



DO QUR'ANIC MORAL VALUES IN SURAH AL-HUJURAT (9–13) CHALLENGE MODERN ETHICS?

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ABSTRACT

This study aims to enhance public understanding of the importance of moral education. Moral education serves as a fundamental foundation for individuals in practicing religious life. Moral teachings encourage individuals to consistently uphold good character and behavior, both in their relationship with God and in social interactions. In addition, moral education plays a crucial role in shaping individual character and fostering a harmonious and ethical society. It also contributes to strengthening social cohesion and guiding individuals to act responsibly in various aspects of life. The research employs a qualitative method through a literature study. Literature study involves a series of activities related to collecting data from written sources, reading, taking notes, and analyzing research materials. The primary source used in this study is Surah Al-Hujurat, verses 9 to 13, analyzed using the tahlili (analytical interpretation) method. The findings reveal that the moral education values contained in these verses include justice, brotherhood, respect for others, humanism, the prohibition of backbiting, and piety.

Keywords: Moral Education; Religious Life; Character

INTRODUCTION

Humans need to have two main types of morals in order to avoid humiliation as experienced by the Children of Israel, as a lesson in the Al-Qur'an. The two types of morals are morals towards Allah and morals towards fellow humans, as stated in the QS. Ali 'Imran verse 112. Morals towards Allah are realized through worship, while morals towards others are known as social morals (Jazilah & Suniarti, 2025; Sitika et al., 2024). However, worship also encompasses social aspects, and social morality is essentially part of worship. Currently, the Indonesian nation is facing a moral crisis. (Aldi et al., 2025). To overcome this, it is necessary to have a deeper understanding and application of the moral values contained in the Qur'an. Islam pays great attention to moral education. In the Qur'an, there is a lot of information about the moral problems faced by mankind and the way the prophets handled them.

However, previous studies on moral education tend to discuss moral values in general and have not specifically explored the integration of these values through a focused interpretation of particular Qur'anic verses, especially Surah Al-Hujurat verses 9–13, in a comprehensive and systematic manner. In addition, many studies have not emphasized the contextual relevance of these values in addressing contemporary moral crises, particularly in the Indonesian context. This indicates a research gap that needs to be addressed.

The life of the Prophet Muhammad (peace be upon him) serves as a concrete example in addressing various issues closely related to morality. Furthermore, companions such as Abu Bakr and Umar ibn Khattab are also recorded in history as noble individuals who displayed commendable morality in their daily lives. Therefore, in understanding and discussing moral and ethical education, it is important to refer to the teachings of the Qur'an and emulate the Prophet Muhammad (peace be upon him). This is in accordance with Allah's word which states that the Prophet Muhammad is a good example for those who hope for Allah's mercy, the Last Day, and who remember Allah often. One form of noble morality mentioned in the Qur'an can be found in Surah Al-Hujurat verses 9–13, which will be the focus of this paper.

This study offers novelty by providing an in-depth thematic and interpretative analysis (*tahlili* approach) of Surah Al-Hujurat verses 9–13, specifically highlighting their relevance to moral education values in contemporary society. Unlike previous studies, this research integrates classical Qur'anic interpretation with current social realities, thus presenting a more contextual and applicable understanding of moral education. Therefore, the aim of this study is to analyze and identify the values of moral education contained in Surah Al-Hujurat

verses 9–13 and to explain their relevance in strengthening moral awareness and social harmony in modern society. Based on the background above, the author is very interested in presenting and conducting research on the discussion entitled "*The Values of Moral Education in the Qur'an (Study of the Interpretation of Surah Al-Hujurat Verses 9-13)*".

METHOD

Research methods serve as tools for testing and analysis in order to obtain valid, reliable, and objective research results. According to *Webster's New International Dictionary*, research is defined as an investigation carried out carefully and critically in an effort to discover facts and principles, through a process of in-depth and thorough study to establish the truth. The research conducted by the author is included in the type of library research, namely research conducted by examining various literature sources. (Lincoln, 2002). In the discipline of tafsir, there are various methods used by interpreters to understand the verses of the Qur'an. In this context, the author uses the tafsir tahlili method as an approach to collecting and analyzing data, namely the method of interpreting the Qur'an which is carried out by studying verse by verse and letter by letter in depth from various aspects of meaning, according to the order of the Uthmani Mushaf.

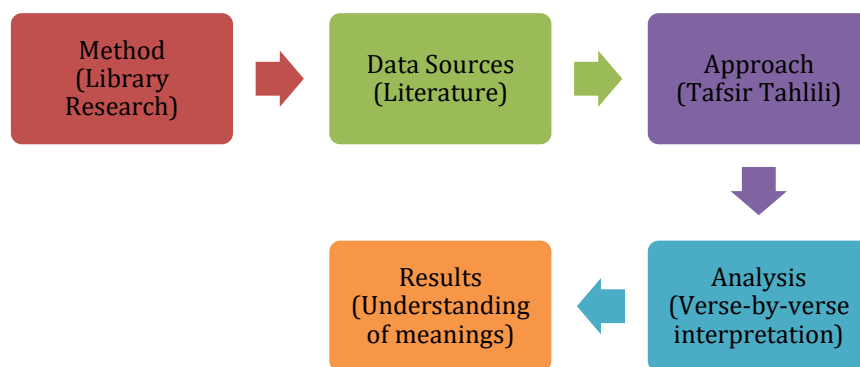


Figure 1. Research Method Flowchart

RESULTS AND DISCUSSION

In general, if we refer to the Qur'an, there are many indications that point to the sources of conflict in social life. The Qur'an clearly states that the origins of this conflict actually stem from human behavior itself. For example, in Surah Yusuf, verse 5, it is explained that humans have a tendency to deviate from divine teachings and norms. (Pasaribu, 2021). In addition, in Surah Ar-Rum verse 41, it is stated more

clearly that various forms of damage on earth, such as riots or demonstrations, are the result of human actions. (Lathifah et al., 2025; Sutrisno & Azmi, 2025).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ
"Corruption has appeared on land and sea because of what the hands of men have earned, that Allah may make them taste a part of their deeds, in order that they may return (to the right path)".

The Quran also provides guidance on how to deal with stress and conflict, which are common in modern industrial life. In Surah An-Nisa, verse 32, the Quran provides a life view and moral principles aimed at the good of humanity, presented in clear and easy-to-understand language (Hardiyanti et al., 2025; Utari et al., 2025).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَتَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
"And do not covet the bounty which Allah has bestowed upon some of you above others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah for some of His bounty. Indeed, Allah is All-Knowing of all things".

This verse contains a very basic moral principle from Allah to maintain harmony and strengthen relationships in industrial and social life in the modern era.

The Qur'an lists a number of key characteristics of Islamic society, some of which are clarified through the Sunnah of the Prophet Muhammad. One of the first key characteristics is the value of brotherhood, as stated in Surah Al-Hujurat, verse 10, which affirms that fellow believers are brothers. (Anidah, 2021; Jannah, 2021; Mu'min et al., 2024).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Indeed, believers are brothers, therefore make peace between your two brothers and fear Allah so that you may receive mercy."

The concept of brotherhood in Islam reminds us that all humans, both men and women, come from the same origin. This understanding of brotherhood is reinforced by the saying of the Prophet Muhammad (peace be upon him) in a hadith narrated by Imam Muslim, in which he describes the relationship between fellow believers as being like parts of a single building that strengthen each other. This demonstrates that in an Islamic society built on the principle of brotherhood, every individual should live in a spirit of mutual support, assistance, and cooperation. Because they are united by a common faith, this form of brotherhood is known as Ukhuwwah Islamiyah. (Paisal et al., 2025).

Thabathaba'i, as quoted by Quraish Shihab in his commentary on Al-Misbah, explains that Allah's statement: "Indeed, the believers are brothers" is a sharia decree that establishes a brotherly relationship among fellow believers. This decree has religious implications and creates certain rights within Islamic teachings. In the context of family relationships, such as between children and parents or between siblings, some are specifically regulated by sharia or positive law. such as in matters of inheritance, maintenance, marriage prohibitions, and so on and some others are based on natural or biological relationships, such as blood ties or descent. From a sociological perspective, humans are known as *zoon politicon* or social creatures. (Atmadja & Ariyani, 2023; Djuyandi, 2023; Wardani et al., 2023). This understanding can also be found in the second verse of the first revelation received by the Prophet Muhammad SAW. The phrase *khalaqal-insāna min 'alaq* is not only interpreted as "creating humans from a clot of blood" or "something attached to the wall of the womb", but can also be interpreted that humans were created in a condition of dependence on others and cannot live independently. A similar understanding is also reflected in Surah Al-Hujurat verse 13, which clearly states that humans were created from male and female and made into nations and tribes so that they can know each other. Therefore, according to the Qur'an, social nature is part of human nature, and living in society is inevitable.

The concept of brotherhood in Islam applies not only between individuals but also encompasses relationships between groups or factions. A group is still considered part of the brotherhood because it exists within the context of social beings or *zoon politicon*, as previously explained. Examples of groups in Islam are the Shia and Ahlussunnah wal Jama'ah. Although the two have fundamental differences in aspects of their teachings that often cause tension, both remain within the scope of brotherhood among fellow Muslims. One of the main differences lies in the view of Imamah or leadership. In Shia teachings, the Imam is seen as the recipient of revelation, and belief in the Imam is part of the pillars of faith, equivalent to belief in Allah and His Messenger. Those who do not believe in this are considered to be in error, and if they die in this state, they are considered to have died in a state of disbelief.

This contrasts with Ahlus Sunnah, who, according to them, did not receive revelation from Allah and did not introduce new sharia. They merely carry out Allah's commands, and they may sometimes deviate from the truth or fail to fully fulfill what is obligatory. However, humans are not obligated to obey every erroneous behavior on their part. The act of mocking or ridiculing others is prohibited and forbidden in Islam. In Surah Al-Hujurat, verse 11, the Quran emphasizes the prohibition of belittling or insulting others, because no human being

is completely perfect. (Adzmi & Syamsuddin, 2025; Asmarita et al., 2022; Estuningtyas, 2024). Each individual has their own advantages and disadvantages. Rasulullah SAW really emphasized the importance of maintaining one's attitude, so that one does not belittle or ridicule others for their shortcomings. In verse 11 of Surah Al-Hujurat, it is explained, "Do not criticize yourselves." The word *talmizu* comes from the word *al-Lamz*. Scholars have varying interpretations of this word. Ibn Asyur, for example, interprets it as a direct insult directed at the person being mocked, whether through gestures, body movements, words, or threats, which are considered forms of mockery.

The verse prohibits self-flagellation, even when it actually refers to others. This wording is intended to demonstrate that people should feel the suffering and humiliation experienced by others as if it were their own. Abu Ja'far Muhammad ibn Jarir ath-Thabari explained that the meaning of Allah's statement, "And do not criticize yourselves," is that criticizing fellow believers is tantamount to criticizing oneself. This is because believers are likened to a single body, where each part is connected to the others in terms of improving conditions, seeking good, and desiring good for its fellow believers (Tamphu et al., 2024). This principle is also relevant in the world of education, where an educator must view his students as part of himself.

The term "good manner" (or best attitude) indicates that a preacher or educator must have a "sweet tongue," speak well and engagingly, demonstrate good character, and avoid engaging in protracted polemics and controversies. Someone who argues in a good manner does not intend to accuse, use shallow arguments, or insinuate or humiliate their opponent in order to win the debate and gain praise for the brilliance of their argument. One of the negative and reprehensible attitudes in social life is having bad thoughts or prejudices toward others. Some people, filled with negative feelings and misguided perspectives, tend to judge others' words and actions negatively, even when they are not. This is what is called bad thoughts. (Habibi, 2024). This kind of attitude is not only sinful, but can also be the source of various other sins. In the Quran, Allah warns: "*O you who believe, avoid much suspicion, for some suspicion is sinful. Do not spy on others, and do not backbite one another.*" (Quran, Al-Hujurat: 12) (Hailen Ike Yunida et al., 2024).

Allah SWT states that some prejudices can be sinful. However, this does not apply if our prejudices are in line with reality. If our prejudices are proven correct, then they are neither wrong nor sinful. Conversely, if our prejudices are not in line with reality, then they become sinful. On the other hand, if we try to eliminate prejudices against others, we risk falling into spying and interfering in their private affairs. Spying on others' private lives is a major sin, as explained in the verse. Therefore, in socializing and making friends, the most fundamental standard and

basis for believers is to have good thoughts and a positive view (as strongly as possible) of others' behavior. However, it must be understood that good thoughts in people also have limits, and if they exceed them, then it is no longer considered a good and praiseworthy trait. Therefore, we must understand the criteria under which we should and should not have good thoughts.

In his book *Psychology of Religion*, Prof. Dr. H. Ramayulis states that negative traits such as stinginess, prejudice, irritability, excessive love of the world, gossiping, excessive talkativeness, and provocation will not appear in individuals who have a religious soul and behave according to religious teachings. Instead, such people are more likely to show generosity, care for others, and forgive easily, because they realize that they too have the potential to make the same mistakes as others. An-Nawawi, as quoted by Rosihon Anwar, explains that *ghibah* is talking about the bad things about other people, whether related to their body, religion, worldly life, personality, events that happen to them, their morals, their wealth, their family (including children, parents, wife or husband, domestic help), down to small things like their clothes, way of walking, body movements, smiles, frowns, or facial expressions. (Khan & Ahmad, 2010). Backbiting is still considered backbiting even if it is conveyed verbally, in writing, or with gestures such as eye, hand, head movements, or other forms of communication. In Surah An-Nisa verse 148, Allah SWT says:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

"Allah does not like bad words spoken openly, except by people who have been wronged. Allah is All-Hearing, All-Knowing."

Abu Laits as-Samarqandi said that backbiting (talking about bad things about people) is of four kinds: causing *kufr* (infidelity), hypocrisy, sin, and *mubah* reward. As for what causes disbelief, it is backbiting against a Muslim, and when warned, he says: this is not backbiting, because I am speaking the truth, then this has made permissible what Allah has forbidden and whoever makes permissible what Allah has forbidden is an infidel. As for what is called *nifak*, namely if someone gossips, but does not mention his name in front of people who know that he is referring to the name of so-and-so and he feels that he is acting *wara'* (avoiding what is forbidden) then this is *nifaq*.

Ma'shiyat is backbiting against someone, accompanied by the understanding that such an act is forbidden and a sin. Meanwhile, permissible backbiting is backbiting against a wicked person who clearly demonstrates disobedience or is a master of innovation (Nurhikmah, 2024). This act can actually bring reward because people can avoid the dangers posed by that person. As the Prophet (peace be upon him) said, we may mention the bad qualities of someone who behaves badly so that

others will be wary and avoid them. (Khan & Ahmad, 2010). Islam came to perfect human character. The Quran served as a guidebook for Arab society, whose character at that time had not yet fully developed. History records, for example, that the Arabs had a concept of *muruah* (the priority of maintaining honor) that was limited only to tribal honor. Through the Quran, their character was gradually and slowly shaped with the basic principles of Islam: "submission, surrender, and peace." (Hujjah, 2025). The concept of equality which seeks the main self of Islamic society refers to the concept of law in the sense of equality of position.

The essence of this teaching can be found in Surah Al-Hujurat (49): 13, which essentially affirms that before Allah, all human beings are equal. What distinguishes one individual from another is only their piety. The first part of the verse, which states, "Indeed, We created you from a male and a female," aims to emphasize that the human status of all individuals in the sight of Allah is equal, regardless of ethnicity or gender. Both men and women have the same human value, because they both come from a male and a female. This verse leads to the conclusion found in the final part of the verse, namely, "Indeed, the most noble among you in the sight of Allah is the most pious." Therefore, we should strive to increase our piety so that we can be the most noble before Allah (Asmarita et al., 2022). According to Muhammad Ali ash-Shabuni, the only advantage among human beings is piety, not descent and blood. Whoever wants glory in this world and a high position in the hereafter, he should fear Allah. As the Prophet SAW said, "Whoever likes to be the noblest human being, he should fear Allah."

Prof. Dr. Wahbah az-Zuhaili said that the way to strengthen human bonds, and to realize human relations that do not discriminate based on region, descent or nation is to carry out actions that emphasize mutual assistance to achieve the desired virtue, work hard and persistently to achieve happiness for all mankind, live under the roof of safety, security and peace. Also stay away from actions that can cause chaos, slander and actions that can damage national relations, eliminate the nature of "*ego*" (egoistic) and always study the steps to achieve happiness for all mankind.

Furthermore, it can be seen that although the Qur'an consistently asserts that differences in status have no bearing on the afterlife, this holy book does not negate the reality of such differences in worldly life. In fact, the Qur'an acknowledges the existence of various forms of worldly inequality. For example, the Qur'an does not reject the practice of slavery and establishes the social superiority of men over women. Furthermore, the Qur'an states that if God did not prevent some people through the intercession of others, corruption would spread on earth (Qur'an 2:251), and that God exalts some people above others so that they may benefit one

another (Qur'an 43:32). In Surah al-Isra' 17:21 it also states: "See how We have favored some of them over others. But the Hereafter is far superior in rank and superior." All these statements emphasize that differences and inequalities in this world do not determine a person's moral quality or fate in the afterlife.

This inequality is not caused by racial or family fanaticism, because in that case there is no difference between one human being and another human being. All believers are brothers. There is no difference between one nation and another, between one tribe and another, and there is also no difference between one person and another except in terms of maintaining rights and obligations. As Allah SWT has said in Surah al-Hujurat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Knowing."

Therefore, the diversity of the nation is solely intended as a medium for getting to know each other and helping each other, not to trigger disputes, attitudes of pride, foster national fanaticism, or feel superior to others.

CONCLUSION

The Qur'an, as a guide to life and the main foundation of life, provides direction for humans to achieve goodness in this world and in the afterlife. It contains various important things, including educational aspects. There are many verses in the Qur'an that discuss education, one of which is in Surah Al-Hujurat verses 9 to 13 which emphasize the values of moral education. Based on the explanations of the commentators outlined previously, verses 9 to 13 of Surah Al-Hujurat contain teachings about the importance of maintaining peace among people, strengthening bonds of brotherhood, and prohibiting mocking, belittling, and backbiting. These verses also emphasize that the only difference between Muslims is their level of piety. The moral values reflected in these verses include justice, brotherhood, respect for others, humanitarianism, the prohibition of backbiting, and piety.

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