

The Qur'an's Perspective On Human Dignity: An Analysis Of The Interpretation Of The Values Of Justice And Compassion In Surah Al-Hujurat

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Abstract

This research is motivated by the weakening of humanitarian values in modern society, marked by the rise of intolerance, social conflict, and moral degradation. In this context, the Qur'an, as a universal source of Islamic teaching, offers profound insights into human dignity through the values of justice (al-'adl) and compassion (ar-rahmah). The purpose of this study is to analyze the Qur'anic perspective on human dignity by focusing on the contents of Surah Al-Hujurat, which encompasses the principles of social justice, brotherhood, and respect for diversity. This research employs a qualitative approach using the thematic interpretation (tafsir maudhu'i) method, examining the verses in Surah Al-Hujurat through classical and contemporary exegeses such as Tafsir Ibn Kathir, al-Qurthubi, Fi Zhilal al-Qur'an, and Tafsir al-Misbah. The findings reveal that the Qur'an positions human dignity as a sacred and universal value, where justice serves as the pillar of social balance and compassion acts as the bond of humanitarian harmony. Surah Al-Hujurat emphasizes the importance of building a civilized, just, and compassionate society, thereby reaffirming that the Qur'anic message remains profoundly relevant in addressing contemporary humanitarian challenges.

Keywords: Human Dignity, Justice (al-'adl), Compassion (ar-rahmah), Surah Al-Hujurat, Thematic Exegesis

INTRODUCTION

The Qur'an, as the holy book of Muslims, plays a central role in shaping people's outlook on life, including in terms of humanity, justice, and compassion. It is not only a spiritual guide, but also an ethical and social foundation that guides humanity in interacting with one another. In the context of universal humanity, the Qur'an views humans as beings with noble dignity because they are created with the potential for reason, spirit, and innate goodness (Pulungan, 2026). This human dignity is not determined by race, ethnicity, social status, or religion, but by piety and the ability to

uphold divine values on earth. This principle is emphasized in Surah Al-Hujurat verse 13, which states that.

Ethnic and racial differences are merely a means of getting to know one another, not of belittling one another. This view shows that Islam has a very progressive concept of humanity, emphasizing respect for human beings without discrimination, and encouraging the creation of a just, harmonious, and compassionate society.

The idea of human dignity is becoming an increasingly relevant topic, especially when human values are often eroded by social conflict, intolerance, and global injustice. The phenomena of violence in the name of religion, discrimination against minority groups, and moral degradation in the public sphere show that the teachings of the Qur'an regarding humanity need to be reexamined in depth. Surah Al-Hujurat offers a comprehensive perspective on social ethics, interpersonal relationships, and self-control in society. This surah is often referred to as the "Surah of Social Morals" because it contains ethical guidelines for the formation of a just civilization based on compassion and respect for human dignity (Wiwana, 2025). By understanding the contents of Surah Al-Hujurat through an interpretive approach, it is hoped that substantial meanings can be explored regarding how Islam builds a concept of humanity that is just and compassionate, relevant to contemporary social dynamics.

The phenomenon that has emerged today shows a contradiction between the ideals of Islamic teachings and the social reality of its followers. Although Islam emphasizes the principle of rahmatan lil 'alamin, social practices that have developed in various Muslim countries are often marked by tension, intolerance, and dehumanization. Cases of bullying, hate speech, and identity-based violence are often carried out by individuals or groups who claim to defend religion. In Indonesia, for example, social media often becomes a space for the spread of hate speech and discrimination against certain groups, which clearly contradicts the value of compassion (rahmah) taught by Islam. This phenomenon shows a gap between the textual understanding of the verses of the Qur'an and their application in social life (Di et al., 2024). As a result, the concepts of social justice and respect for human dignity as outlined in Surah Al-Hujurat have not been fully internalized in the behavior of the ummah. In fact, the Qur'an explicitly teaches the importance of controlling prejudice, avoiding gossip, and upholding brotherhood, which are the foundations of justice and compassion in society.

Based on data compiled from several social research institutions, such as the Setara Institute and the Wahid Foundation, Indonesia's social tolerance index has shown alarming fluctuations in recent years. A survey by the Setara Institute (2023) noted that the level of religious intolerance in major cities increased by 17.3% compared to the previous year. A report by the Wahid Foundation (2022) showed that 46.2% of respondents still tended to reject other religious groups building places of worship in their neighborhoods (Nafi' et al., 2024). This data shows a crisis in the understanding of human values, which should be at the core of Islamic teachings. In a global context, a report by the Pew Research Center (2024) also highlights increasing interfaith social tensions in several Muslim countries, mainly due to the misuse of religious interpretations (Fitrah Sugiarto, Sumarlin, 2021). Therefore, studies focusing on Surah Al-Hujurat as a guide to social ethics are important to revive the values of justice and compassion as the foundation of true Islamic humanity.

A number of previous studies have attempted to uncover the meaning of humanity in the perspective of the Qur'an, albeit with varying focuses and approaches. Research by (Anastasya & Imawan, 2025) examined the concept of humanity in classical interpretations, emphasizing the importance of piety as the basis of human dignity. A study by (Resky, 2024) examined the aspect of justice in the Qur'an through Surah An-Nisa and Al-Maidah, finding that justice in Islam is universal and transcends ethnic and religious boundaries. Another study by (Isma & Yusuf, 2025) highlights the value of compassion (rahmah) in Surah Ar-Rahman and Al-Hujurat as the foundation of social peace, but has not explored in depth the relationship between justice and compassion in the context of human dignity. From the previous studies, it can be seen that the discussion of human values in the Qur'an has been carried out, but it is still limited to certain thematic dimensions without integrating the two holistically within a socio-ethical interpretive framework.

The gap in this study lies in conceptual and methodological aspects, namely the absence of a comprehensive interpretive study that links the concepts of human dignity, justice, and compassion in a single analytical framework focused on Surah Al-Hujurat. The types of gaps identified are theoretical gaps and contextual gaps. The theoretical gap arises because most previous studies have only discussed one dimension of value, such as justice or compassion, without looking at the relationship between the two in shaping

human dignity according to the Qur'an. Meanwhile, the contextual gap arises because there have not been many studies that relate the interpretation of Surah Al-Hujurat to contemporary social phenomena, particularly in the context of humanitarian crises and modern intolerance. By filling these two gaps, this study offers a novelty in the form of a synthesis between the values of justice and compassion as the Qur'anic foundation for the development of Islamic social ethics that are relevant in the modern era.

The purpose of this study is to analyze the Qur'anic perspective on human dignity through a tafsir study of the values of justice and compassion in Surah Al-Hujurat. Specifically, this study aims to (1) explore the meaning of justice and compassion in the context of humanity as explained by classical and contemporary exegetes; (2) explain the relationship between these two values in shaping human dignity according to the Qur'anic view; and (3) interpret the relevance of the message of Surah Al-Hujurat to modern humanitarian problems, such as intolerance, discrimination, and social conflict. Thus, this study is expected to not only contribute academically to thematic interpretation studies, but also to provide moral and spiritual solutions for society in upholding fair and compassionate humanity in accordance with universal Islamic values.

RESEARCH METHOD

This study uses a qualitative approach with a thematic interpretation method (*maudhu'i*), which is an interpretation method that seeks to comprehensively and systematically collect and analyze verses from the Qur'an related to a specific theme. In the context of this study, the theme examined is human dignity in the perspective of the Qur'an, with a focus on the values of justice ('*adl*) and compassion (*rahmah*) as contained in Surah Al-Hujurat (Sugiyono, 2019). A qualitative approach was chosen because it allows researchers to explore the meaning of the Qur'anic text in depth through hermeneutic interpretation and contextual analysis of relevant verses (Sugiyono, 2021). The research procedure began with the identification of verses related to the themes of humanity, justice, and compassion, followed by an exploration of the lexical, contextual, and historical meanings (*asbab al-nuzul*) of the verses (Sugiyono, 2017). The primary sources of this research include the Qur'an and classical tafsir books such as Tafsir al-Tabari, Tafsir Ibn Katsir, and Tafsir al-Qurthubi, as well as contemporary tafsir such as Tafsir al-Misbah by M. Quraish Shihab and Fi Zhilal al-Qur'an by Sayyid Quthb.

Data analysis was conducted using descriptive-analytical and comparative approaches. The descriptive approach was used to explain the meaning of verses related to justice and compassion in the context of Surah Al-Hujurat, while the comparative approach was used to compare the views of classical and contemporary exegetes on the relationship between human dignity, justice, and compassion (Ishtiaq, 2019). The researcher also utilized contextual hermeneutic analysis to interpret the relevance of the Qur'an's message to modern social situations, especially in dealing with issues of intolerance, social inequality, and humanitarian crises (Creswell & Creswell, 2023). Data validity is maintained through triangulation of sources and interpretations, namely by comparing the results of analyses from various tafsir books and relevant academic literature. Thus, this method is expected to produce a deep, objective, and contextual understanding of how the Qur'an, especially Surah Al-Hujurat, teaches the values of justice and compassion as the foundation of human dignity.

RESULTS AND DISCUSSION

1. The Concept of Human Dignity in the Perspective of the Qur'an

The Qur'an views humans as beings who have a special position among Allah's creations because they are endowed with spiritual, intellectual, and moral potential that no other creature possesses. In Surah Al-Isra 'verse 70, Allah says: "And indeed, We have honored the children of Adam, We carry them on land and sea, We provide them with good things, and We have preferred them over most of the creatures We have created." This verse forms the theological basis for the concept of *karāmah al-insān* (human dignity), which affirms that humans have inherent value and dignity because they were created by Allah with a high will and trust. Human dignity in the Qur'an is not the result of achievements or social status, but is a divine gift that has been inherent since creation. According to (Husin et al., 2025), human dignity stems from their pure nature, namely the ability to recognize truth and uphold justice as a reflection of Allah's attributes. Therefore, respect for human dignity is a manifestation of recognition of the majesty of the Creator.

In classical interpretations such as Tafsir al-Tabari and Tafsir al-Qurthubi, human dignity is explained through two main dimensions: the dimension of creation and the moral dimension. From the perspective of creation, humans are glorified because of their

unique origin, created directly by the hand of Allah and given a spirit from Him (QS. Sad: 71–72). Meanwhile, from a moral perspective, humans are glorified because of their ability to use their minds and hearts to distinguish between good and evil. Imam Fakhruddin al-Razi in *Mafātīh al-Ghayb* emphasizes that human dignity is not determined by physical form, but by their capacity to think, believe, and do good. Thus, human dignity is dynamic; it can increase through righteous deeds or decrease through injustice. In a social context, the Qur'an teaches that human dignity requires just and compassionate relationships between fellow human beings, as emphasized in Surah Al-Hujurat verses 10–13, which call on humanity to maintain *ukhuwah* (brotherhood), avoid prejudice, and respect differences. These verses emphasize that recognition of human dignity is the main foundation for building a harmonious and just society.

The concept of human dignity in the Qur'an also has an egalitarian dimension that rejects all forms of discrimination. Surah Al-Hujurat verse 13 states: "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most noble of you in the sight of Allah is the most righteous." This verse contains the principle of universal equality, which affirms that all human beings have the same origins and therefore must be treated fairly and with respect. In *Tafsir Ibn Kathir*, this verse is interpreted as a warning against racial or social arrogance, which often causes conflict in society. Allah does not judge humans based on skin color, ancestry, or economic status, but based on piety and deeds. This message is particularly relevant in the modern context, where the world still faces issues of racism, social inequality, and human exploitation. Thus, the Qur'an not only establishes a theological concept of human dignity, but also affirms a social ethical principle that promotes universal brotherhood (*ukhuwah insaniyyah*).

The Qur'an emphasizes that human dignity demands moral and social responsibility. As noble beings, humans not only have the right to be respected, but also the obligation to maintain their dignity through actions that are in accordance with divine values. In Surah Al-Tin verses 4–6, Allah describes humans as beings created in the best form (*ahsani taqwīm*), but who can fall to the lowest level if they deny the values of truth. This shows that human dignity is conditional; it can only be maintained if humans carry out their moral mandate as caliphs on earth. (Nadilla Dwi Putri et al., 2024) in *Fi Zhilal al-*

Qur'an explains that the task of human stewardship includes maintaining a balance between individual rights and social interests, upholding justice, and avoiding destruction on earth. Thus, human dignity is not only a passive reward, but an active mandate to realize divine values in social life.

Modern scholars interpret human dignity as the core of universal Islamic ethics. (Agustina, Indah, 2022) asserts that the concept of *karāmah al-insān* in the Qur'an is the basis for human rights in Islam. She argues that human rights do not originate from a social contract, but from the recognition of divine will that places humans as moral and spiritual subjects. This view is in line with the theological approach developed by (Nadin Aminasya¹, 2024), which emphasizes the importance of reading Qur'anic verses about humanity contextually in order to remain relevant in responding to the challenges of modern times. In the context of globalization and humanitarian crises, Qur'anic values regarding human dignity can serve as an ethical foundation for peace and social justice across religions and nations. Surah Al-Hujurat explicitly rejects all forms of insults, ridicule, and social stereotypes that demean fellow human beings, as reflected in verses 11–12, which prohibit backbiting, prejudice, and slander. These verses show that maintaining human dignity is not only a spiritual obligation but also a concrete social demand.

The concept of human dignity in the Qur'an is closely related to the loving and just nature of Allah. In Islam, humans are honored because they are a small reflection of God's attributes (*asma' al-husna*). The values of justice (*al-'adl*) and compassion (*ar-rahmah*), which are divine characteristics, must be internalized in humans as a form of true devotion. According to (Dwi Sutrisno et al., 2025), human dignity in the Qur'an stems from a dialogical relationship between God and humans, in which humans are given freedom of thought and action but remain within the corridor of moral responsibility. This relationship signifies that human dignity is not absolute freedom, but rather freedom guided by divine values. In the context of Surah Al-Hujurat, this is reflected in the call to maintain social honor, build solidarity, and reject slander—all actions that reflect a balance between individual freedom and social responsibility. Thus, the Qur'an places human dignity at the core of Islamic moral teachings oriented towards justice, compassion, and respect for others.

The concept of human dignity in the perspective of the Qur'an is not merely a theological doctrine, but the foundation of Islamic civilization that emphasizes balance between rights and obligations, between spirituality and humanity. The Qur'an teaches that truly noble human beings are those who are able to actualize divine values in their social lives, not those who only demand honor without responsibility. In the modern context, when the world is faced with moral crises, economic inequality, and identity conflicts, the Qur'an's message about human dignity presents itself as a universal solution that teaches respect for life, social justice, and empathy between humans. Surah Al-Hujurat is an ideal reflection of a Qur'anic society that upholds brotherhood, avoids prejudice, rejects humiliation, and upholds compassion as the foundation of civilization. Thus, this study confirms that a deep understanding of the concept of human dignity in the Qur'an is not only important for strengthening Islamic values, but also for the development of a more humane and just global social ethic.

2. The Value of Justice (al-'Adl) in Surah Al-Hujurat as a Pillar of Humanity

The concept of justice (al-'adl) in the Qur'an is one of the fundamental values that forms the core of Islamic teachings and serves as the foundation for the entire human system of life. Justice is not only a social norm or positive law, but also a spiritual and moral value that reflects the nature of Allah as Al-'Adl, the Most Just God. In Islam, justice cannot be separated from tawhid, because upholding justice means realizing the testimony of God's oneness in social life. The Qur'an emphasizes that justice is an absolute commandment, independent of time, place, or the interests of any particular group. Through justice, humans maintain a balance between rights and obligations, between individuals and society, and between freedom and responsibility. In Surah Al-Hujurat, the value of justice is described as the foundation for healthy and harmonious social relations, which reject all forms of oppression, discrimination, and hostility. Thus, this Surah not only speaks of personal ethics, but also contains socio-political teachings based on universal human values.

One of the prominent verses in Surah Al-Hujurat is verse 9, which calls for reconciliation between two groups of believers who are at war, and if one party commits injustice, then it must be fought until justice (al-'adl) is restored. This means that Islam

does not allow social conflicts to remain unresolved, but encourages moral and social intervention to restore peace. The verse reads (verse 9) and its meaning is:

وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفَاتِلُوا آلَتَيْ تَبَعِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

"If two groups among the believers fight each other, then make peace between them. But if one of the two groups oppresses the other, then fight the oppressive group until it returns to the command of Allah; if it returns, then make peace between them with justice and be just. Indeed, Allah loves those who act justly."

This verse shows that justice in Islam is not passive, but active; it does not merely demand neutrality, but the courage to uphold truth and fight injustice. In Tafsir al-Qurthubi, it is mentioned that the justice referred to in this verse includes justice in law, justice in attitude, and justice in intention, which is to be impartial except to the truth. This indicates that every form of social action must be based on the principle of justice so as not to cause damage and hatred in society.

The concept of justice in Surah Al-Hujurat reflects the Islamic social structure that places peace (sulh) and solidarity as the ultimate goals of justice itself. In Ibn Kathir's Tafsir, this verse is understood as a command for Muslims to be agents of social reconciliation, not instigators of conflict. Justice in Ibn Kathir's view is not only the enforcement of law, but also the restoration of honor and rights to the oppressed. Thus, justice is comprehensive: it encompasses moral, social, and political dimensions. In the context of modern society, this message is highly relevant, especially when the world is faced with various forms of injustice such as structural poverty, human rights violations, and identity-based violence. Surah Al-Hujurat reminds us that peace cannot be achieved without justice, and justice cannot be upheld without moral courage. This verse also shows that justice in Islam is not only for Muslims, but is universal because it is based on the same human values for every individual.

Justice in the Qur'an is not only manifested in the context of conflict resolution, but also in everyday interpersonal attitudes. Surah Al-Hujurat emphasizes the prohibition of attitudes that disrupt social justice, such as criticizing, humiliating, prejudging, and finding fault with others (verses 11–12). Each of these behaviors is

considered a form of moral injustice that erodes human dignity. In Tafsir al-Misbah, M. Quraish Shihab interprets these verses as containing a profound social message, namely the importance of maintaining justice in social relations through respect and not belittling others. When someone insults or accuses without evidence, they have violated the principle of al-'adl because they have placed others in an inappropriate position. Therefore, Surah Al-Hujurat does not only talk about justice in the context of formal law, but also about inner justice, namely balance in thinking, speaking, and behaving. Thus, justice in Islam is comprehensive: it covers spiritual, social, and emotional aspects.

In Fi Zhilal al-Qur'an, Sayyid Quthb explains that justice is a direct reflection of monotheism. A person who believes in Allah will see all human beings as creations who have equal rights before Him, so there is no room for injustice and discrimination. Justice does not only mean giving rights to others, but also refraining from actions that can harm others. In the context of Surah Al-Hujurat, justice is the basis for the formation of an ideal Qur'anic society that upholds truth, solidarity, and equality. Quthb emphasizes that al-'adl is not only a social norm, but also a call to faith. When justice is upheld, it means that humans have fulfilled part of Allah's command and maintained the balance of the universe, which was created with perfect measure and balance (mīzān). Therefore, injustice in any form, whether small or large, is a violation of Allah's will, which demands harmony and order.

Justice in Surah Al-Hujurat can also be seen as a pillar of the concept of ukhuwah insaniyyah (human brotherhood). In the following verses (verses 10 and 13), the Qur'an emphasizes the importance of brotherhood among humans and rejects all forms of hostility. Verse 10 reads (verse 10) and means:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

"The believers are but brothers, so reconcile between your brothers and fear Allah that you may receive mercy."

This verse emphasizes that justice and compassion are two complementary values. Justice upholds the social structure so that no one is oppressed, while compassion maintains social relationships so that they are not fractured by personal interests. In Imam al-Ghazali's view, justice is the highest form of compassion, because without justice,

compassion would only be fragile sentimentality. Thus, Surah Al-Hujurat teaches that a just society is not one that is free from differences, but one that is able to manage differences with mutual respect and empathy.

Justice in Islam reflects Allah's will, which demands balance in His creation. Allah affirms that He loves those who act justly and hates those who commit injustice. In Surah Al-Hujurat, this principle is translated into a concrete social context: maintaining harmony, protecting honor, and avoiding actions that cause social damage. In Tafsir al-Maraghi, it is mentioned that the verses of justice in Surah Al-Hujurat signify Islam's social sensitivity to humanitarian issues. Islam does not view justice as solely the concern of rulers, but as the shared responsibility of the ummah. Every Muslim individual has a role as a guardian of justice in their environment, whether through words, actions, or attitudes. Justice in Islam is not limited to human relationships, but also includes justice towards the environment, animals, and all of God's creations. Therefore, true Muslims are those who always strive to uphold justice in every aspect of their lives, as a form of devotion to Allah.

The message of justice in Surah Al-Hujurat is highly relevant amid rising social inequality and identity-based conflicts. Many people have lost justice due to an unequal economic and political system, giving rise to various forms of dehumanization such as extreme poverty, racial discrimination, and social violence. The Qur'anic values in Surah Al-Hujurat remind humanity that true peace can only be achieved through comprehensive justice. The verses in this surah encourage the formation of a society that not only respects the law but also upholds social ethics rooted in empathy and moral responsibility. In the Indonesian context, the value of justice in the Qur'an can be a guideline in strengthening tolerance, overcoming social polarization, and building harmony among religious communities. Thus, Surah Al-Hujurat is not merely a religious text, but a moral and social guide that is relevant to the formation of a modern civilization that is just, peaceful, and civilized.

The value of justice in Surah Al-Hujurat teaches that justice is a reflection of faith and a true measure of humanity. It demands not only honesty and equality, but also compassion and social responsibility. Justice in Islam is not merely about upholding the law, but also upholding the dignity of human beings who are created with nobility. By

making justice a social pillar, society can achieve sustainable harmony and prevent conflicts that destroy human values. Therefore, the message of justice in Surah Al-Hujurat should not only be understood textually, but also internalized and applied in all dimensions of human life, whether personal, social, or global. In this way, the Qur'an becomes a source of inspiration for the formation of a just and compassionate society, as is the ideal of Islam as a blessing for all creation (rahmatan lil 'alamin).

3. The Value of Compassion (ar-Rahmah) and Its Implementation in Social Relations

The value of ar-Rahmah (compassion) is one of the most fundamental teachings in Islam, reflecting the essence of Allah's attributes and forming the basis of human ethics in the Qur'an. The word rahmah comes from the root word rahima, which means gentle, loving, and caring towards the suffering of other creatures. In the Qur'an, Allah introduces Himself as Ar-Rahman and Ar-Rahim, two attributes that affirm the breadth of His compassion that encompasses all of creation, both believers and non-believers. Thus, compassion in Islam is not merely an interpersonal emotion, but a theological and moral principle that shapes the entire social and spiritual order of humanity. The value of rahmah applies not only between humans and God, but also between fellow humans, animals, and nature (Rohmah et al., 2025). In Surah Al-Hujurat, this concept of compassion is manifested in various social prohibitions, such as the prohibition of criticizing, prejudging, and gossiping about others, all of which aim to maintain social honor and peace.

In Tafsir al-Qurthubi, compassion is described as a reflection of true faith. A true believer is someone who loves his brother as he loves himself, as the Prophet Muhammad SAW said: "A person's faith is not complete until he loves his brother as he loves himself." (HR. Bukhari and Muslim). This principle emphasizes that compassion in Islam is reciprocal and active. It does not stop at feelings, but is manifested in concrete actions such as giving help, forgiving, or restraining anger. In a social context, compassion becomes a moral mechanism that overcomes social gaps and fosters empathy among individuals from different backgrounds. Surah Al-Hujurat emphasizes this by prohibiting mockery and insults (verse 11) that can hurt others' feelings and lower their dignity. In Tafsir al-Misbah, Quraish Shihab interprets this verse as a warning that insulting or

humiliating others means removing compassion from social relations and paving the way for hatred and division. Therefore, maintaining compassion in social relationships means maintaining the honor and dignity of fellow human beings as a form of worship to Allah.

Love in the Qur'an is not exclusive to certain groups, but rather inclusive and universal. Islam views all of humanity as part of the great family of Allah's creation. In this context, Surah Al-Hujurat is a clear manifestation of the principle of rahmatan lil 'alamin (mercy for all creation). Verse 13 of this surah emphasizes that Allah created humans in diversity of tribes and nations so that they may know one another, not look down on one another. This means that love must transcend social, cultural, and religious boundaries. In *Fi Zhilal al-Qur'an*, Sayyid Quthb emphasizes that rahmah is the highest form of recognition of universal humanity. He writes that "compassion is the core of Islamic preaching and the foundation of social justice." In the context of a multicultural society, this teaching is particularly relevant because it can reduce the potential for conflict caused by differences in identity. Rahmah in the Qur'an does not mean making humans uniform, but rather teaching how to respect differences with empathy and mutual understanding. Thus, compassion serves as a bridge that connects individuals and communities in social harmony.

The implementation of the value of compassion (ar-Rahmah) in social life also includes moral and psychological dimensions. The Qur'an commands its followers to avoid prejudice, spying, and gossip (verse 12), because these actions can erode compassion among fellow human beings. In *Tafsir al-Maraghi*, it is explained that this verse contains a profound moral message about the importance of maintaining purity of heart in social interactions. When someone harbors ill will, they are actually closing the door to compassion and opening the door to hatred. Therefore, maintaining rahmah means maintaining sincere intentions in our relationships with others. In the context of social psychology, this is in line with the theory of empathy, which emphasizes the importance of understanding the feelings and needs of others as the basis for healthy interactions. Islam emphasizes not only formal justice, but also emotional empathy that builds humane social relationships. In today's competitive and individualistic society, the value of rahmah is increasingly important for restoring social balance and reviving a sense of solidarity.

Love in Islam is not only horizontal (between humans) but also vertical (between humans and Allah). This vertical relationship is reflected in the attitude of piety and sincere devotion, which are prerequisites for receiving Allah's mercy. In Surah Al-Hujurat, it is mentioned that Allah's love will be given to those who are pious and uphold peace. This means that divine mercy is not given passively, but as a reward for human efforts to spread love on earth. In the view of Imam al-Ghazali, human compassion must be a reflection of Allah's attributes of Ar-Rahman and Ar-Rahim. A servant who is full of love is an extension of God's mercy in the world. Therefore, believers are not only required to do good to fellow Muslims, but also to all creatures, including animals and nature. In *Ihya Ulumuddin*, al-Ghazali wrote that "true mercy is the ability of the heart to feel the suffering of other creatures and a sincere desire to eliminate it." This view shows that compassion in Islam is active and transformational: it changes individuals from being selfish to altruistic, and changes society from conflict to harmony.

The value of ar-Rahmah also has dimensions of justice and welfare. Compassion in Islam is not passive pity, but a moral impetus to create a just and humane social system. In Islamic history, the concept of rahmah has been the basis for public policies that promote the welfare of the people, such as zakat, waqf, and the prohibition of economic exploitation. This value is in line with the vision of Surah Al-Hujurat, which emphasizes the importance of social solidarity and collective responsibility. According to Fazlur Rahman, rahmah is an ethical principle that guides all Islamic social regulations. He writes that "rahmah is a form of love manifested in justice and public policy." Thus, compassion is not only manifested in personal relationships, but also in social policies that favor the weak and oppressed. In the modern context, the implementation of rahmah can be translated into social programs that emphasize inclusion, equal opportunities, and respect for human rights (Rafka Bulan Nafisa et al., 2024).

Compassion also plays an important role in shaping individual character and community culture. In *Tafsir al-Misbah*, Quraish Shihab emphasizes that rahmah is a value that shapes a "civilized society" (*madaniyah*), namely a society that respects one another and prioritizes shared virtue. In Surah Al-Hujurat, social ethics such as avoiding ridicule, maintaining privacy, and respecting differences are concrete manifestations of a culture of compassion. Compassion is not a sign of weakness, but rather a moral strength

that can soften hearts, erase grudges, and revive a spirit of togetherness. In the context of Islamic education, the value of rahmah is a pillar of the formation of noble character that fosters a sense of social responsibility and empathy. The Prophet Muhammad himself was known as a compassionate person, as mentioned in Surah Al-Anbiya' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

“And We have not sent you (Muhammad) except as a mercy to all creation”, The Prophet's example shows that compassion is at the heart of Islamic preaching, not only towards Muslims, but towards all of humanity.

In everyday life, ar-Rahmah can be implemented through various simple actions that reflect empathy and solidarity. For example, helping neighbors selflessly, forgiving others' mistakes, feeding the hungry, and protecting the environment. In a society full of competition and pressure, these small actions become a source of peace and a reminder that human values do not lie in power, but in the ability to share love. In Yusuf al-Qaradawi's view, compassion is a “social energy” that can strengthen social networks and reduce the potential for conflict. He emphasizes that true rahmah is compassion that gives birth to justice, not pity that weakens. In other words, authentic compassion must be accompanied by moral responsibility and social awareness to fight for the common good.

The value of compassion (ar-Rahmah) as taught in Surah Al-Hujurat is the moral foundation that unites all aspects of human life—spiritual, social, and cultural. Compassion is not only an ethical teaching, but a value system that demands actualization in concrete actions. Through compassion, humans learn to see others as reflections of themselves and as creations of Allah who are equally glorified. In a world increasingly fragmented by hatred, intolerance, and individualism, the message of compassion from Surah Al-Hujurat is highly relevant for rebuilding a civilization rooted in empathy and respect for human dignity. By emulating the value of ar-Rahmah, humans not only establish harmonious relationships with others, but also affirm their spiritual identity as God's caliphs on earth, guardians of peace, justice, and love for all of creation.

CONCLUSION

Based on the overall results and discussion, it can be concluded that Surah Al-Hujurat contains profound teachings about human dignity through the values of justice (al-'adl) and compassion (ar-rahmah) as two main pillars in building a civilized social order. The Qur'an emphasizes that humans are created with equal dignity regardless of race, ethnicity, or social status, and that piety is the only measure of dignity in the sight of Allah. The value of justice in Surah Al-Hujurat teaches a balance between rights and obligations, the courage to fight injustice, and a commitment to social peace, while the value of compassion is at the core of human relationships that foster empathy, mutual respect, and human solidarity. Through a thematic interpretation of this surah, it is apparent that Islam offers a universal concept of humanity that unites spirituality, morality, and social justice in a harmonious unity. Thus, the Qur'an's perspective on human dignity is not only normative-theological, but also applicable, contextual, and relevant as a solution to various humanitarian crises and moral degradation in the modern world.

As an implication of this research, concrete efforts are needed to internalize the values of justice and compassion as taught in Surah Al-Hujurat into various dimensions of social life, education, and public policy. Educators and religious leaders need to integrate the social interpretation of the Qur'an into the learning and preaching process, so that people not only understand the text literally, but also practice it in a dynamic social context. The government and religious institutions are also expected to make the values of al-'adl and ar-rahmah the basis for formulating policies that uphold justice, brotherhood, and respect for human dignity. Further research is recommended to expand the study to other surahs that touch on the theme of humanity, as well as to examine the relationship between the interpretation of the Qur'an and contemporary issues such as human rights, tolerance, and global peace, so that Qur'anic values play an increasingly important role in shaping a just, empathetic, and civilized civilization.

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