



# GUIDELINES FOR HARMONIZING LIFE IN SOCIETY, NATION, AND STATE (STUDY OF THE INTERPRETATION OF THE AL-QUR'AN SURAH AL HUJURAT)

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## ABSTRACT

This study discusses the guidelines for social, national, and state life. In social, national, and state life, to create harmony, tranquility, and peace, it is necessary to pay attention to the ethics regulated in the fundamental sources of religious rules that have taught and exemplified many good attitudes. In the Qur'an, Surah Al Hujurat, it has been mentioned how to behave and behave towards people who are respected and glorified, prohibitions on criticizing, cursing, being hostile to the banning of finding fault with others, let alone spreading other people's shortcomings and spreading false news (Hoax). In addition, this surah also mentions respecting and appreciating differences in ethnicity, nation, race, and other religions. The method used in the study is library research, which aims to collect data and information by referring to data obtained from literature studies. The results of this study explain the interpretation of Surah Al Hujurat according to the book Shafwa at Tafasir by Syaikh Ali Ashabuni, in addition to describing the concept of morals and finally defining the actualization of morals in life.

**Keywords:** Harmonization; surah al hujurat; morals.

## 1. INTRODUCTION

Surah Al-Hujurat (QS. 49) in the Qur'an provides many guidelines for maintaining social, national, and state harmony. Several verses in this surah teach essential principles that can be guidelines for maintaining harmony and unity. This surah also contains high moral values, starting from how to behave towards Allah and the Messenger of Allah and communicate ethically with others. In addition, the content of this surah also upholds the honor of Muslims, educates people to respect and maintain the honor of fellow believers, and so on. The general content of Surah Al-Hujurat is as follows:

- a. Verse 1 contains moral education concerning Allah SWT. In the version of the Ministry of Education and Culture, it is called religious education. Concerning this religious

education, the description of behavior or morals contained in this first verse is by not preempting the decree of Allah SWT, not asking for decrees based on one's desires, and not regretting what Allah has determined for oneself. This religious education will give birth to obedience, obedience, belief in what Allah SWT has decided, and sincerity in accepting what Allah has determined.

- b. Verses 2, 3, 4, and 5 explain the moral education of the Messenger of Allah. It includes the moral education of being polite, behaving patiently, and being careful of the words. The behavior description in this second verse is not to speak loudly to the Apostle as when talking to others or peers.
- c. Verse 6 explains moral education concerning Muslims but is immoral. The behavior taught in this verse describes that every Muslim should seek a reliable source to receive news, and the news should be trustworthy and accountable. They should carry out *Tabayyun* (ensuring the news) with the principle of being selective and careful about information from immoral people so that the affairs of the people will be more peaceful.
- d. In verse 7, the Prophet's existence is reaffirmed among his companions, so they return to a problem by referring to the teachings of Allah and the Messenger. Moral education in this verse is commendable.
- e. Verse 8 explains how people maintain their faith and shun (hate) disobedience, disbelief, and wickedness. The education contained in this verse is a despicable moral towards evil. They will receive gifts and favors from Allah SWT.
- f. Verse 9 talks about how to resolve disputes that occur among Muslims. The moral education in this verse is morality towards fellow Muslims who continue to try to reconcile the disputing parties because, in essence, a Muslim is a brother in a fair, wise, and pious manner to Allah SWT.
- g. Verse 10 explains the meaning that every believer is essentially a brother.
- h. Verse 11 implies that the superior society Islam will establish, according to the guidance of the Qur'an, is a society with noble ethics of manners. Making fun of any individual means making fun of the person in the community. Because all Muslims are one unit, this verse still talks about moral education among fellow Muslims.
- i. In verse 12, the author states that this verse tells Muslims to avoid prejudice so that they do not allow themselves to be robbed by every conjecture, vagueness, and doubt whispered by other people around them. This verse provides a reason that prejudiced people find fault and backbite are sinful. Verse 12 contains moral education, which contains despicable morals that fellow Muslims must shun.
- j. In verse 13 of the explanation, it can be concluded that the purpose of creating humans is to get to know each other. This introduction is very much needed to draw lessons and experiences from different parties to increase piety to Allah SWT, the impact of which is reflected in the peace and well-being of worldly life and the happiness of the hereafter.
- k. Verse 14 indicates that someone who truly believes, that is, believes in Allah, believes in all of His attributes, and witnesses all of the truth of the Messenger, their heart will have no doubts even though many tests are in their way.
- l. Verse 15 explains that the essence of a person's faith justifies it in the heart towards Allah and His Messenger, justifying that which is not mixed with doubt and doubt.
- m. In verse 16, Allah SWT commands Allah's omnipotence over all things. So, there is no need to express that he believed as arrogantly as if Allah did not know what was hidden.
- n. Verse 17 explains about humiliating those who think that they have given Allah a blessing by their Islam.
- o. Verse 18 confirms to humankind that Allah SWT knows all that is in the heavens and on earth. Allah SWT also knows everything that human beings do, which makes humans

realize everything they do by strengthening their faith and devotion to Allah SWT. Verse 18 suggests to humans that Allah knows best what is in the heavens and on earth.

## 2. METHODS

The researchers use the type of library research, which aims to collect data and information with the help of various materials found in the library, for example, books, notes, manuscripts, and others. Library techniques are "research carried out by reading, reviewing and recording various literature or reading materials following the subject matter, then filtered and poured into a theoretical framework of thought. This research is a type of library research. Library research, often called library study, is a series of activities related to collecting library data, reading, recording, and processing research materials. Meanwhile, Mahmud, in his book Educational Research Methods, explains that library research is a type of research conducted by reading books or magazines and other data sources to collect data from various literature, both libraries and other places.

## 3. RESULTS AND DISCUSSION

### A. Content of Surah Al Hujurat

This noble letter is included in the category of Madaniyah letters. Although brief and concise, this letter has extraordinary majesty. This letter summarizes the basic principles of lasting education, which are the basis for significant progress in civil society. Some scholars of interpretation call it the Letter of Morals.

The beginning of this letter explains how Muslims must uphold the moral standards set by Allah through His laws and the example set by His Messenger. Under this principle, people should wait to seek advice from the Prophet SAW and heed his wise teachings before making agreements, expressing opinions, or enacting laws in his presence. "O you who believe, do not go ahead of Allah and His Messenger, and fear Allah." Allah knows everything and has unlimited power. Talking to the Prophet Muhammad in a low voice is one of the many ethical topics discussed in this surah. It is an expression of respect for his noble position. Because he is different from most humans. He is the Messenger of Allah. Muslims are obliged to interact with it ethically and with the utmost respect in their discourse. "O you who believe, do not raise your voices above the voice of the Prophet."

The letter outlines three foundations of a perfect society—everyday ethics, starting with more focused ethics, individual ethics, and social responsibility. The letter warns Christians not to allow themselves to be influenced by rumors and controversies. They should be cautious when dealing with news reports from individuals with questionable ethics or integrity. Some careless individuals spread rumors that turn out to be disastrous. Public scrutiny of even seemingly insignificant news has the potential to sow discord and division. "O you who believe, if a wicked person comes to you with news, scrutinize it. This letter invites you to reconcile those in conflict and reject the actions of those who are excessive, unjust, or rebellious." Also, if two groups of believers have a dispute, they should stop fighting and work together.

This letter warns not to mock, criticize, or ridicule a group. This letter forbids us from gossiping, blaming others, and harboring negative thoughts about fellow Muslims. This letter invites us to have noble morals and uphold ethical standards in society. This letter warns people not to gossip by providing a touching and appropriate illustration. A person who slanders his brother is like eating his flesh. "Do not look for other people's shortcomings, and do not gossip.

Is there anyone among you who wants to eat the remains of his brother who has died? Surely, you will feel disgusted."

- 1) This letter ends with a discourse about the Bedouin tribe, who believe faith can only be achieved verbally. They came to the Prophet Muhammad SAW intending to serve and do good for their religion. This letter explains the nature of faith, the principles of Islam, and the criteria for believers worthy of emulation. A true believer is a person who combines faith, sincerity, jihad, and good deeds. "Indeed, those who believe are those who believe in Allah and His Messenger, never waver, and spend their wealth and souls for the sake of Allah. These are the truthful people,"
- 2) Forms of Morals in Surah Al Hujurat
  - a. Respecting the Dignity and Rights of Every Individual (QS. 49:11)\*

*"O you who believe, do not let one person make fun of another people; it may be that those who are made fun of are better than them."*

This verse teaches us not to belittle or ridicule others, mainly based on differences in tribe, race, or social status. In social life, respecting the dignity of each individual is very important to create harmony and avoid social conflict.
  - b. Avoid Slander and Gossip (QS. 49:12)

*"O you who believe, avoid much suspicion, for some suspicion is sinful. Moreover, do not spy or backbite one another."*

This surah reminds us not to engage in slander, gossip, or flawed assumptions about others. Slander can damage social relationships and worsen unity in society. Therefore, guarding the tongue and attitude towards others is important in maintaining harmony.
  - c. Increasing Tolerance and Unity (QS. 49:10)

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

This verse teaches that Muslims are brothers to one another, and when there is a dispute, we must reconcile them. This principle can be extended to the entire community, reminding us to maintain unity, resolve differences peacefully, and help others in goodness.
  - d. Avoiding Arrogance and Looking Down on Others (QS. 49:11)

*"And let not some of you make fun of others. Are those who are made fun of better than them?"*

In social life, arrogant and condescending attitudes towards others will create tension and hostility. On the contrary, mutual respect and respectfully treating others are the keys to harmony.
  - e. Deliberation and Searching for Truth (QS. 49:6)

*"O you who believe, if a wicked person comes to you with news, then scrutinize it so that you do not bring a disaster to a people without knowing the situation."*

This verse teaches us not to easily believe information that is not yet clear about its truth. In national life, we must always prioritize deliberation, open discussion, and seeking the truth before making decisions that can affect social harmony.
  - f. Prioritizing Islamic Brotherhood and Unity (QS. 49:13)

*"O humankind, indeed, We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the most pious between you."*

This verse emphasizes that differences in ethnicity, nation, and language are part of God's will, and the purpose is to get to know each other, not to hate or divide each other. This

principle is important in a pluralistic country, such as Indonesia, which consists of various ethnicities, religions, and cultures.

g. Maintaining Justice in Actions (QS. 49:9)\*

*"And if two groups of believers fight, then make peace between them."*

This verse teaches the importance of justice and peace, even when there is conflict between groups in society. Justice that is enforced wisely will help create a sense of security and harmony in community life.

h. Respecting Leaders' Decisions (QS. 49:7)\*

*"And know that among you is the Messenger of Allah; if he were to obey you in most of the things you desire, you would surely fall into trouble."*

In the context of a nation, this verse teaches the importance of respecting the decisions of wise leaders, especially those that lead to the common good. Wise dialogue and deliberation between leaders and the people will support the creation of harmony.

#### 4. CONCLUSION

In social, national, and state life, to create harmony, tranquility, and peace, it is necessary to pay attention to the ethics regulated in the fundamental sources of religious rules that have taught and exemplified many good attitudes. In the Qur'an, Surah Al Hujurat, it has been mentioned how to behave and behave towards people who are respected and glorified, prohibitions on criticizing, cursing, being hostile to the prohibition of finding fault with others, let alone spreading other people's shortcomings and spreading false news (Hoax). In addition, this surah also mentions respecting and appreciating differences in tribes, nations, races, and other religions.

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