain praise. Small news was magnified, and non-existent mistakes were made to appear real, causing the government at that time to become concerned about the complaints and accusations being reported. The government arrested people accused of treason or wrongdoing. However, after careful investigation, the lies and truth were revealed. The accusations were false and simply fake news.

"And do not let some of you backbite others." The meaning of backbiting is talking about the shame and badness of someone who is not present or it can be said to talk about someone behind the person's back.⁵¹ Hamka argues that talking about people who are not present is a chain of hypocrisy, the hypocrisy in question is because people who gossip or often talk about people unconsciously have polluted their tongues by happily discussing someone's bad secrets when that person is not there. However, when the person being talked about comes to the place, the conversation immediately stops and turns into a story of praise and high praise by turning the words in front of the person who was not present before. This is called hypocrisy because someone does not speak according to his heart and mouth and this is a despicable and cowardly act!

The interpretation of the next verse states: "Does one of you like to eat the flesh of his dead brother?" The meaning of this verse is a satire and an analogy for those who talk about someone when the subject of the conversation is not present. Therefore, it is likened to eating the flesh of a dead person, which means eating rotten meat. A responsible person should address someone's

⁴⁹ Al-Bukhari, *Kitab al Adab* (n.d.).

⁵⁰ Muslim bin Hujjaj bin Muslim bin Qushairi, *Shahih Muslim* (Dar al-Salam, 1999).

⁵¹ Buya Hamka, *Tafsir Al-Azhar Jilid 9*, 6833.

mistakes directly in their mind. This is done with the aim of evaluating the person who made the mistake so that they can change into a better person in the future.

The passage at the end of the verse states: "And fear Allah, verily Allah is the Acceptor of repentance, the Most Merciful." This means, if all this time you have had a bad act, whether intentionally or not, then hurry to change and stop this bad attitude with full resolution and repentance to Allah. At the end of this verse, Allah shows that He is most merciful to humans, that whoever wants to change and repent to Him, opens the door to repentance and accepts His servants who want to become better human beings.

The interpretation of verse 13 explains how humans were originally created. In this verse, Hamka states that humans originate from one descendant, namely from a man, a prophet named Adam (peace be upon him), and a woman named Siti Hawa (Eve). The first part of this verse states: "O mankind, indeed We have created you from a male and a female." The human lineage was created from them until now. All humans from the past until now have come from a man and a woman, namely the mother. Humans cannot be created except from the mixing of a man and a woman, intercourse that causes the gathering of two sperm (khama) into one for 40 days, called nuthfah. For 40 days also the process of becoming blood, and forty days also the process of becoming flesh ('alaqah). After three times forty days, nuthfah, 'alaqah, and mudhghah, then he becomes a human being, into whom life is breathed and he is born into the world.

"And We made you into nations and tribes so that you may know one another." Tribes and nations are small components that begin from a pile of semen that mixes into one and then changes color according to the weather or climate of the earth, influenced by the air, the location of the land so that the color or face is created and has its own language as a sign of the race they use, so that over time the formation of what is called nations becomes a large group. Nations are divided into tribes in smaller and more detailed sizes. Tribes are divided into even smaller groups called families and so on.⁵²

The verse above explains that the formation of nations, tribes or other groups does not make them more distant, but rather so that they get to know each other. Getting to know each other where their origins come from, where their ancestors and descendants came from long ago. Even though they are far apart, their origins are of the same descent. There is no difference between one another and there is no need to arouse differences, but rather call for mutual unity in togetherness. "Indeed, the noblest in the sight of Allah are those who are as devout as you are." At the end of this verse, it provides an explanation for humans that true glory that is considered valuable by God is not physical

⁵² Buya Hamka, *Tafsir Al-Azhar Jilid 9*, 6834.

beauty, wealth, high positions of power, but rather the nobility of the heart, the nobility of the mind, and a person's obedience to God.⁵³

The last fragment of this verse states: "Indeed, Allah is All-Knowing, All-Knowing." The last fragment in this verse provides an explanation that provides a warning to humans who are fascinated by national and tribal affairs, so that they ignore both of them, not to brag about one nation to another nation, one tribe to another tribe. Living in nations and tribes can lead to hostility and war, because people have forgotten the value of piety. Islam has determined the steps that can be taken in life; "The noblest of you is whoever is most devoted to Allah SWT." Based on the two interpretations above, it can be concluded that in establishing fraternal relations, friendly relations, social relations and even relations between larger groups such as between one nation and another nation, ethics are instilled in maintaining the harmony of fraternal relations.

CONCLUSION

The Qur'anic surah al-Hujurat is a surah included in the Madaniyah surah. This surah is one of the great surahs, because it contains various important essences and sharia and contains the essence of existence and humanity. QS al-Hujurat contains guidance on the obligation of a believer to Allah, the Prophet and teaches the rights of a believer and humanity in general. Quraish Shihab defines that *ukhuwah* is every equality and harmony with other parties, both equality in terms of mother, father, or both or from breastfeeding also includes equality of tribe, race, religion, ethnicity, profession and work. Meanwhile, Buya Hamka explains that the relationship of brotherhood between believers and other believers is a bond of faith in Allah, because faith in Allah that has been embedded in their hearts, they will not be hostile. Meanwhile, related to the brotherhood of hope, this is formed from several types of relationships, namely: traditional full sibling/individuals who have the same biological parents; half sibling/individuals who have the same parents; step sibling/individual who does not have the same biological parents but has a relationship resulting from marriage between parents; adoptive sibling/individual who is legally adopted by a family; and fictive sibling/individual who has been labeled a sibling.

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⁵³ Buya Hamka, *Tafsir Al-Azhar Jilid 9*, 6835.

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