

ISLAMIC BROTHERHOOD IN SOCIAL MEDIA: A THEMATIC STUDY OF SURAH AL-HUJURAT VERSES 10–12

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Abstract: *This study is motivated by the prevalence of destructive behavior on social media including cyberbullying, hoax dissemination, and religious polarization that threatens Islamic brotherhood (ukhuwah Islamiah). This study aims to indentify the values of ukhuwah Islamiah in QS. Al-Hujurat verses 10-12 and examine their relevance as ethical guidelines for muslims in social media use. Employing a qualitative library research approach with thematic interpretation (tafsir maudu'i), this study analyzes Tafsir Al-Misbah and Tafsir Ibnu Katsir. The findings reveal a comprehensive ethical framework: verse 10 affirms the theological foundation of brotherhood and islah, verse 11 prohibits sukhriyyah, al-lamz, and tanabuz bi al-alqab, while verse 12 forbids su'udzan, tajassus, and ghibah proven relevant as guidelines for responsible digital behavior aligned with Islam's mission as rahmatan lil 'alamin.*

Keywords: *Islamic Brotherhood, Social Media, Thematic Exegesis.*

INTRODUCTION

Technological advancement has led global society into the digital era, characterized by the presence of the Internet of Things (IoT), Artificial Intelligence (AI), and various social media platforms such as WhatsApp, TikTok, Instagram, Twitter, Facebook, and YouTube. These platforms have become an essential part of daily life, supporting communication, entertainment, learning, and various other social activities.¹ This transformation has fundamentally changed the way people interact, creating virtual public spaces where millions of individuals exchange information, ideas, and cultural identities without being constrained by geographical boundaries.²

On the other hand, various challenges have emerged that may negatively affect the social, moral, and spiritual structure of society, particularly among Muslims. Active users of

¹ Thifa Azahra et al., "Media Sosial sebagai Perekat Ukhuwah Islamiyah", *Jurnal Kajian Pendidikan Umum*, 21 No. 1 (2023): 2 <https://doi.org/10.17509/sosioreligi.v21i1.58965>.

² Sofyan As-Tsauri and Nafilah Sulfa, *Bermedia Sosial Prespektif Al-Qur'an (Aplikasi Hermeneutika Hassan Hanafi Atas Q.S Al-Hujurat: 6-8 Dan 11-12)* (Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an, 2024), 5:786, <https://doi.org/https://jogoroto.org/index.php/hq/article/view/367>.

social media platforms are generally between the ages of 15 and 54. In essence, these users are individuals who possess communication and interpersonal skills, are capable of distinguishing between positive and negative behavior, and are aware of the consequences of their actions in cyberspace. The ease of access to social media has influenced the dynamics of everyday life, allowing anyone to freely express opinions and comments on posts across various platforms.³

In the digital era, the challenges of social ethics have become increasingly complex with the emergence of intolerance, hate speech, and cyberbullying, which occur not only in physical spaces but also in the virtual world. Various destructive behaviors on social media, such as digital *ghibah* (backbiting), body shaming, and *su'udzan* (negative suspicion), reflect a crisis of *ukhuwah Islamiah* (Islamic brotherhood) in the digital age.⁴ The Ministry of Communication and Informatics has handled 12,547 hoax-related contents since August 2018, including 1,615 cases in 2023. This fact demonstrates a significant gap between Islamic moral norms and the actual practices of some Muslims in the digital sphere.⁵

This condition highlights the urgency of strengthening social ethics based on Islamic values, where *ukhuwah Islamiah*, founded upon faith and piety toward Allah ﷻ, serves as a primary manifestation of noble character that must be preserved. Surah Al-Hujurat, referred to by many Islamic scholars as *Dustur al-Akhlaq* (the Constitution of Morality), particularly verses 10–12, contains values of brotherhood that directly address behaviors such as mockery, negative suspicion, *tajassus* (spying or seeking others' faults), and *ghibah* (backbiting). In the contemporary digital context, these behaviors are manifested through cyberbullying, the spread of hoaxes, and the unauthorized disclosure of private conversations.⁶

Previous studies have examined the concept of *ukhuwah Islamiah* (Islamic brotherhood) from the perspective of the Qur'an. The study conducted by Sri Nilawati, Mardan, and Muhammad Sadik (2024) analyzed the concept of *ukhuwah* within the context of contemporary social conflicts and found that it encompasses a form of brotherhood that plays a crucial role in

³ Putri Ayu and Eko Zulfikar, "Bullying dalam Perspektif QS. Al-Hujurat Ayat 11 dan Kolerasinya dengan Netizen di Media Sosial," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, No. 1 (April 2024): 3, <https://doi.org/10.58401/takwiluna.v5i1.1273>.

⁴ Ahmad Yasir Sipahutar and Hasyimsyah Nasution, "Nilai-Nilai Akhlak Bermasyarakat dalam QS. Al-Hujurat Ayat 11-13: Analisis Penafsiran Imam Al-Maraghi", *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 6, No. 3 (2025): 1393, <https://doi.org/10.24260/arfannur.v2i1.166>.

⁵ Komdigi, *Siaran Pers No. 02/HM/KOMINFO/01/2024 Tentang Hingga Akhir Tahun 2023, Kominfo Tangani 12.547 Isu Hoaks*, Mei 2026, <https://www.komdigi.go.id/berita/pengumuman/detail/siaran-persno-02-hm-kominfo-01-2024-tentang-hingga-akhir-tahun-2023-kominfo-tangani-12-547-isu-hoaks>.

⁶ As'ari, "Konsep Ukhuwah Islamiyah Dalam Al-Qur'an Studi Analisis Kompratif Tafsir Ibnu Kasir dan Tafsir Al-Misbah QS. Al-Hujurat Ayat 10," *Jurnal Studi Islam dan Humaniora* 5, No. 1 (2025): 2069, <https://doi.org/10.37680/almikraj.v6i1.9127>.

fostering social harmony and unity. However, the study did not specifically examine the application of *ukhuwah Islamiah* in the era of social media.⁷ On the other hand, Thifa Azahra, Tiara Siti Aulia, Ahmad Syamsu Rizal, and Nurti Budiyantri (2023) found that social media has significant potential as a means of strengthening solidarity among Muslims across spatial and temporal boundaries. Nevertheless, their study did not integrate this discussion with a comprehensive thematic interpretation of relevant Qur'anic verses.⁸

Previous research on *ukhuwah Islamiah* from a Qur'anic perspective in the context of social media remains fragmented and has not thematically integrated Surah Al-Hujurat verses 10–12 within the framework of social media engagement. Existing studies have yet to address the practical dimensions of these three verses collectively, ranging from the theological foundation of brotherhood in verses 10, 11, and 12 to their role as a comprehensive normative framework for preserving Muslim unity in digital spaces. This gap constitutes both the focal point and the novelty of the present study, namely, the construction of an ethical framework for digital *ukhuwah Islamiah* through a thematic (*maudhu'i*) Qur'anic exegesis approach that systematically, contextually, and practically integrates these three verses. Such a contribution has not been specifically undertaken in previous literature on Qur'anic studies and digital ethics. Therefore, this study not only fills an existing academic gap but also offers a Qur'an-based normative guideline that can serve as a practical reference for Muslims in engaging with social media in a dignified and responsible manner, in accordance with Islam's mission as *rahmatan lil 'alamin* (a mercy to all creation).

RESEARCH METHOD

This study is a library research employing a qualitative descriptive-analytical approach.⁹ In qualitative research, the data collected are generally narrative in nature and require a detailed interpretative process, indicating that this approach aims to reveal phenomena that cannot be reduced to numerical data.¹⁰ This method was chosen because the study focuses on analyzing Qur'anic verses, particularly Surah Al-Hujurat verses 10–12, as guidelines for maintaining

⁷ Sri Nilawati, Mardan and Muhammad Sadik, "Konsep Al-Ukhuwah dalam Al-Qur'an (Studi Tafsir Tematik)," *Jurnal Ilmu Sosial dan Humaniora* 2, No. 1 (2024): 2

⁸ Thifa Azahra et al., "*Media Sosial sebagai Perekat Ukhuwah Islamiyah*", *Jurnal Kajian Pendidikan Umum*, 21 No. 1 (2023): 27-29.

⁹ Feny Rita Fiantika et al., *Metodologi Penelitian Kualitatif*, (Sumatera Barat: PT. Global Eksekutif Teknologi, 2022): 2.

¹⁰ Nurhayati et al., *Metodologi Penelitian Kualitatif (Teori Dan Praktik)*, Cetakan Pertama (Jambi: Sonpedia: Publishing Indonesia, 2024), 3.

ukhuwah Islamiah (Islamic brotherhood) in the modern era. The research is based on the thematic exegesis (*tafsir maudhu'i*) method, which involves several systematic steps.

These include determining the theme, collecting relevant verses, arranging them according to the chronology of revelation and their *asbab al-nuzul* (occasions of revelation), analyzing the interrelationships among the verses, developing a discussion framework, complementing the analysis with relevant hadiths, and synthesizing the overall meanings of the verses. This study utilizes two types of data: primary data and secondary data. The primary data consist of the Qur'anic verses of Surah Al-Hujurat verses 10–12, analyzed through *Tafsir Al-Misbah*. Meanwhile, the secondary data are derived from books, journal articles, classical and contemporary Qur'anic commentaries (*tafsir*), and other scholarly works related to *ukhuwah Islamiah* and ethics in social media engagement.

DISCUSSION

The Concept of *Ukhuwah Islamiah*

The term *ukhuwah* (brotherhood) is derived from the Arabic root word *akha*. An example can be found in the expression “*Akha Fulanun Shalihan*,” which means “*So-and-so has taken Shalih as his brother*.” In addition to *ukhuwah*, there is also the term *mu'akhah* (brotherhood or fraternization). A person is referred to as *akh* (brother) if he has a fraternal bond with another person, including a biological brother, a paternal half-brother, a maternal half-brother, or even a foster brother through breastfeeding.¹¹ *Ukhuwah Islamiah* is not merely an outward or formal relationship; rather, it is a bond of brotherhood that extends throughout the world, transcending ethnic, national, and cultural boundaries. The spiritual strength and faith bestowed by Allah ﷻ cultivate mutual affection, dignity, and trust among believers.¹² According to the Kamus Besar Bahasa Indonesia (KBBI), *ukhuwah* means brotherhood, while *Islamiah* refers to something related to Islam; thus, *ukhuwah Islamiah* signifies Islamic brotherhood.¹³ In this regard, *ukhuwah* serves as a foundation for fostering mutual respect, social justice, and empathy among individuals, thereby functioning as a pillar of social stability for Muslims amid the challenges of the contemporary era.

¹¹ Moh Faesal, “Konsep ukhuwah dalam perspektif al-Qur'an dan relevansinya dalam kehidupan bermasyarakat: (Kajian Surat Al-Hujurat Ayat 10),” *Jurnal al Irfani Ilmu Al Qur'an dan Tafsir* 3, No. 1 (July 2022): 5, <https://doi.org/10.51700/irfani.v3i1.336>.

¹² Sri Nilawati, Mardan, and Muhammad Sadik, “Konsep Al-Ukhuwah dalam Al-Qur'an (Studi Tafsir Tematik),” *Jurnal Ilmu Sosial dan Humaniora* 2, No. 1 (2024): 2.

¹³ *Kamus Besar Bahasa Indonesia (KBBI)*, April 14, 2026, <https://kbbi.web.id/ukhuwah>.

Several forms of *ukhuwah* can be identified, including *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah insaniyah* (human brotherhood), and *ukhuwah wathaniyah* (national brotherhood). *Ukhuwah Islamiyah* is a form of brotherhood based on faith in Allah and His Messenger. In Islam, it represents the highest level of brotherhood. Meanwhile, *ukhuwah insaniyah* (or *ukhuwah basyariyah*) signifies that all human beings are brothers and sisters because they originate from the same parents, Adam and Eve. Human brotherhood emphasizes that all people are creations of Allah. As stated in Surah Al-Hujurat verse 13, Allah declares that humankind was created to know and understand one another, rather than to live in hostility and conflict.

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

حَيِيرٌ

“O mankind, indeed We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.” (*Surah Al-Hujurat (49): 13*).

Meanwhile, *ukhuwah wathaniyyah* (national brotherhood) refers to the bond of solidarity and fraternity that exists among individuals who share the same national identity and belong to the same country. This form of brotherhood emphasizes unity, mutual cooperation, and a sense of collective responsibility among citizens, regardless of their ethnic, cultural, or religious differences.¹⁴

Social Media

Social media refers to online platforms that facilitate the creation, sharing, and dissemination of content, including wikis, blogs, virtual communities, discussion forums, and social networking sites.¹⁵ Through social media, users can express themselves, interact, collaborate, share information, and communicate with others. Social media possesses unique characteristics and limitations that distinguish it from other conventional forms of media. This concept is based on its function as a medium for social interaction in the virtual world. According to Wikipedia, social media is a digital platform where people interact with one

¹⁴ As'ari, Konsep Ukhuwah Islamiyah Dalam Al-Qur'an Studi Analisis Kompratif Tafsir Ibnu Kasir dan Tafsir Al-Misbah QS. Al-Hujurat Ayat 10,"*Jurnal Studi Islam dan Humaniora* 5, No. 1 (2025): 2075, <https://doi.org/10.37680/almikraj.v6i1.9127..>

¹⁵ Arifin Siregar et al., *Media Sosial sebagai Syiar Nilai Moderasi Beragama*", *Jurnal Edunomika*, 8, No. 1, (2024): 3.

another and share content in the form of text, photos, and videos online without being limited by space and time.

According to Dennis McQuail, social media serves several important functions for society. First, it provides information about events and social conditions while encouraging social progress. Second, it explains and interprets the meaning of events, thereby shaping public understanding and social consensus. Third, it helps preserve dominant and distinctive cultural values and traditions. Fourth, it provides entertainment for relaxation and stress reduction. Fifth, it encourages communities to achieve political, developmental, and religious objectives.¹⁶ In the Islamic world, social media has developed rapidly and has become an important tool for fostering relationships and strengthening solidarity among Muslims.

Thematic Study of Surah Al-Hujurat Verses 10–12

Surah Al-Hujurat is the 49th chapter of the Qur'an and consists of 18 verses revealed in Madinah. The name *Al-Hujurat* means “**The Chambers**” or “**The Rooms**,” referring to the dwellings of the Prophet Muhammad ﷺ. This surah primarily discusses themes of morality, social ethics, and the unity of the believers. The surah was revealed in the context of establishing a harmonious Muslim community after the Hijrah (migration to Madinah). It emphasizes two fundamental pillars of a Muslim's life: *hablun minallah*, which refers to one's relationship with Allah, and *hablun minannas*, which refers to one's relationship with fellow human beings. These principles serve as the foundation for healthy, respectful, and sustainable social interactions.

Allah سبحانه وتعالى states in the Qur'an:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Indeed, the believers are but brothers. Therefore, make peace between your two brothers and fear Allah so that you may receive mercy.” (*Surah Al-Hujurat (49): 10*).

This verse demonstrates that brotherhood based on shared faith among Muslims possesses a stronger bond than brotherhood based solely on blood relations. Therefore, whenever disputes arise among fellow Muslims, reconciliation (*islah*) should be actively pursued. In this process, piety (*taqwa*) toward Allah ﷻ is essential for attaining His mercy in efforts to restore unity among believers. In Surah Al-Hujurat verse 10, the term *ikhwah* refers

¹⁶ Jumroni, “Adab Ber-Medsos Dalam Perspektif Ibnu ‘Asyur Dan Buya Hamka (Kajian Analisis Tafsir QS. Al-Hujurat Ayat 06-08)”, *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 8, No. 2 (December 2025): 107, <https://doi.org/10.38214/jurnaldawahstidnatsir.v8i2.390>.

to the brotherhood among believers. Although the term is commonly used to denote spiritual or moral brotherhood rather than biological kinship, it highlights that *ukhuwah Islamiah* is founded on a dual basis: faith and spiritual fraternity. According to Quraish Shihab, citing the opinion of Muhammad Husayn al-Tabataba'i, this statement does not merely describe a general sense of brotherhood; rather, it establishes a religious principle with specific legal and ethical implications within Islamic law. Consequently, *ukhuwah Islamiah* occupies a firm and binding position in the religious life of Muslims.¹⁷

In the process of *islah* (reconciliation), the command to be mindful of Allah (*taqwa*) signifies that sincere, genuine, and compassionate peace among believers will lead to the attainment of Allah's mercy. Allah ﷻ affirms in the Qur'an:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you, when you were enemies and He brought your hearts together, so you became, by His favor, brothers. And you were on the brink of a pit of Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” (*Surah Ali 'Imran (3): 103*).

Muslims are bound by faith, which establishes equality among them without distinction. Therefore, Allah ﷻ commands *islah* (reconciliation) among those who are in dispute, based on piety and justice. According to Ibn Kathir, obedience to Allah ﷻ is the means to attain His mercy, and the unity of the Islamic faith forms the foundation of brotherhood for the entire Muslim community.

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ

“A Muslim is the brother of another Muslim; he does not ظلم (oppress) him, nor does he abandon him to be oppressed.” (*Reported by Muslim, At-Tirmidhi, Abu Dawud, and Ahmad*).

As a manifestation of true piety, every Muslim is required to resolve disputes peacefully and maintain harmonious brotherhood. Quraish Shihab, drawing on the view of Sayyid Qutb, explains that love, peace, and unity are the fundamental foundations of the Muslim community. Any act of injustice toward a fellow believer contradicts the core principles of Islam. Allah ﷻ states in the following verse:

¹⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Lentera Hati; Jakarta, 2002),: 247–248.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. Nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after [one has accepted] faith. And whoever does not repent, then it is those who are the wrongdoers.” (*Surah Al-Hujurat (49): 11*).

Muhammad Quraish Shihab explains that any form of humiliation toward others falls under the prohibition of *sukhriyyah* (mockery). The Qur’anic expression “do not insult yourselves” is used to emphasize that harming others is ultimately equivalent to harming oneself, because social and moral harm eventually returns to the perpetrator. *Al-lamz*, وَلَا تَلْمِزُوا

وَأَنْفُسَكُمْ, The terms *al-lamz* and *tanabuz bil-alqab* refer to forms of insult and derogatory labeling. Quraish Shihab further explains that these behaviors are harmful because their negative impact ultimately returns to the one who commits them. The worst form of naming is associating a person with their past sins after they have embraced faith. The verse concludes with a warning that such behavior constitutes wrongdoing (*zulm*) for those who do not repent, while simultaneously offering an opportunity for self-correction and a return to righteousness.¹⁸

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

“Allah does not like that evil should be spoken openly except by one who has been wronged. And Allah is All-Hearing, All-Knowing.” (*Surah An-Nisa (4): 148*).

Insulting others and calling them by offensive names is prohibited (*haram*). This is because the person being insulted may be more honorable in the sight of Allah ﷻ than the one who insults them, especially in the case of a Muslim who has repented and realized their wrongdoing after embracing Islam.¹⁹ Ibn Kathir states that Allah ﷻ explicitly forbids mocking and insulting others. The Messenger of Allah ﷺ said:

الْكِبْرُ بَطْرُ الْحَقِّ وَعَنْصُ النَّاسِ

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur’an* (Lentera Hati; Jakarta, 2002),: 250–252.

¹⁹ Siti Nadia Fatma, *Etika Bermedia Sosial Dalam Al-Qur’an Surah Al-Hujurat Ayat 6, 11-13 Dan Relevansinya Dengan Pembentukan Akhlakul Karimah*, (Skripsi: UIN Ar-Raniry Darussalam Aceh, 2022): 30.

“Pride is rejecting the truth and belittling people.”

According to Ibn Abbas, Mujahid ibn Jabr, Sa'id ibn Jubayr, Qatadah ibn Di'ama, and Muqatil ibn Hayyan, the phrase “do not insult yourselves” actually means a prohibition against insulting others. Regarding the prohibition of *tanabuz bil-alqab* (calling others by offensive nicknames), it is reported that the Prophet Muhammad ﷺ found that many people from the tribe of Bani Salamah were being called by unpleasant names, so Allah strictly forbade such behavior. Allah ﷻ says:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

“Woe to every slanderer and backbiter.” (*Surah Al-Humazah (104): 1*).

This verse is in line with the view of **Ibn Kathir**, who criticizes pre-Islamic (Jahiliyyah) habits, including the practice of giving inappropriate and insulting titles, which unfortunately persisted even after the advent of Islam. He states that mocking and insulting fellow Muslims is not merely a social mistake, but also an act of oppression (*zulm*) which, if not followed by repentance, becomes a major sin in the sight of Allah ﷻ.²⁰ Exegetes (*mufasssirun*) mention several narrations regarding the reasons for the revelation (*asbab al-nuzul*) of this verse, including the humiliation by the tribe of Bani Tamim toward Bilal, Shuhaib, and Ammar; the mockery by Tsabit ibn Qais who insulted someone by referring to his mother's past in the era of ignorance; and insults directed at Umm Salamah because of her physical appearance. Although these reports vary, they all describe real events that are considered part of the contextual background for the revelation of this verse.²¹ In the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ

يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“O you who have believed, avoid much suspicion. Indeed, some suspicion is sin. And do not spy or search out the faults of others, and do not backbite one another. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance, Most Merciful.” (*Surah Al-Hujurat (49): 12*).

Verse twelve contains three internal prohibitions, according to Muhammad Quraish Shihab. First, it prohibits *su'udzan* (negative suspicion), which must be avoided as much as

²⁰ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Sheikh, *Tafsir Ibnu Katsir* (Pustaka Imam Asy-Syafi'i; Jakarta, 2023), 7:485–86.

²¹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Lentera Hati; Jakarta, 2002), 253.

possible. The prohibition does not apply to all forms of assumption, but specifically to unfounded suspicions that lack sufficient basis and may lead to sin. This aligns with the universal legal principle that a person cannot be considered guilty until proven otherwise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who have believed, if a wicked person comes to you with information, verify it, lest you harm a people out of ignorance and then become regretful over what you have done.” (*Surah Al-Hujurat (49): 6*).

Second, the prohibition of *tajassus* (spying or searching into others' private matters) is explained by Muhammad Quraish Shihab, who, citing Al-Ghazali, states that every individual has a right to privacy. However, *tajassus* may be permitted for public interest purposes, such as monitoring enemies of the state. Third, *ghibah* (backbiting) refers to mentioning something about a person in their absence that they would dislike, especially if it is untrue, and in such cases it is classified as *buhtan* (slander or false accusation).

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ أِنَّمِ قَلْبُهُ

“And do not conceal testimony, for whoever conceals it his heart is indeed sinful.” (*Surah Al-Baqarah (2): 283*).

According to Muhammad Quraish Shihab, *ghibah* (backbiting) gradually damages the structure of society and destroys a person's social identity. He further states that the prohibition of *ghibah* is not limited to fellow Muslims, as speaking ill of others remains an act that is not justified in Islam. The verse also contains an emphasis on *taqwa* (piety) and the affirmation that Allah ﷻ is Most Accepting of repentance, indicating that the door to goodness is always open.²² As mentioned in the hadith narrated in Sahih al-Bukhari and Sahih Muslim, the Prophet Muhammad ﷺ stated that suspicion is the most false of speech, and baseless negative assumptions are considered sinful acts. Ibn Kathir distinguishes between *tajassus* and *jasus*, where *jasus* refers to spying with malicious intent, while *tajassus* can sometimes be used in a more neutral or investigative context. However, both can lead to wrongdoing, as stated in a hadith narrated by Abu Dawud that spying on the private matters of others is a form of moral corruption. Conversely, covering the faults of fellow Muslims carries great reward in the sight of Allah ﷻ.

²² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Lentera Hati; Jakarta, 2002), 13:254–259.

Relevance of the Values of *Ukhuwah Islamiah* in Surah Al-Hujurat Verses 10–12 to Social Media Ethics

As social beings, humans are always involved in interaction and communication, which influence one another's behavior. Social media enables extensive communication but also presents moral challenges such as the spread of hoaxes, hatred, and polarization that threaten *ukhuwah Islamiah* (Islamic brotherhood). In this context, the Qur'an is not only understood as a religious text but also as a moral guideline that remains relevant in addressing communication issues faced by Muslims in the digital era. Muhammad Quraish Shihab states that *ukhuwah* is a theological obligation that requires concrete action, including within the digital world, and emphasizes that *ta'aruf* (mutual recognition) and *islah* (reconciliation) are the main pillars in maintaining unity among the Muslim community.²³

The core principles that are highly relevant today include *ukhuwah Islamiah*, the prohibition of mockery, insults, and negative suspicion (*su'udzan*), as well as the prohibitions of backbiting (*ghibah*) and spying (*tajassus*) as found in Surah Al-Hujurat verses 10–12. The value of *islah* mentioned in verse 10 is directly related to the culture of conflict on social media, where divisions among Muslims often arise due to mutual hostility and misunderstanding. Islam views differences as part of *sunnatullah* and obliges every believer to act as a *mushlih* (peacemaker) rather than a source of conflict. Therefore, every interaction in digital spaces must be grounded in the spirit of brotherhood.²⁴ The relevance of Surah Al-Hujurat to social media behavior also includes the concept of digital identity, where the status of *ukhuwah* does not disappear in virtual spaces. Thus, every digital interaction must reflect the bond of brotherhood. Research by Parhan et al. emphasizes that Islamic communication ethics require every Muslim to maintain proper speech and behavior in social media interactions.²⁵ Meanwhile, Sekar Ayu Yuli Setyaningrum found that the implementation of the values of Surah Al-Hujurat in real life includes practicing *tabayyun* (verification) before sharing information, clarifying content

²³ Thifa Azahra et al., “*Media Sosial sebagai Perekat Ukhuwah Islamiyah*”, *Jurnal Kajian Pendidikan Umum*, 21 No. 1 (2023): 28.

²⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Lentera Hati; Jakarta, 2002), 13:244.

²⁵ Muhamad Parhan, Jenuri Jenuri, and Mohammad Rindu Fajar Islamy, “Media Sosial Dan Fenomena Hoax: Tinjauan Islam Dalam Etika Bekerjasama,” *Communicatus: Jurnal Ilmu Komunikasi* 5, no. 1 (June 2021): 47, <https://doi.org/10.15575/cjik.v5i1.12887>.

containing slander, reducing heated debates, and refusing to forward content that has the potential to divide the Muslim community.²⁶

The prohibition of *sukhriyyah* (mockery) found in verse 11 is highly relevant to the increasing prevalence of cyberbullying and body shaming on social media. **Muhammad Quraish Shihab** emphasizes that this prohibition serves as a theological warning that the person being mocked may, in fact, be more honorable in the sight of Allah than the one who is mocking them. This perspective should encourage every Muslim to consider the spiritual dimension of every piece of content they produce in digital spaces.²⁷ The prohibition of *al-tanabuz bil-alqab* (calling others by offensive nicknames) is directly relevant to the practice of negative labeling on social media, where the worst form of naming is permanently identifying someone based on their past mistakes. This highlights that every post and comment on social media, even those intended as jokes, carries serious moral consequences and will be accounted for before Allah ﷻ.

Surah Al-Hujurat in the digital context is also reflected in the tendency to believe negative information without verification, practices such as doxxing, and spying on others' social media accounts. Quraish Shihab explains that what is prohibited is unfounded suspicion that can lead to sin. Attempts to uncover other people's private matters are forbidden in Islamic law, a principle that in the modern context can be understood as the Qur'an's affirmation of digital privacy rights.²⁸ The prohibition of *ghibah* is among the most frequently violated in the era of social media. Digital *ghibah* can take various forms, such as exposing someone's faults or mistakes through status updates, sharing screenshots of private conversations without permission, or creating content that highlights others' shortcomings. The Prophet Muhammad ﷺ defined *ghibah* as mentioning something about a person that they would dislike. If it is true, it is *ghibah*; if it is false, it becomes slander. Based on this definition, the fact that information is true does not automatically justify its dissemination unless it serves a purpose that is permitted within Islamic law.²⁹

²⁶ Sekar Ayu Yuli Setyaningrum, *Etika Penggunaan Media Sosial Dalam Perspektif Al-Qur'an Surah Al-Hujurat Ayat 6, 11-13 Dan Implementasinya Dalam Pembelajaran PAIBP Di Sekolah* (UIN Sunan Gunung Djati Bandung., n.d.), 67, <https://digilib.uinsgd.ac.id/id/eprint/80595>.

²⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Lentera Hati; Jakarta, 2002), 13:249.

²⁸ Al-Sheikh, *Tafsir Ibnu Katsir*, 7:438.

²⁹ Siti Nadia Fatma, *Etika Bermedia Sosial Dalam Al-Qur'an Surah Al-Hujurat Ayat 6, 11-13 Dan Relevansinya Dengan Pembentukan Akhlakul Karimah*, (Skripsi: UIN Ar-Raniry Darusslam, 2022), 55.

The command to be mindful of Allah (*taqwa*) and the affirmation that Allah ﷻ is the Most Accepting of Repentance transform this verse from a mere set of prohibitions into a moral restoration mechanism. It encourages Muslims to improve their digital behavior through *tabayyun* (verification), the dissemination of positive content, and the consistent application of noble ethics in social media, as commanded by the Qur'an. Even those who spread hoaxes are described in the Qur'an with severe moral condemnation, warning them of harmful consequences in this world and severe punishment in the Hereafter. This highlights that provocative content and the distortion of facts circulating on the internet have created unrest and conflict within society. Such phenomena pose a serious threat to the stability of faith (*aqidah*), *ukhuwah Islamiah* (Islamic brotherhood), and national unity. The Qur'an offers two main solutions to this issue: first, a commitment to speaking the truth as the primary safeguard against misinformation; and second, the obligation of *tabayyun* (verification or clarification) for every piece of information received before sharing it further. This reflects the importance of caution and responsibility for Muslims in using social media.³⁰

The Role of Social Ethics in Life

In general, the verses that have been discussed contain several important ethical principles that can be applied in contemporary contexts, such as:

1. **Becoming a Peacemaker in Conflict**

The importance of maintaining strong *ukhuwah Islamiah* (Islamic brotherhood) is emphasized. In today's digital era, conflicts may occur on social media and even escalate into disputes and violence. As Muslims who are bound by brotherhood, it is essential to participate in efforts to resolve conflicts, both through actions and through prayer for peace.

2. **Mutual Respect**

A sense of superiority over others is the basis of negative behavior that Allah has forbidden for *المسلمين*, including humiliating, mocking, and ridiculing others. The Qur'an does not distinguish the rank of human beings except by their level of piety (*taqwa*) to Allah ﷻ. Therefore, Islam strictly prohibits any form of offensive naming, exposing others' faults, or spreading their shame, whether directly or through social media. The

³⁰ Muhammad Yasir, "Pencegahan Hoax Perspektif Al-Qur'an: Kajian Tafsir Tematik Problematika Kontemporer," *Tafakkur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 01 (December 2024): 125, <https://doi.org/10.62359/tafakkur.v5i1.423>.

concept of Islamic brotherhood reminds us that all humans, both men and women, originate from the same source of creation.

3. Being Flexible and Ethical in Speech

Being open-minded and avoiding speaking behind others' backs are characteristics of a faithful Muslim. If one sees a mistake in a brother or sister in Islam, giving gentle advice is the best course of action rather than discussing and spreading their faults.³¹

One way to realize *akhlakul karimah* (noble character) in social media is by acting in a non-discriminatory manner, showing mutual respect, and appreciating differences within society. From an early age, the cultivation of these values will be more effective if they are consistently practiced, nurtured, and exemplified, so that they become an inherent character in a person's future digital behavior. Habituating oneself and continuously training to uphold noble morals is essential in everyday life, whether in interactions with others, the environment, or fellow human beings. This is based on the belief that every deed, no matter how small, is never beyond the knowledge and recompense of Allah ﷻ. Therefore, a Muslim is required to consistently maintain ethical conduct in every action, as this serves as a real manifestation of a person with *akhlakul karimah*.³²

CONCLUSION

Through the use of a **thematic exegesis (*tafsir maudhu'i*) approach**, this study identifies the principles of *ukhuwah Islamiah* found in Surah Al-Hujurat verses 10–12 and views them as moral guidelines in social media usage. The three verses form an interconnected system of values that complement one another. This study contributes to the development of a conceptual framework for **digital *ukhuwah Islamiah***, functioning as a value system grounded in the Qur'an and serving as a foundation for modern Islamic communication ethics theory. Verse 10 establishes the theological foundation of brotherhood by affirming the unity of believers (*innamal mu'minuna ikhwatun*) and the obligation of *islah* (reconciliation), thereby promoting an anti-hoax culture and the practice of *tabayyun* (verification). Verse 11 builds an ethical barrier against cyberbullying through the prohibition of *al-lamz* (insulting), *sukhriyyah*

³¹ Lukman Nul Hakim and Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian QS. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz," *Al-Shamela : Journal of Quranic and Hadith Studies* 1, No. 1 (April 2023): 82–83, <https://doi.org/10.61994/alshamela.v1i1.33>.

³² Siti Nadia Fatma, *Etika Bermedia Sosial Dalam Al-Qur'an Surah Al-Hujurat Ayat 6, 11-13 Dan Relevansinya Dengan Pembentukan Akhlakul Karimah*, (Skripsi: UIN Ar-Raniry Darusslam, 2022): 72.

(mockery), and *tanabuz bil-alqab* (offensive labeling). Verse 12 completes this framework by prohibiting *su'udzan* (negative suspicion), *tajassus* (spying), and *ghibah* (backbiting), thereby forbidding the spread of content that damages the dignity of others.

Together, these verses form a comprehensive ethical framework for Muslims in preserving *ukhuwah* in digital spaces. This study highlights the moral values of social conduct that are relevant to modern social ethics. Every Muslim is expected to actively act as a peacemaker in social conflicts, respect individual dignity, maintain social honor, and uphold *taqwa* as the measure of human nobility. Furthermore, open-mindedness, avoidance of prejudice, and appreciation of differences are essential components of Islamic social ethics. This study also demonstrates its practical relevance in addressing digital ethical issues such as misinformation, intolerance, polarization, and moral degradation. Overall, these social ethical principles are crucial in creating a peaceful and harmonious society. Therefore, this research shows that the Qur'an is the most accurate and enduring source of ethics, guiding Muslims in using social media in a moral way that aligns with Islam's mission as *rahmatan lil 'alamin* (a mercy to all creation).

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