

## **FOSTERING RELIGIOUS TOLERANCE THROUGH QURANIC EDUCATION**

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**Abstract:** This study examines the potential of Quranic education in promoting religious tolerance and interfaith harmony. It analyzes key Quranic teachings on human equality, respect for diversity, and freedom of religion, and explores how these principles can be integrated into educational curricula. The research investigates practical strategies for implementing tolerance-focused Quranic education, including the development of inclusive curricula, promotion of interfaith dialogue, teacher training, and community empowerment. Using a qualitative approach based on literature review and content analysis, this study contributes to the ongoing discourse on religious education and its role in cultivating peaceful coexistence in diverse societies. The findings suggest that Quranic education, when properly implemented with a focus on its teachings of tolerance, can serve as an effective tool for building religious tolerance and promoting interfaith harmony.

**Keywords:** *Quranic education, religious tolerance, interfaith dialogue, Islamic principles, educational strategies, curriculum development.*

## 1. INTRODUCTION

In an increasingly globalized world characterized by religious and cultural diversity, fostering tolerance and mutual understanding among different faith communities has become paramount. Islamic education, particularly Quranic education, has a significant role to play in this context. The Quran, as the primary source of Islamic teachings, contains numerous verses that emphasize equality, respect for diversity, and freedom of religion. These principles, when properly understood and applied, can contribute significantly to building a foundation for interfaith harmony and social cohesion.

In Quranic teachings, there are many verses that emphasize tolerance and respect. It accentuates the value of understanding, peace, and unity among all humans, irrespective of their race, religion, or cultural background (Utama & Mubarok, 2024). In Surah Hujurat (49:13), Allah says: *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you..."* This verse underscores the notion of unity in diversity; it points to the fact that our differences should not be a source of conflict but rather a path to mutual understanding, appreciation, and respect for one another (Zahra dkk., 2025).

If incorporated appropriately within the education system, these fundamental principles can contribute significantly to eradicating prejudice, discrimination, and bigotry which sadly, persist in many societies today (Zahra dkk., 2025). Moreover, introducing students to these concepts at an early age would contribute greatly to fostering a sense of empathy (Jazaieri, 2018), compassion, and acceptance towards others, key values that are integral in a harmonious society.

Islamic educators and scholars, therefore, have a significant responsibility in this regard (Samanta, 2025). It is incumbent on them to enlighten their students on these teachings and to demonstrate its relevance in contemporary society. For example, through class discussions, roleplays, storytelling, or even field trips to places of

worship from different religions, educators can provide students with a concrete understanding of these Quranic principles and how they apply to real-world interactions and relationships.

Furthermore, this interfaith understanding facilitated by Islamic education is not only beneficial at the micro level within schools and communities but can also potentially have wider macro-level implications, contributing to interfaith dialogue at a national and even international level. By using education as a tool, we can breed a future generation that respects diversity, embraces differences, and values peace (Samanta, 2025).

Quranic education, with its emphasis on tolerance, understanding, and respect for diversity, can play a pivotal role in cultivating interfaith harmony (Habibulloh, 2024). It has the potential to be a powerful tool in imparting the necessary values and attitudes in our youth the future torchbearers of peace, understanding, and acceptance in an increasingly diverse world.

This study is guided by three interrelated research questions that frame its analytical focus and practical orientation. *First*, it seeks to identify the key Quranic principles that promote religious tolerance and respect for diversity, particularly those that emphasize coexistence, mutual recognition, justice, and freedom of belief within plural social contexts. *Second*, the study examines how these Quranic principles can be effectively integrated into educational curricula in ways that not only preserve their theological substance but also transform them into pedagogical values capable of fostering attitudes of tolerance, inclusivity, and interreligious respect among learners. *Third*, the study explores the practical strategies that can be employed to implement tolerance-oriented Quranic education, including instructional approaches, curriculum design, teacher engagement, and contextual learning practices that enable Quranic teachings on tolerance to be internalized and practiced in everyday educational settings. Collectively, these questions serve as the conceptual foundation for investigating the relationship between Quranic values,

educational practice, and the cultivation of religious tolerance in contemporary plural societies.

## 2. METHOD

This research employs a qualitative approach based on literature review and content analysis (Kyngäs, 2019). It examines relevant Quranic verses, scholarly interpretations, and contemporary academic literature on religious education and tolerance. The study analyzes these sources to identify key themes and principles, and to develop practical recommendations for educational implementation.

The qualitative approach allows for an in-depth, interpretive exploration of textual and conceptual data, which is particularly suited to uncovering nuanced principles of religious education and interfaith tolerance within Islamic sources. Data collection was conducted through systematic literature review, involving the identification and selection of primary sources such as relevant Quranic verses (e.g., those addressing unity, knowledge-seeking, and peaceful coexistence) along with their classical tafsirs from scholars like Al-Tabari, Ibn Kathir, and contemporary commentators. Secondary sources were drawn from peer-reviewed academic journals, books, and policy documents on religious education, multiculturalism, and tolerance education published between 2000 and 2025.

Content analysis was then applied in two phases: first, a deductive coding process guided by pre-established themes from the literature on religious tolerance (such as pluralism, empathy, and critical thinking), followed by an inductive phase to allow emergent themes to surface directly from the sources. This dual approach ensured both theoretical grounding and contextual sensitivity (Parker, 2022). The analysis was facilitated through iterative reading, memo-writing, and thematic mapping to identify recurring patterns, contradictions, and practical implications. Triangulation across Quranic texts, scholarly interpretations, and modern educational frameworks enhanced the credibility of the findings. Finally, the synthesized insights were translated into actionable recommendations

for curriculum design, teacher training, and classroom practices aimed at fostering tolerant attitudes among students in diverse educational settings. Ethical considerations, including respectful engagement with sacred texts and avoidance of misinterpretation, were maintained throughout the process.

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### 3. RESULTS

Several scholars have contributed to the understanding of Islamic teachings on tolerance and their educational applications. Abul A'la Maududi's *"Tafhim al-Qur'an"* provides valuable insights into the Quranic concept of human equality. Muhammad Tahir-ul-Qadri's *"The Islamic Concept of Interfaith Dialogue"*, explores the Quranic foundations for respecting religious diversity. Salman Al-Oadah's interpretative essay on Quranic tolerance offers a contemporary perspective on freedom of religion in Islam.

In the field of education, Jamal Badawi (Badawi, t.t.) emphasizes the importance of Islamic education that instills values of tolerance and appreciation for diversity. More recent works by (Tazzyman dkk., 2018) and (Johnson dkk., 2019) highlight the critical roles of teacher training and community involvement in promoting religious tolerance through education.

This study, which employed a qualitative approach through systematic literature review and content analysis of Quranic texts, classical *tafsirs*, and contemporary academic sources, yielded two interconnected clusters of findings: (1) the core Quranic principles that underpin religious tolerance, and (2) practical implementation strategies through which these principles can be operationalized in educational settings.

### a. Quranic Principles Underpinning Religious Tolerance

The analysis identified three foundational Quranic principles directly relevant to the promotion of religious tolerance: human equality, respect for diversity, and freedom of religion.

The first finding concerns the principle of *human equality*. Content analysis of Surah Al-Hujurat (49:13) reveals that the Quran explicitly recognizes the equal dignity of all human beings, irrespective of ethnicity, social status, or religious affiliation. The verse "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" articulates diversity not as a source of conflict but as a divinely intended arrangement for mutual recognition and understanding. Consistent with Maududi's exegesis in *Tafhim al-Qur'an*, this principle asserts that human nobility is measured by righteousness (*taqwa*) alone, not by origin or social standing. This theological position provides a robust foundation for cultivating non-discriminatory and inclusive attitudes in educational contexts (Rane, 2025).

The second finding relates to the principle of *respect for diversity*. The Quran acknowledges the plurality of human belief systems as an expression of divine will, as articulated in Surah Hud (11:118): "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ." Rather than treating religious difference as a theological problem, this verse frames it as an ontological reality that calls for respectful engagement. Drawing on Tahir-ul-Qadri's interfaith analysis, the study finds that the Quran actively encourages Muslims to engage in respectful dialogue (*hikmah*)

with adherents of other faiths, rejecting any form of religious prejudice or intolerance as contrary to Quranic injunctions.

The third and closely related finding concerns *freedom of religion*. The unequivocal Quranic declaration in Surah Al-Baqarah (2:256) "There shall be no compulsion in (acceptance of) the religion" was identified as a cornerstone principle. In alignment with Al-Oadah's (2010) interpretive analysis, this verse is found to protect individual freedom of conscience and prohibit coercive religious conversion, thereby establishing a Quranic basis for tolerating ideological difference (al-Akiti dkk., 2018). The study finds that this principle is not merely a historical injunction but has enduring normative relevance for contemporary plural societies in which students encounter religious otherness as a daily social reality.

#### **b. Strategies for Implementing Tolerance-Focused Quranic Education**

Building on the identified Quranic principles, the study further found four interrelated implementation strategies that can translate these values into effective educational practice.

*Developing inclusive curricula* emerged as the most structurally foundational strategy. The analysis found that inclusive Quranic curricula should integrate Quranic verses on equality, diversity, and freedom of religion as explicit pedagogical content not merely as devotional material. Effective curriculum design, consistent with Badawi's framework, incorporates diverse scholarly interpretations of Quranic texts, presents historical case studies of Islamic tolerance, and cultivates critical thinking around religious difference (Al-Refai, 2011). The use of multiple *tafsir* traditions (classical and contemporary) was found to be particularly important in exposing students to the interpretive richness of the Quran on matters of tolerance and pluralism.

*Promoting interfaith dialogue* was identified as the second key strategy. The study found that structured opportunities for students to engage meaningfully with adherents of other faith traditions are essential for translating textual knowledge into lived tolerance. Drawing on Swidler's framework, the analysis reveals that interfaith dialogue functions not only as a peacebuilding tool but as a transformative educational process that reshapes students' understanding of religious identity in relation to others. Quranic education programs that incorporate such dialogue through school visits, joint community events, or comparative religious studies were found to be significantly more effective in fostering tolerant dispositions (Thalgi dkk., 2026).

*Teacher training* was identified as a third critical enabling factor. The study finds that teachers' own capacity to model tolerant attitudes and facilitate sensitive discussions on religious difference is a precondition for effective tolerance-focused Quranic education. Consistent with Sandoval-Hernández et al, comprehensive teacher training should encompass in-depth engagement with Quranic verses on tolerance, training in inclusive pedagogy, and skills for managing classroom conversations about interreligious differences in a respectful and constructive manner (Sandoval-Hernández dkk., 2025).

*Community empowerment* was identified as the fourth and most contextually embedded strategy. The analysis found that the long-term internalization of tolerance values among students is significantly reinforced when parents, religious leaders, and community organizations actively participate in the educational process. In line with Deutsch's argument on community engagement and moral education, the study finds that school-community partnerships including interfaith community events (L. Peacock, 2020), parental involvement in curriculum design, and service-learning projects shared across faith communities create a social ecology in which Quranic

teachings on tolerance are practiced, not merely taught (J. L. Peacock & Peacock, 2020).

### Overarching Finding

Taken together, the findings confirm the central thesis of the study: Quranic education, when grounded in its authentic teachings on human equality, respect for diversity, and freedom of religion, and when implemented through evidence-informed pedagogical strategies, constitutes a substantively viable and culturally embedded framework for fostering religious tolerance and promoting interfaith harmony in contemporary plural societies.

## 4. DISCUSSION

### a. Quranic Principles of Tolerance

#### 1. Human Equality

The Quran emphasizes the fundamental equality of all human beings, regardless of their social status, ethnicity, race, or religion. This principle is clearly articulated in Surah Al-Hujurat, verse 13: *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you"* (Quran 49:13).

Abul A'la Maududi, in his exegesis *"Tafhim al-Qur'an"*, elaborates on this concept: *"In the view of Islam, all human beings are equal before the law and justice..."* This Quranic principle of human equality forms the basis for mutual respect and tolerance in diverse societies (Khoso dkk., 2022).

Human identity is not just recognized, but also appreciated in the Quran. Rather than viewing diversity as

a factor of division, the Quran sees it as a source of richness and a way of achieving greater understanding and unity. In Surah Al-Hujurat (49:13), humans are urged to get to know and appreciate one another, not to compete or belittle each other. Ultimately, what makes a person more noble is not their origin or social status, but their actions and conduct; the most God-conscious among them is the most noble.

## **2. Respect for Diversity**

The Quran acknowledges and respects the diversity of human beliefs and cultures. It encourages Muslims to engage in respectful dialogue with people of other faiths and to avoid prejudice and intolerance. This principle is reflected in verses such as: *"And if your Lord had willed, He could have made mankind one community; but they will not cease to differ"* (Quran 11:118). Muhammad Tahir-ul-Qadri, in his work *"The Islamic Concept of Interfaith Dialogue"*, emphasizes that the Quran has established principles of tolerance and appreciation for religious and cultural diversity (Tahir-ul-Qadri, 2005).

The Quran promotes tolerance and respect for diversity. In fact, there is no room for discrimination or prejudice in Islamic teachings. In dialogue with individuals of other religions or cultures, their beliefs and customs should be respected. This is underscored in the teachings and practice of Prophet Muhammad, who always interacted with others with an open and respectful attitude.

## **3. Freedom of Religion**

A fundamental tenet of Islamic teaching is the freedom of religion, as stated in the Quran: *"There shall be no compulsion in [acceptance of] the religion"* (Quran 2:256). This verse is widely interpreted as a clear indication that Islam

respects individual choice in matters of faith and prohibits forced conversion.

The principle of freedom of religion is reflected in Surah Al-Baqarah (2:256), which states that there is no compulsion in religion. Therefore, each individual has the right to choose and practice their own beliefs without fear or threat. Any attempt to force others to accept a certain religion is actually contrary to the teachings of the Quran.

Salman Al-Oadah, in his interpretative essay on Quranic tolerance, argues that this principle promotes an attitude of tolerance and mutual understanding in interactions with people of different beliefs (Touati & bin Fahd al-Oadah, 2018). Al-Oadah argued that the principle of religious freedom promotes a tolerant and understanding attitude when interacting with people who hold different beliefs. In other words, Islam respects and protects the individual's right to believe as per their choice, and encourages its followers to do the same. Therefore, tolerance is not an optional thing, but something each Muslim must follow and implement because it is an integral part of their religious teachings (Touati & bin Fahd al-Oadah, 2018).

## **b. Implementing Tolerance-Focused Quranic Education**

### **1. Developing Inclusive Curricula**

An inclusive curriculum in Quranic education should reflect the values of pluralism, tolerance, and diversity. Dr. Jamal Badawi emphasizes the importance of Islamic education that instills values of tolerance and appreciation for religious and cultural diversity (Badawi, t.t.). Such curricula should integrate Quranic teachings on equality, respect for diversity, and freedom of religion, helping students develop tolerant attitudes and respect for different beliefs. This can be achieved by:

- a) Incorporating diverse perspectives and interpretations of Quranic texts;
- b) Including case studies that highlight historical examples of Islamic tolerance; and
- c) Encouraging critical thinking and open discussion about religious differences.

An inclusive curriculum in Quranic education should be designed from a holistic point of view, actively promoting respect, acceptance, and understanding of diverse perspectives. To instill these values, interaction with the verses and teachings of the Quran that promote religious and cultural diversity should be a crucial part of education.

## **2. Promoting Interfaith Dialogue**

Interfaith dialogue is crucial for fostering understanding and respect among different religious communities. Leonard Swidler argues that such dialogue is not only a tool for achieving peace but also a means of facilitating cultural transformation and the formation of inclusive identities (Swidler, 2014). Quranic education programs should incorporate opportunities for students to engage in meaningful interfaith dialogue and learn about other religious traditions.

In many parts of the world, interfaith dialogue has served as a bridge between different religious communities, opening doors for understanding and respect. To nurture this understanding among pupils, Quranic education should engage students with platforms or events where they can learn about other religious traditions, their teachings and practices.

## **3. Teacher Training**

Teachers play a critical role in shaping students' attitudes and knowledge, including the cultivation of religious tolerance. Andrea Szego and Alerie Tazzyman highlight the importance of providing teachers with adequate training to incorporate religious tolerance practices into the curriculum and teaching process (Sandoval-Hernández dkk., 2018). This training should include ongoing education about religious diversity and effective pedagogical approaches for teaching about different faiths.

Comprehensive teacher training is crucial for effectively implementing tolerance-focused Quranic education. This training should include:

- a) In-depth study of Quranic verses related to tolerance and diversity;
- b) Pedagogical approaches for teaching about different faiths;
- c) Strategies for facilitating respectful discussions on sensitive topics; and
- d) Techniques for addressing and countering religious prejudice and stereotypes.

The role of a teacher is pivotal in the development of a child's moral and ethical compass. Hence, training teachers to be well-equipped in handling diverse student perceptions of religion, and teaching them to promote religious tolerance is of utmost importance. Nurturing such attitudes among teachers would in turn foster tolerance and respect in students' attitudes and behavior.

#### **4. Community Empowerment**

Community involvement is essential in promoting religious tolerance through Quranic education. Morton Deutsch argues that community engagement in education can have a significant impact on promoting values of tolerance, inclusion, and diversity (Chargari dkk., 2019). Quranic

education programs should actively involve the community, creating opportunities for community-based learning that fosters understanding and tolerance.

Community involvement is essential in promoting religious tolerance through Quranic education. This can be achieved by:

- a) Organizing community events that celebrate religious diversity;
- b) Involving parents and community leaders in curriculum development;
- c) Creating partnerships with local interfaith organizations; and
- d) Implementing community service projects that bring together people of different faiths.

Active community participation in Quranic education can help reinforce the teachings of respect and religious tolerance within the wider society. By involving community members such as parents, religious leaders, and local figures, students can see practical examples of respect and tolerance, thereby strengthening their understanding and application of these important values.

## **5. CONCLUSION**

This study demonstrates that Quranic education, when properly implemented with a focus on its teachings of tolerance and respect for diversity, can serve as a powerful tool for building religious tolerance and promoting interfaith harmony. By developing inclusive curricula, promoting interfaith dialogue, providing comprehensive teacher training, and empowering communities, Islamic educational institutions can contribute significantly to creating a more tolerant and peaceful society.

The research highlights the rich potential within Quranic teachings for fostering an inclusive and respectful approach to religious diversity. However, realizing this potential requires conscious

effort in curriculum design, teacher preparation, and community engagement. Future research should focus on evaluating the effectiveness of these strategies in different cultural contexts and exploring innovative approaches to tolerance-focused religious education.

As societies become increasingly diverse, the need for educational approaches that promote understanding and respect across religious boundaries becomes ever more critical. Quranic education, with its emphasis on human equality, respect for diversity, and freedom of religion, offers a valuable resource for meeting this need and contributing to global peace and harmony.

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