



Qur'anic Ethics Education In Tafsir Al-Misbah: A Hermeneutic-Pedagogical Analysis Of Q.S. Al-Hujurāt [49]: 13 And Q.S. Al-Isrā' [17]: 36 In The Context Of Digital Social Reality

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Abstract

This study examines the gap between Indonesia's expanding digital social reality and the absence of a systematic Qur'anic ethical framework to address moral crises such as intolerance and disinformation. The research analyzes Qur'anic ethics education in Tafsir al-Misbah by focusing on Q.S. al-Hujurāt [49]:13 and Q.S. al-Isrā' [17]:36, while exploring their implications for digital-age Islamic education. Using a qualitative hermeneutic-pedagogical approach, the study combines thematic exegesis (al-tafsīr al-mawḍū'i), content analysis, and Izutsu's semantic framework to examine the historical, linguistic, and moral dimensions of both verses. The findings show that Q.S. al-Hujurāt [49]:13 emphasizes human equality and ta'āruf (mutual recognition) as an ethical basis for plurality and social inclusivity. Meanwhile, Q.S. al-Isrā' [17]:36 highlights epistemic accountability, warning against spreading unverified information, a principle highly relevant to digital ethics and disinformation. Together, the two verses establish a Qur'anic ethical framework grounded in social inclusivity and intellectual integrity. The study suggests integrating these values into Islamic Religious Education (PAI) through multicultural pedagogy and digital literacy. It also contributes to the emerging field of Islamic digital ethics by connecting tafsir studies, character education, and information ethics within a practical pedagogical framework.

Keywords: *Qur'anic Ethics Education, Tafsir al-Misbah, Q.S. al-Hujurāt, Q.S. al-Isrā', Digital Ethics, Islamic Pedagogy*

A. Introduction

Manifestations of this ethical crisis are visible in three dimensions of Indonesian socio-digital life. First, religious tolerance: the Wahid Foundation (2022) found that 7.7% of respondents were willing to commit acts of intolerance—a small percentage but significant when projected to the population. Second, public integrity: Transparency International Indonesia (2023) placed Indonesia at a Corruption Perception Index (CPI) score of 34 out of 100, still far from good governance standards. Third, digital ethics: the Microsoft Digital Civility Index (2022) ranked Indonesia second lowest in Southeast Asia for digital civility, with 47% of respondents reporting having experienced online risks. These data are not mere statistics; they signal that something is wrong with how this generation learns about right and wrong.

This ethical failure cannot be entirely separated from the orientation of modern education systems trapped in a cognitive-instrumental paradigm. Paulo Freire (1970) in *Pedagogy of the Oppressed* criticized the “banking” model of education that reduces students to passive receptacles of factual knowledge without building critical awareness and ethical dimensions. More than half a century later, Freire’s critique remains relevant: the 2022 PISA report shows that although Indonesian students’ cognitive achievements improved on some indicators, aspects of character education and the affective dimension of learning remain consistently weak (OECD, 2023). Abuddin Nata (2012, p. 45) asserts that the Indonesian education system tends to emphasize cognitive and instrumental aspects while the affective, spiritual, and ethical dimensions are often marginalized. Consequently, graduates may be highly competent technically but lack moral integrity.

In the Islamic perspective, education can never be fully separated from moral character formation. The concept of *al-insān al-kāmil* (the perfect human) as the highest goal of Islamic education requires an integrative balance of faith (*īmān*), knowledge (*‘ilm*), and action (*‘amal*)—or in modern philosophical language: spiritual, intellectual, and ethical dimensions must develop synergistically (Tafsir, 2013, p. 46). The strongest normative

foundation for this orientation is the Prophet Muhammad's hadith narrated by Malik ibn Anas in *al-Muwatta'*: "*Innamā bu'ithtu li utammima makārim al-akhlāq*" (I was sent only to perfect noble character) (Malik, n.d., p. 903). Ahmad Tafsir (2013, p. 46) emphasizes that this hadith crystallizes the entire purpose of the Islamic mission, affirming that intellectual intelligence is meaningful only when accompanied by moral integrity. Here Islam offers a more comprehensive perspective than modern education: rejecting the dichotomy between intelligence and goodness.

The Qur'an as the authoritative source of Islamic education contains a set of ethical values that are simultaneously universal, contextual, and transformative. Toshihiko Izutsu (1966, pp. 23–25), a Japanese orientalist who analyzed Qur'anic ethical semantics with rare linguistic precision, shows that key Qur'anic moral concepts such as *ḥaqq* (truth-justice), *amānah* (trustworthiness), and *taqwā* (God-consciousness/integrity) have interconnected networks of meaning, forming a coherent ethical system. Fazlur Rahman (2009, pp. 17–19) further emphasizes that the Qur'an's moral message cannot be understood atomistically verse by verse but must be read as a coherent thematic whole. Muḥammad 'Abdullāh Darraz (1997, p. 214) in *Dustūr al-Akhlāq fī al-Qur'ān* identifies the structure of Qur'anic ethics that integrates theological, social, and ecological dimensions—a framework far more comprehensive than secular ethics that focus only on the horizontal dimension.

However, these rich Qur'anic ethical values cannot be actualized without adequate interpretation. Abdullah Saeed (2006, pp. 3–5) reminds us that tafsir hermeneutics serves as a critical bridge between the transcendent-historical revelation text and the ever-changing reality of human life. Without contextual and methodical interpretation, the Qur'anic text risks being understood literalistically-ahistorically and loses its ability to respond to contemporary challenges. Hans-Georg Gadamer (2004, pp. 269–271) developed the concept of *Horizontverschmelzung* (fusion of horizons)—the fusion of the ancient text's horizon with the present reader's horizon—as a prerequisite for authentic understanding. Paul Ricoeur (1976, pp. 87–89)

complements this with the concept of the “hermeneutical arc” that requires the reader to move dialectically between the text as a whole and its parts. This hermeneutical framework provides academic legitimacy for Quraish Shihab’s contextual tafsir.

Among contemporary Indonesian tafsir works, M. Quraish Shihab’s *Tafsir al-Misbah* occupies an unmatched strategic position. Written between 1999 and 2003 and published by Lentera Hati in 15 volumes, this tafsir has become a main reference in Indonesian Islamic education from pesantren to universities. Quraish Shihab, who earned a summa cum laude doctorate from Al-Azhar University in Cairo in 1982 with a dissertation on al-Biqā’ī’s *Naẓm al-Durar*, brings classical tafsir scholarship together with sensitivity to contemporary social issues (Shihab, 2002, Vol. 1, p. xv). His *adabī-ijtimā’ī* (literary-social) interpretive style allows Qur’anic verses to speak directly about social justice, plurality, and digital ethics. Unlike classical tafsir that tends to stop at linguistic analysis and traditions, *Tafsir al-Misbah* consistently encourages its readers to grasp the moral message and transformative implications.

Although studies on *Tafsir al-Misbah* are quite numerous—ranging from analysis of moral values (Nurhayati, 2016), character concepts (Oktaviani, 2025), to comparative social ethics (Zainuddin, 2020)—this research identifies two unfilled gaps. First, no study has systematically synthesized Q.S. al-Hujurāt [49]: 13 and Q.S. al-Isrā’ [17]: 36 as a complete Qur’anic ethical ecosystem. Second, the dimension of “digital ethics” as a lens for contemporary relevance has never been the dominant analytical focus in Indonesian tafsir studies. The novelty of this article lies in: (a) a hermeneutic-pedagogical synthesis combining the theories of Gadamer, Ricoeur, Lickona (1991), and Floridi (2014); (b) the use of Izutsu’s semantic framework to analyze key words in the verses; and (c) the formulation of an operational pedagogical recommendation scheme.

This study is guided by the following research questions; How does M. Quraish Shihab interpret the ethical values contained in Q.S. al-Hujurāt [49]: 13 and Q.S. al-Isrā’ [17]: 36 in *Tafsir al-Misbah* from the perspective of

Qur'anic ethics education?, What are the pedagogical implications of these interpretations for contemporary Islamic education, particularly in the context of Indonesia's digital social reality?

The main objective of this research is to analyze the interpretation of both verses in *Tafsir al-Misbah* and to formulate a pedagogical framework that integrates Qur'anic ethical values into digital-age Islamic education.

This research makes three significant contributions. Theoretically, it advances the development of the subdiscipline of "Islamic digital ethics" by synthesizing contemporary tafsir hermeneutics, character education theory (Lickona, 1991; Rest, 1986), and information ethics (Floridi, 2014; UNESCO, 2022). Practically, it offers an operational three-level pedagogical scheme (curriculum, instruction, assessment) that can be directly applied within Indonesia's *Kurikulum Merdeka* (Independent Curriculum), particularly for strengthening the dimensions of "Faith, Devotion to God Almighty" and "Critical Reasoning" in the *Profil Pelajar Pancasila* (Pancasila Student Profile). Socially, this research provides a religiously grounded response to the urgent challenges of digital intolerance and disinformation, benefiting educators, curriculum developers, policymakers, and the broader Muslim community in Indonesia—the country with the world's largest digital Muslim population

B. Method

This study employs a qualitative library research design, which is most suitable for addressing the two research questions that require in-depth textual interpretation rather than statistical measurement. The design is grounded in an interpretivist-critical paradigm—a paradigm that views social reality, including religious texts, as a construction of meaning that must be understood from within, not measured from outside (Creswell & Poth, 2018, p. 8). This paradigm is consistent with the tradition of research in Islamic Studies that treats revelation texts and their interpretations as scientific objects possessing layers of meaning irreducible to numerical data.

The primary data source is M. Quraish Shihab's *Tafsir al-Misbah* (15 volumes, Lentera Hati, 2002), specifically his interpretation of Q.S. al-Hujurāt [49]: 13 (Volume 13) and Q.S. al-Isrā' [17]: 36 (Volume 7). Secondary data sources include: (a) comparative tafsir works such as *Tafsir al-Azhar* (Hamka), *Tafsir Ibn Kathīr*, and *Tafsir al-Ṭabarī*; (b) Islamic education literature (Nata, 2012; Tafsir, 2013); (c) Qur'anic ethics literature (Izutsu, 1966; Rahman, 2009; Darraz, 1997); (d) hermeneutics literature (Gadamer, 2004; Ricoeur, 1976; Saeed, 2006); (e) digital ethics literature (Floridi, 2014; UNESCO, 2022); and (f) relevant peer-reviewed journals indexed in Scopus, WoS, and SINTA 1-2. The selection rationale is purposive: *Tafsir al-Misbah* was chosen because of its authoritative status, contemporary relevance, and accessibility to Indonesian educators, while the two verses were selected because they directly address core ethical issues of equality and epistemic responsibility.

Data collection was conducted through documentation and systematic textual reading. The procedure involved three stages. First, a comprehensive reading of the relevant volumes of *Tafsir al-Misbah* to identify all sections discussing the two verses. Second, extraction of interpretive material including linguistic analysis, historical context (*asbāb al-nuzūl*), and moral implications. Third, collection of secondary sources to support comparative and theoretical analysis. The instrument used was a data extraction sheet that recorded: (a) verse text and translation; (b) key terms and their semantic analysis; (c) references to classical and contemporary sources; (d) pedagogical implications explicitly or implicitly stated by Shihab; and (e) cross-references to other Qur'anic verses. Validity was ensured through source triangulation (comparing Shihab's interpretation with other mufassirs and academic literature) and confirmability through transparent documentation of the interpretive process (Lincoln & Guba, 1985, p. 294).

Data analysis followed the interactive model of Miles and Huberman (1994), consisting of three systematic stages. First, data reduction: selecting passages from Shihab's tafsir directly related to ethical and educational

dimensions of both verses. Second, data display: organizing findings into thematic matrices, flow diagrams, and comparative tables to reveal emerging patterns of meaning. Third, conclusion drawing and verification: critically interpreting the pedagogical meaning of the ethical values found, considering the context of Indonesia's digital social reality. For the semantic analysis of key Qur'anic terms, Izutsu's (1966) method of semantic field analysis was employed, mapping how terms such as *taqwā*, *ta'āruf*, *'ilm*, and *mas'ūliyyah* relate to each other within the Qur'an's ethical worldview. Thematic exegesis (*al-tafsīr al-mawḍū'i*) followed al-Farmāwī's (1977) five steps: (1) establishing the theme; (2) collecting all relevant verses; (3) understanding *asbāb al-nuzūl*; (4) understanding inter-verse relationships; and (5) formulating comprehensive thematic conclusions.

This study did not involve human or animal participants and therefore did not require ethical approval from a research ethics committee. However, all data were collected and cited in accordance with standard academic integrity principles. All quoted materials from *Tafsir al-Misbah* and other sources are properly attributed to their original authors. No fabrication, falsification, or plagiarism occurred in the process of data analysis or writing. The research adheres to the principles of transparency and honesty in scholarly communication.

C. Results and Discussion

1. Results

Findings Related to Q.S. al-Hujurāt [49]: 13 in *Tafsir al-Misbah*

Yā ayyuhā al-nāsu innā khalaqnākum min dhakarīn wa unthā wa ja'alnākum shu'ūban wa qabā'ila lita'ārafū, inna akramakum 'inda Allāhi atqākum, inna Allāha 'alīmun khabīr

"O humanity, 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 noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware." (Q.S. al-Hujurāt [49]: 13)

According to Quraish Shihab (2002:259–261), who refers to narrations by Ibn Abī Ḥātim and al-Ṭabarānī, this verse was revealed in connection with the Conquest of Mecca (*Fath Makkah*), when Bilāl ibn Rabāḥ – a Black former slave from Abyssinia – climbed atop the Ka’bah to call the adhān. Several Arabs from the Quraysh tribe felt humiliated and said, “Does this Black former slave deserve to call the adhān on top of the Ka’bah?” Responding to this racial arrogance, the verse was revealed to firmly declare that human nobility is not determined by race, clan, or social status.

Using Izutsu’s (1966) semantic approach, four key words serve as major meaning nodes in this verse. First, *yā ayyuhā al-nās*, a universal address that transcends religious, racial, and cultural boundaries. Unlike the address *yā ayyuhā alladhīna āmanū* which is directed only to the Muslim community, this address affirms that the verse’s message is universal, exceeding religious identity. Second, *shu’ūban wa qabā’il* (nations and tribes): Shihab (2002, Vol. 13, p. 261) emphasizes that the verb used is *ja’alnā* (We made), indicating that diversity is a deliberate divine design, not an imperfection of creation. This is a powerful theological declaration: diversity is God’s will, not an obstacle to be homogenized.

Third, *lita’ārafū* (so that you may know one another): the word *ta’āraf* is not merely casual introduction but an active process of mutual understanding, mutual learning, and mutual benefit from each other’s strengths. Shihab quotes the view of scholars that *ta’āraf* includes cognitive (recognizing identity), affective (developing empathy), and conative (building cooperation) dimensions—a pedagogical foundation aligned with Banks’ (2010, p. 22) multicultural education. Fourth, *atqākum* (the most righteous of you): *taqwā* in Qur’anic semantics, as analyzed by Izutsu (1966, pp. 94–95), is a moral-spiritual complex encompassing constant awareness of God’s presence, commitment to truth and justice, self-control, and active concern for others. Making *taqwā* the sole criterion of nobility is an ethical revolution: replacing social hierarchy based on descent with a moral hierarchy open to anyone.

Shihab (2002, Vol. 13, pp. 261–265) develops three fundamental pedagogical implications. First, the principle of ontological equality: all human beings have equal dignity before God based on creation – no racism,

ethnocentrism, or cultural superiority can be theologically justified. Second, the positive function of diversity: differences in nation and tribe are not problems to be homogenized but riches to be managed through active *ta'āruf*. Third, healthy moral competition: if *taqwā* is the sole measure of nobility, then the true competition is *fastābiqū al-khayrāt*—competing in goodness.

Table 1. Ethical Values of Q.S. al-Hujurāt [49]: 13 and Their Pedagogical Implications

Ethical Value	Textual Basis	Pedagogical Implication	Behavioral Indicator
Ontological Equality	<i>Khalaqnākum min dhakarīn wa unthā</i>	Eliminating discrimination in the classroom	Students do not discriminate based on ethnicity or status
Active <i>Ta'āruf</i>	<i>Lita'ārafū</i>	Cross-group cooperative learning	Multicultural collaboration projects
Anti-Primordialism	<i>Shu'ūban wa qabā'il</i>	Active tolerance and inclusive education	Cross-cultural visits and interfaith dialogue
Moral Competition	<i>Akramakum atqākum</i>	Character assessment alongside academics	Portfolio of attitudes and social actions

Source: Author's analysis based on Shihab (2002, Vol. 13) and Lickona (1991)

Findings Related to Q.S. al-Isrā' [17]: 36 in Tafsir al-Misbah

Wa lā taqfu mā laysa laka bihī 'ilm, inna al-sam'a wa al-baṣara wa al-fu'āda kullu ulā'ika kāna 'anhu mas'ūlā
 “And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all of those will be questioned.” (Q.S. al-Isrā' [17]: 36)

Shihab (2002, Vol. 7, pp. 456–457) explains that the prohibition in this verse is universal and not limited to any specific historical context. The verb *lā taqfu*, from the root *qāfa-yaqūfu* meaning “to follow footsteps,” is stronger than merely “do not believe” or “do not say”: it forbids the entire process

of following something without knowledge, whether in speech, action, or inner attitude. Kominfo's (2023) report notes that 60% of hoax spreaders in Indonesia act without malicious intent—they simply “share without thinking”—precisely the phenomenon this verse prohibits.

Using Izutsu's (1966, p. 135) semantic framework, the three cognitive-moral instruments in this verse form a hierarchy of information processing that is remarkably modern in its relevance. *Al-sam'* (hearing) represents the reception of verbal and auditory information—in the digital context, this includes podcasts, voice notes, and audiovisual content. *Al-baṣar* (sight) represents empirical and visual reception—photos, videos, and infographics circulating on social media. *Al-fu'ād* (heart/conscience) is the highest faculty: Shihab (2002, Vol. 7, p. 459) emphasizes that *al-fu'ād* is the “internal judge” that should filter, weigh, and verify before one acts. The order of these three instruments is not arbitrary: it reflects the valid information processing flow from reception to observation to deep consideration.

The term *mas'ūlā* (will be questioned) at the end of the verse places every individual as a “moral agent” fully responsible for the use of their cognitive instruments. Double accountability—in this world (to community and law) and in the Hereafter (to Allah)—provides stronger motivation for ethical behavior than positive legal systems that only threaten worldly sanctions (Shihab, 2002, Vol. 7, p. 460). This is a comparative advantage of Qur'anic ethics over secular ethical systems: its theological dimension provides intrinsic motivation that social norms or positive law alone cannot supply.

Table 2. Ethical Values of Q.S. al-Isrā' [17]: 36 and Their Digital-Pedagogical Implications

Ethical Value	Textual Basis	Digital Ethics Implication	Pedagogical Implication
Epistemic Responsibility	Lā taqfu mā laysa laka bihī 'ilm	Verify before share; digital tabayyun	Fact-checking culture in media literacy
Auditory Accountability	Al-sam'a kāna	Filter information from audio/podcasts/voice notes	Critical attitude toward

	‘anhu mas’ulā		audiovisual content
Visual Accountability	Al-başara kāna ‘anhu mas’ulā	Verify images and videos before sharing	Reverse image search skills
Heart/Mind Integrity	Al-fu’āda kāna ‘anhu mas’ulā	Deep reflection before acting online	Digital mindfulness education

Source: Author’s analysis based on Shihab (2002, Vol. 7) and UNESCO (2022)

Synthesis: The Qur’anic Ethical Education Ecosystem

The two analyzed verses form a complementary ethical system: Q.S. al-Hujurāt [49]: 13 constructs relational-social ethics (how to relate to “the other”), while Q.S. al-Isrā’ [17]: 36 constructs epistemic-personal ethics (how to manage “the known”). In the educational context, this relationship reflects a dialectic between social education and intellectual education. The original contribution of this article is the argument that these two verses precisely respond to the two greatest ethical challenges of the digital age: identity-based intolerance (the crisis of al-Hujurāt) and the proliferation of disinformation (the crisis of al-Isrā’). The Qur’an, revealed fourteen centuries ago, possesses remarkably precise diagnostic relevance to 21st-century social pathologies.

Table 3. Synthesis of the Qur’anic Ethical Ecosystem from Both Verses

Dimension	Q.S. al-Hujurāt [49]: 13	Q.S. al-Isrā’ [17]: 36	Pedagogical Synthesis
Ethical Focus	Social- Relational	Epistemic- Personal	Integral Ethics
Core Values	Equality, Ta‘āruf, Taqwā	‘Ilm, Tabayyun, Mas’ūliyyah	Inclusivity +Integrity
Digital Challenge	Intolerance, Digital Racism	Hoaxes, Disinformation	Moderation+Digital Literacy

Pedagogical Approach	Multicultural, Inclusive	Critical-Verificative, Reflective	Holistic Character
Key Theorists	Banks (2010), Lickona (1991)	Floridi (2014), UNESCO (2022)	Contemporary Qur'anic Ethics Education

Source: Author's synthesis (2026)

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2. Discussion

This research found that Quraish Shihab’s interpretation of Q.S. al-Hujurāt [49]: 13 affirms ontological human equality, rejects all forms of racial or status-based hierarchy, and positions *ta’āruf* as an active ethics of mutual recognition. The verse’s pedagogical implications include the elimination of discrimination in learning environments, cooperative multicultural learning, and the development of healthy moral competition based on *taqwā*. Regarding Q.S. al-Isrā’ [17]: 36, the interpretation establishes a framework of epistemic accountability where hearing, sight, and conscience are not passive receptors but active faculties for which every individual bears full responsibility—a framework that directly addresses the contemporary crisis of hoaxes and disinformation. Together, both verses form an integrated ethical ecosystem that responds precisely to the two greatest digital-age moral challenges: intolerance and disinformation.

The principle of ontological equality found in Q.S. al-Hujurāt [49]: 13 resonates strongly with James Banks' (2010) multicultural education theory, which argues that effective education must not only "recognize" diversity passively but "celebrate and utilize" it as a learning resource. However, the Qur'anic framework adds a theological dimension that Banks' secular framework lacks: diversity is not merely a social fact to be managed but a divine design (*ja'alnākum*) to be respected as God's will. This finding supports Fazlur Rahman's (2009) argument that the Qur'an's moral message must be read thematically as a coherent whole, not atomistically. The concept of *taqwā* as the sole criterion of nobility, as elaborated by Shihab (2002) and analyzed semantically by Izutsu (1966), offers an ethical revolution: it replaces ascriptive hierarchies (race, lineage, wealth) with an achieved hierarchy (moral excellence) that is theoretically open to every human being regardless of background.

Regarding Q.S. al-Isrā' [17]: 36, the findings align with Luciano Floridi's (2014) information ethics, which argues that in the digital age, information is not merely a communication tool but an environment – the "infosphere" – where human beings live. However, the Qur'anic framework surpasses Floridi's pragmatism by adding a theological-motivational dimension: the triple accountability before society, law, and God provides stronger and more intrinsic motivation for ethical digital behavior. This parallels Thomas Lickona's (1991) insistence that character education must develop not only moral *knowing* but also moral *feeling* and moral *action*. The three instruments – *sam'*, *baṣar*, *fu'ād* – map precisely onto the three components of Rest's (1986) Four-Component Model: moral sensitivity (receiving information), moral judgment (evaluating it), and moral motivation/character (acting on it). The UNESCO (2022) framework of digital literacy – access, manage, evaluate, create, communicate – finds its parallel in the Qur'anic sequence: *sam'* (access/manage), *baṣar* (evaluate/verify), *fu'ād* (create/communicate ethically). This parallel is not coincidental but confirms that revealed ethical principles possess a universality that transcends their specific historical context of revelation.

An unexpected finding is that Shihab's interpretation of Q.S. al-Isrā' [17]: 36 gives *al-fu'ād* (heart/conscience) a more active and critical role than

typically found in classical tafsir. Classical exegetes such as al-Ṭabarī and Ibn Kathīr tend to interpret *al-fu'ād* as simply “the mind” or “the heart” that will be questioned for disbelief or sin. Shihab, however, assigns it a verificatory function that comes *after* hearing and sight—a kind of internal “fact-checker.” This may reflect Shihab’s sensitivity to the modern information environment, where the volume of data exceeds individual processing capacity, making the role of inner critical reflection more crucial than ever. An alternative explanation is that Shihab was influenced by contemporary hermeneutical theories (Gadamer, Ricoeur) that emphasize the active role of the reader’s pre-understanding in interpretation—though Shihab himself never explicitly acknowledges such influence.

This research has several limitations. First, as a library study, it does not include empirical testing of the proposed pedagogical framework in actual classroom settings. The effectiveness of integrating these Qur’anic values into curriculum, instruction, and assessment remains theoretically argued but not yet empirically validated. Second, the study focuses exclusively on two verses from *Tafsir al-Misbah* and does not compare Shihab’s interpretation with other contemporary mufasssirs such as Hamka, Wahbah al-Zuhaylī, or Sayyid Quṭb, which would provide a broader perspective on the range of Qur’anic ethical interpretations. Third, the digital context considered is Indonesia-specific; the findings may not be fully generalizable to other Muslim-majority countries with different digital infrastructures and social dynamics. Fourth, the semantic analysis, while following Izutsu’s rigorous method, remains interpretative and subject to alternative readings.

This research contributes to the development of the subdiscipline of Islamic digital ethics (*al-akhlāq al-raqamiyyah al-Islāmiyyah*) by synthesizing three previously separate discourses: contemporary tafsir hermeneutics (Saeed, 2006; Shihab, 2002), character education theory (Lickona, 1991; Rest, 1986), and information ethics (Floridi, 2014; UNESCO, 2022). The finding that Q.S. al-Isrā’ [17]: 36 provides a theological foundation for epistemic responsibility offers a corrective to secular digital ethics frameworks that rely solely on pragmatic or legal sanctions. The synthesis of the two verses into an integrated ecosystem—social inclusivity plus intellectual

integrity – provides a more holistic model for ethical education than either secular character education or traditional moral theology alone.

For Islamic Religious Education (PAI) teachers, the three-level pedagogical scheme offers operational guidance. At the curriculum level, the values of Q.S. al-Hujurāt [49]: 13 should be integrated as Basic Competencies (*Kompetensi Dasar*) for grades 10–12, not as memorization material but as a basis for critical reflection on identity and plurality. At the instruction level, Project-Based Learning (PjBL) using a “Digital *Tabayyun* Campaign” project allows students to directly apply Q.S. al-Isrā’ [17]: 36 values, while Cooperative Learning with jigsaw techniques for heterogeneous groups operationalizes *ta’āruf*. At the assessment level, authentic assessment using character portfolios, weekly ethical reflection journals, and peer assessment rubrics based on the specific values of both verses (not abstract “good/fair/needs improvement”) measures internalization more effectively than traditional tests. For policymakers, these findings support the integration of Qur’anic ethical values into the *Kurikulum Merdeka*’s Pancasila Student Profile, particularly the dimensions of “Faith, Devotion to God Almighty” and “Critical Reasoning.”

D. Conclusion

This research addressed the question of how M. Quraish Shihab interprets the ethical values in Q.S. al-Hujurāt [49]: 13 and Q.S. al-Isrā’ [17]: 36 in *Tafsir al-Misbah* and what pedagogical implications these interpretations have for contemporary Islamic education in Indonesia’s digital social reality. Our findings demonstrate that Shihab’s interpretation moves consistently from deep linguistic analysis (key term semantics, *asbāb al-nuzūl*, inter-textual relationships) toward contemporary social-pedagogical implications, following Ricoeur’s hermeneutical arc and Saeed’s contextual tafsir. The two verses form a complementary ethical ecosystem: Q.S. al-Hujurāt [49]: 13 (relational-social ethics: equality, *ta’āruf*, *taqwā*) and Q.S. al-Isrā’ [17]: 36 (epistemic-personal ethics: *‘ilm*, *tabayyun*, *mas’ūliyyah*) precisely respond to the two greatest ethical challenges of the digital age—identity-based intolerance and the proliferation of disinformation. This relevance is not anachronistic reconstruction but empirical confirmation that revealed ethical

principles possess a universality transcending their historical context of revelation.

This study has important implications for Islamic education, curriculum development, and digital ethics. The three-level pedagogical scheme (curriculum, instruction, assessment) provides an operational framework that can be directly applied within Indonesia's *Kurikulum Merdeka*, particularly for strengthening the dimensions of "Faith, Devotion to God Almighty" and "Critical Reasoning" in the Pancasila Student Profile. Specifically, educators should integrate *ta'āruf*-based cooperative learning to build active tolerance, and *tabayyun*-based digital literacy projects to combat disinformation. Practitioners should develop authentic assessment instruments such as character portfolios and ethical reflection journals that measure internalization of Qur'anic values, not merely cognitive recall.

Future research should explore three strategic directions. First, action research in madrasas or pesantren to empirically test the effectiveness of the proposed pedagogical model in changing students' actual digital behavior and tolerance levels. Second, comparative studies with other contemporary mufasssirs (Hamka, Wahbah al-Zuhaylī, Sayyid Quṭb) to map the diversity of Qur'anic ethical interpretations across different tafsir traditions. Third, instrument development to create standardized, Qur'an-based digital ethics assessment tools that can be used across Islamic educational institutions in Indonesia. These three agendas, if pursued, will strengthen the empirical foundations of the concept of digital Qur'anic ethics education that this article has theoretically initiated.

In conclusion, this study contributes to our understanding of how Qur'anic ethics can be systematically and operationally integrated into digital-age Islamic education, providing both a theological foundation and a pedagogical methodology. As the digital transformation of society continues to accelerate, research that bridges revelation, hermeneutics, and digital ethics remains essential for ensuring that technological progress is accompanied by moral and spiritual integrity.

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