

# Application of the Values of Surah Al-Hujurat in Industrial and Organizational Psychology to Mitigate Conflict and Sustain Workplace Harmony

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## ABSTRACT

Surah Al- Hujurat provides essential foundational guidance concerning ethics, etiquette, and the formation of noble character within the structure of Islamic society. This study shows how ethical values of Surah Al-Hujurat are applied to Industrial and Organizational Psychology for workplace harmony in this paper. Through a literature review and thematic analysis, Surah Al-Hujurat is identified as a practical moral framework for resolving workplace conflict. The researchers find that polite communication (*adab al-kalam*), checking information (*tabayyun*), fair conflict management (*ishlah*) and respect for diversity (*ta'aruf*) are effective in curbing toxic behaviors like negative prejudice (*su'udzon*), spying on faults (*tajassus*), backbiting (*ghibah*) and workplace bullying. The integrations of these values in work environment will also promote psychological safety, commitment to work and organizational justice. The principles of Surah Al-Hujurat are not only about integrity and leadership but can enhance the work environment to be a safe, friendly and successful environment for the whole organization to excel.

**Keywords:** *adab*, backbiting, spying, prejudice, conflict, implications, justice

## INTRODUCTION

Surah Al-Hujurat is the 49th surah of the 114 surahs in the Quran, with 18 verses, and is classified as Madaniyyah surah (Fadhilah et al., 2024; Al 'Ilmah et al., 2023; Rufaida, 2025). This surah provides fundamental guidance regarding ethics, etiquette and the formation of noble character in the framework of Islamic society (Adzmi & Syamsuddin, 2025; Rufaida, 2025). Its content emphasizes guidelines for social living, particularly aspects of polite communication (*adab al-kalam*), mutual respect, and the preservation of harmony and brotherhood (*ukhuwah*) (Adzmi & Syamsuddin, 2025; Rufaida, 2025). Furthermore, as explained by Fadhilah et al. (2024) and Rufaida (2025), this surah reinforces the principle of human equality (*egalitarianism*), wherein a person's nobility in the sight of Allah is not measured by lineage, race, or social status, but solely by their level of piety.

This surah was revealed in Madinah in the 9th year of Hijrah, following the event of *Fathul Makkah* (The Conquest of Makkah) (Rufaida, 2025). According to Rufaida (2025), that year was known as the "Year of Delegations" (*Aam al-Wufud*) because many Arab tribes from across the Arabian peninsula sent their representatives to meet the Prophet Muhammad (PBUH) and pledge allegiance to Islam. Most of them consisted of Bedouin Arab society who lived in a desert environment and possessed a relatively harsh lifestyle and manner of speech (Al 'Ilmah et al., 2023; Rufaida, 2025).

Accordingly, Surah Al-Hujurat was revealed to educate them regarding the proper etiquette and morals that should be practiced, specifically the prohibition against raising their voices in the presence of the Prophet Muhammad (PBUH), maintaining ethics in information dissemination (*tabayyun*), and controlling emotions in social interactions (Rufaida, 2025). This matter is also mentioned in narrations cited from Ibn Abbas (r.a.) (via Ibn Mardawaih and al-Baihaqi) regarding the context of the surah's revelation (Rufaida, 2025).

Sayyid Qutb, in his commentary *Fi Zilal al-Quran*, beautifully articulates the introduction of Surah Al-Hujurat (Adzmi & Syamsuddin, 2025; Rufaida, 2025). He explains that the exemplary generation of early Islam was not formed suddenly, by coincidence, or overnight (Adzmi & Syamsuddin, 2025; Rufaida, 2025). Instead, they were molded through a continuous, structured, and phased process of *tarbiah* (education/nurturing) (Adzmi & Syamsuddin, 2025; Rufaida, 2025).

In this context, the revelation of Surah Al-Hujurat was part of a divine educational process aimed at safeguarding the soul and shaping the personality of Muslims to be noble-charactered, disciplined, and mannered (Adzmi & Syamsuddin, 2025; Rufaida, 2025). Through specific prohibitions such as mocking one another, insulting, calling with derogatory nicknames, negative prejudice (*su'udzon*), spying (*tajassus*), and backbiting (*ghibah*), this surah preserves the honor of every individual within society (Adzmi & Syamsuddin, 2025; Rufaida, 2025). It was from this character-building process that a generation emerged to become the finest example and the most outstanding nation in human history (Adzmi & Syamsuddin, 2025; Al 'Ilmah et al., 2023; Rufaida, 2025).

Therefore, Surah Al-Hujurat is not only closely linked to the formation of Islamic society, but also provides a solid foundation for the development of ethical and effective organizational behavior (Adzmi & Syamsuddin, 2025; Rufaida, 2025). As emphasized by Al 'Ilmah et al. (2023) and Rufaida (2025), character education values such as courteous leadership, fairness in resolving disputes, integrity, responsibility, and tolerance are highly relevant for application within modern social dynamics. Through the internalization of Surah Al-Hujurat's teachings, moral crises and division within community structures as well as global organizations can be effectively curbed (Adzmi & Syamsuddin, 2025; Rufaida, 2025).

## THE CONCEPT OF INDUSTRIAL AND ORGANIZATIONAL PSYCHOLOGY

Industrial and organizational psychology is a branch of psychology that focuses on human behavior in the workplace as well as effective organizational management through an emphasis on communication, motivation, leadership, conflict management, teamwork, and employee well-being. This field divides its focus into two main dimensions: industrial psychology, which concentrates on human resource aspects such as selection, training, performance evaluation, and job satisfaction; whereas organizational psychology emphasizes interpersonal relationship dynamics, work culture, communication, and conflict management in order to achieve organizational goals optimally (Adzmi & Syamsuddin, 2025; Rufaida, 2025). Its primary purpose is not only to increase productivity and organizational performance, but also to create a positive, inclusive, and harmonious work environment (Fadhilah et al., 2024; Adzmi & Syamsuddin, 2025).

In the context of modern industrial practices, the application of industrial and organizational psychology becomes increasingly robust when integrated with ethical and moral values from Surah Al-Hujurat. The practice of *tabayyun* (information verification) demanded in this surah is extremely critical in information management and organizational decision-making to prevent any slander, fake news, or conflicts resulting from misunderstandings (Rufaida, 2025). In addition, the prohibitions against negative prejudice (*su'udzon*), prying into or searching for colleagues' faults (*tajassus*), and backbiting (*ghibah*) serve as work ethics guidelines to curb toxic office culture (Adzmi & Syamsuddin, 2025; Rufaida, 2025). Furthermore, the internalization of the principle of equality (*egalitarianism*) and respect for colleagues' diverse backgrounds can foster inclusive leadership, polite communication (*adab al-kalam*), and an ethical teamwork culture, thereby building an organization that is harmonious, high-performing, and aligned with Islamic leadership values (Fadhilah et al., 2024; Al 'Ilmah et al., 2023; Rufaida, 2025).

## ANALYSIS OF SURAH AL-HUJURAT FROM THE PERSPECTIVE OF INDUSTRIAL AND ORGANIZATIONAL PSYCHOLOGY

Surah Al-Hujurat outlines comprehensive moral principles as the foundation of life, among which the key values highlighted include respecting authority, maintaining communication ethics (*adab al-kalam*), fostering a culture of cooperation and self-reflection, and valuing the diversity of human character through the concept of mutual acquaintance, or *ta'aruf* (Rufaida, 2025; Ramlee, 2024). These noble values not only serve as a primary pillar in preserving social harmony, but they are also proven to be highly relevant and practical to be adapted into the context of modern organizational management and structure (Ramlee, 2024; Zahra et al., 2025).

Overall, internalizing and practicing these Quranic teachings can help an institution create a positive and harmonious work environment, strengthen the effectiveness of employee collaboration, and directly contribute to the sustainability and optimal productivity of the organization (Ramlee, 2024; Hidayatullah & Mirza, 2025).

### Good and Polite Communication (*Adab Al-Kalam*)

The words of Allah in Surah Al-Hujurat, verse 2:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۚ

*O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware.*

The first primary value emphasized is the formation of good and polite communication ethics (*adab al-kalam*) within an organization (Rufaida, 2025; Ramlee, 2024). In the workplace context, an employee should lower their tone of voice and use polite language registers when interacting with individuals of higher rank, such as department heads or employers, as a sign of respect for organizational hierarchy (Ramlee, 2024).

This respect does not mean that an employee is prohibited from brainstorming or expressing disagreement with a directive; rather, it aims to honor the position held by superiors (Ramlee, 2024). Verse 2 of Surah Al-Hujurat serves as a primary guide in recognizing the existence of differences in social status and work roles, which ought to be celebrated professionally to preserve courtesy and organizational harmony (Rufaida, 2025; Ramlee, 2024).

### Verifying Information Accuracy (*Tabayyun*)

Rumors and unverified information are major factors that can trigger disputes and hostility within an organization as well as society (Rufaida, 2025; Ramlee, 2024). Studies show that the word-of-mouth spread of news without clear sources frequently fuels speculation, assumptions, and negative perceptions toward an individual or an issue (Rufaida, 2025; Ramlee, 2024). This phenomenon can happen to anyone, regardless of a person's rank, status, or background (Ramlee, 2024). Allah SWT states in Surah Al-Hujurat verse 6, meaning:

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

*O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done.*

Islamic history also records the severe consequences of failing to verify information through the incident of al-Walid bin Uqbah, who was dispatched by the Prophet Muhammad (PBUH) to collect zakat from the Bani al-Mustaliq tribe (Rufaida, 2025; Ramlee, 2024). He misconstrued the welcome from the residents and subsequently reported to the Prophet Muhammad (PBUH) that they refused to pay zakat and intended to kill him (Rufaida, 2025; Ramlee, 2024). After an investigation was conducted and the actual truth emerged, Allah SWT revealed verse 6 of Surah Al-Hujurat as a primary guide so that Muslims always investigate and verify the truth of any news (*tabayyun*) before making any decisions or taking action (Rufaida, 2025; Ramlee, 2024).

To prevent the negative implications of rumors in the workplace, Islam teaches its followers to always exercise caution when receiving any information (Rufaida, 2025; Ramlee, 2024; Hayati, 2025). The "verify before sharing" culture is extremely critical to prevent misunderstandings, slander, injustice, and future regret, thereby preserving social harmony and well-being in the workplace (Rufaida, 2025; Ramlee, 2024; Hayati, 2025).

Among the practical applications of verse 6 of Surah Al-Hujurat in the workplace are:

1. **Building a transparent communication culture:** Ensuring that any information received is verified for its truthfulness before being shared with other staff members (Ramlee, 2024).
2. **Verification from leadership:** Department heads or employers provide official confirmation for any news, memos, or circulars before they are disseminated, as well as holding regular meetings for organizational information alignment (Ramlee, 2024).

3. **Enforcement of organizational policy:** Establishing clear guidelines regarding information dissemination and applying disciplinary action against parties who deliberately fabricate or spread fake news (Ramlee, 2024)

## Conflict Management and Reconciliation

The meaning of the words of Allah SWT in Surah Al-Hujurat: 9 and 10:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٩

*And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they are willing to submit to the rule of Allah. If they do so, then make peace between both groups in all fairness and act justly. Surely Allah loves those who uphold justice.*

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

*The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy.*

Surah Al-Hujurat verses 9 and 10 emphasize the importance of reconciling conflicting parties (*ishlah*) as well as preserving the bond of brotherhood (*ukhuwah*) among believers (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Nufus et al., 2018). Allah SWT commands that any dispute or conflict between groups be resolved fairly, transparently, and equitably in order to maintain harmony (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Nufus et al., 2018).

If one party continues to commit injustice or breach the agreement, firm corrective action must be carried out until they return to the command of Allah (Rufaida, 2025; Ramlee, 2024; Nufus et al., 2018). Once the party in question complies, the reconciliation process should be finalized with complete justice (*bil-'adl*), as Allah SWT loves those who act justly (Rufaida, 2025; Ramlee, 2024; Nufus et al., 2018).

In the context of Industrial and Organizational Psychology, these Quranic principles illustrate how critical conflict management, organizational justice, and the building of positive interpersonal relationships are in the workplace (Ramlee, 2024). Relationship conflicts that are not managed well or left unresolved can induce stress, damage motivation, impair performance, and trigger a culture of office bullying (Ramlee, 2024).

Therefore, organizational management and leadership need to act as fair mediators or reconcilers (*muslih*) through the practice of constructive communication, the equitable enforcement of policies, and prioritizing the psychological well-being of employees (Ramlee, 2024). This step is essential to ensure that the workplace develops into a harmonious, productive, and mutually respectful environment (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Hidayatullah & Mirza, 2025; Hayati, 2025).

## Respecting and Valuing Individuals

Allah says in the 11th verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَلْفَافُ بَغْدُ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١١

*O believers! Do not let some men ridicule others, they may be better than them, nor let some women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the true wrongdoers.*

Surah Al-Hujurat verse 11 teaches the importance of preserving the well-being of interpersonal relationships and

fostering a culture of mutual respect regardless of background, social status, or gender (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Hidayatullah & Mirza, 2025). Allah SWT strictly prohibits any act or speech in the form of mockery, criticism (*lamz*), humiliation, or assigning bad nicknames (*tanabuz*) to others, as such actions constitute a form of injustice that damages an individual's personal honor (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Hidayatullah & Mirza, 2025).

Consequently, mocking, demeaning, or humiliating colleagues is forbidden (*haram*) in Islamic law and is categorized as workplace bullying behavior that can be subject to legal or disciplinary action (Ramlee, 2024). Even if some parties consider such actions to be mere joking, it still violates the manners of social transaction (*muamalah*) forbidden by the Prophet Muhammad (PBUH) because it has the potential to fracture the bonds of brotherhood and cause emotional distress (Ramlee, 2024; Hidayatullah & Mirza, 2025).

In today's organizational management, the principle of this verse is closely tied to respect for the work environment, the psychological safety of employees and the prevention of bullying and discrimination (Ramlee, 2024; Hidayatullah & Mirza, 2025; Hayati, 2025). When employees feel their dignity is valued and respected, they have higher job satisfaction, organizational commitment and performance (Ramlee, 2024; Hidayatullah & Mirza, 2025). Thus, internalizing this value becomes a solid foundation for establishing a professional, inclusive, and ethical work culture (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Hidayatullah & Mirza, 2025; Hayati, 2025).

## Avoiding Prejudice and Slander

The meaning of Surah Al-Hujurat verse 12:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا ۚ فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

*O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is the Acceptor of Repentance, Most Merciful.*

Surah Al-Hujurat verse 12 strictly prohibits three interrelated toxic behaviors in human relations: negative prejudice (*su'udzon*), spying or searching for others' faults (*tajassus*), and backbiting (*ghibah*) (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Hayati, 2025). The harms of baseless slander and rumors were also proven in Islamic history through the event of *Hadithah al-Ifk*, a false accusation leveled by the hypocrites against Saidatina Aisyah (r.a.) that tarnished her honor and inflicted severe emotional pressure on the family of the Prophet Muhammad (PBUH), even though the accused matter never occurred (Ramlee, 2024).

In the context of Industrial and Organizational Psychology, fostering a positive work culture heavily relies on the level of trust, openness, and psychological safety among organization members (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Hidayatullah & Mirza, 2025). Surah Al-Hujurat verse 12 outlines an essential principle to curb this "unholy trinity" (harboring negative assumptions, spying on faults, and backbiting) in order to create a conducive, harmonious, and professional work climate (Ramlee, 2024).

Unfounded prejudice against colleagues or management frequently triggers misunderstandings, erodes professional relationships, and disregards transparent, fact-based evaluations (Rufaida, 2025; Ramlee, 2024; Hayati, 2025). This condition directly exerts a negative impact on job satisfaction, organizational commitment, and employee psychological well-being (Ramlee, 2024). Therefore, every individual needs to maintain an open mind and practice *husnuzan* (positive assumptions) by making assessments based on authentic evidence (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Zahra et al., 2025).

Furthermore, the tendency to spy on or search for colleagues' weaknesses (*tajassus*) as well as backbite (*ghibah*), which is sternly analogized by the Quran to eating the flesh of one's dead brother, creates a toxic work environment filled with suspicion (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Nufus et al., 2018). Such behaviors erode mutual trust, cause a sense of insecurity and limit employees from sharing ideas or innovating creatively (Ramlee, 2024). Organizations that lead by example, communicate with one another, and

have a supportive culture are better equipped to develop the potential of staff and to achieve organizational goals (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Hayati, 2025).

## Diversity and Tolerance

The concept of al-ta'aruf or getting to know one another in Industrial and Organizational Psychology is central to the formation of harmonious, inclusive and effective work relationships (Fadhilah et al., 2024; Ramlee, 2024; Zahra et al., 2025). The word ta'aruf is from the word 'arafa, which means knowledge (Fadhilah et al., 2024; Ramlee, 2024). By knowing about other people, employees can prevent misunderstandings that are formed from ignorance and avoid interpersonal disputes in the organization (Ramlee, 2024). When there is a deeper mutual understanding, the tendency to hold ill assumptions and reject differences can be decreased more effectively (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Zahra et al., 2025). This principle aligns with the words of Allah SWT in Surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝١٣

*O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.*

A culture of ta'aruf in the workplace can foster cooperation and benevolence (ihsan) among employees (Ramlee, 2024). In an organization, relationships based on understanding and trust will be good for social interaction and teamwork (Ramlee, 2024; Hayati, 2025). This indirectly reduces prejudice, gossip and conflict that can lead to the undermining of the organization, as has been mentioned in verses before (Ramlee, 2024). As employees know each other, it is easier to view differences and work for common goals (Ramlee, 2024; Nufus et al., 2018).

The main idea of ta'aruf is to say that humanity is equal in the sight of Allah SWT and that all human beings are equal according to Allah SWT, irrespective of their background, rank or status (Fadhilah et al., 2024; Ramlee, 2024; Zahra et al., 2025). Existing differences are not a measure of a person's nobility; rather, what distinguishes humans in the sight of Allah is solely their level of piety (Fadhilah et al., 2024; Ramlee, 2024; Nufus et al., 2018; Zahra et al., 2025).

The *asbab al-nuzul* (context of revelation) for Surah Al-Hujurat verse 13 is linked to the event of *Fathu Makkah* (The Conquest of Makkah) (Anidah, 2021). At that time, the Prophet Muhammad (PBUH) commanded Bilal bin Rabah (r.a.) to call the adhan from atop the Kaaba (Anidah, 2021). However, this action caused displeasure among some Quraysh nobles who had recently embraced Islam (Anidah, 2021). They uttered words disparaging Bilal (r.a.) because of his black skin color and his background as a former slave (Anidah, 2021). Thereupon, Allah SWT revealed Surah Al-Hujurat verse 13 as a rebuke against such arrogant and racist attitudes (Anidah, 2021).

Through this verse, Allah SWT asserts that human beings were made into nations and tribes to get to know one another, not to insult each other or boast about ancestry (Fadhilah et al., 2024; Ramlee, 2024; Nufus et al., 2018; Zahra et al., 2025). Indeed, the measure of a person's nobility in the sight of Allah SWT is not based on race, skin color, or position, but on their piety toward Allah SWT (Fadhilah et al., 2024; Ramlee, 2024; Nufus et al., 2018; Zahra et al., 2025).

This principle is vital in the context of modern organizations as it promotes an inclusive culture, equality (*egalitarianism*), and respect for diversity, thereby contributing to a fairer, more prosperous, and productive work environment (Fadhilah et al., 2024; Ramlee, 2024; Hayati, 2025; Zahra et al., 2025).

## IMPLICATIONS OF SURAH AL-HUJURAT ON ORGANIZATIONS

Surah Al-Hujurat has far-reaching implications for organizational management in promoting a work culture in which integrity, harmony, and noble principles are the primary values (Ramlee, 2024; Hayati, 2025; Zahra et al., 2025). Internalizing such a surah forms a culture of respect for leadership and authority hierarchies that makes sure all employees know what their role is and carry out their work with full responsibility and trustworthiness (Ramlee, 2024; Hidayatullah & Mirza, 2025). And the prohibition on seeing faults in others (*tajassus*) also encourages employees to think of themselves and learn to do better instead of pointing fingers (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Anidah, 2021).

As this practice increases trust that the organization is doing the right thing, and no longer leads to workplace misconduct, it enhances service quality, management efficiency, etc. (Ramlee, 2024). This is why communication ethics based on *tabayyun* (be checking before sharing) and avoiding such toxic actions as backbiting (*ghibah*), mocking (*sukhriyyah*), and negative prejudice (*su'udzon*) are important barriers for managing interpersonal conflicts and misunderstandings (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Hayati, 2025).

Setting the foundation for brotherhood (*ukhuwah*), fair dispute resolution (*ishlah*), and respect for the diversity of employees (*ta'aruf*) helps to make everybody feel a part of the team and the work environment (Fadhilah et al., 2024; Rufaida, 2025; Ramlee, 2024; Nufus et al., 2018). In summary, Surah Al-Hujurat's values have created a psychologically safe, productive, and stable environment that results in an environment for organizational excellence (Fadhilah et al., 2024; Ramlee, 2024; Hayati, 2025; Zahra et al., 2025).

## RECOMMENDATIONS FOR ORGANIZATIONAL APPLICATION

First, organizations should promote *tabayyun* (information verification) and integrate communication ethics training in the workplace (Rufaida, 2025; Ramlee, 2024; Hayati, 2025). Management should also be wary of any news and should verify the truth to avoid incorrect reports, slander, and the spread of rumors in their work environment and keep it honest (Rufaida, 2025; Ramlee, 2024; Hayati, 2025). To reinforce this practice, training or workshops on communication ethics should be conducted regularly to instill in employees that respect for the way of speaking (*adab al-kalam*), respect for different opinions, and avoiding things like mocking (*sukhriyyah*) and backbiting (*ghibah*) are to be avoided (Adzmi & Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Hayati, 2025), and to help to promote a positive and professional work environment (Ramlee, 2024; Hayati, 2025).

Second, organizations need to develop a systematic and fair conflict management and resolution mechanism (*ishlah*) (Ramlee, 2024). Drawing lessons from the tenets of Surah Al-Hujurat which prioritize social harmony, the establishment of a special committee or the appointment of a mediation officer acting as a neutral third party (*muslih*) is highly recommended to handle any misunderstandings among employees (Ramlee, 2024). This equitable and prudent negotiation approach ensures that every tension is managed fairly without triggering prolonged hostility or office bullying culture (Ramlee, 2024). As a result, interpersonal relationships among employees can be restored while organizational stability remains preserved (Adzmi & Syamsuddin, 2025; Ramlee, 2024).

Third, a culture of mutual respect and appreciation for employee diversity (*ta'aruf*) must be consistently nurtured within the organizational environment (Fadhilah et al., 2024; Ramlee, 2024; Zahra et al., 2025). Based on the Quranic principle that diverse backgrounds are designed for mutual acquaintance rather than belittling one another, organizations should adopt equality policies (*egalitarianism*) by providing fair treatment and equal growth opportunities regardless of race, gender, or social status (Fadhilah et al., 2024; Ramlee, 2024; Nufus et al., 2018; Zahra et al., 2025). Recognizing diversity helps eliminate discrimination, strengthens teamwork, and increases employee motivation to contribute effectively to company success (Ramlee, 2024; Hidayatullah & Mirza, 2025; Hayati, 2025).

Fourth, integrity values and self-reflection practices must be comprehensively integrated into the organizational management system (Ramlee, 2024). Through the prohibition against spying or seeking faults in others (*tajassus*), employees and leadership are encouraged to constantly evaluate personal performance, acknowledge self-weaknesses, and openly accept constructive criticism (Adzmi & Syamsuddin, 2025; Ramlee, 2024; Anidah, 2021). At the same time, core values such as trustworthiness, honesty, and responsibility should serve as pillars in every administrative affair (Ramlee, 2024; Hidayatullah & Mirza, 2025). Practicing these principles not only minimizes misconduct and builds employee trust, but also assists organizations in achieving their goals ethically and excellently (Ramlee, 2024; Hayati, 2025).

## CONCLUSION

In conclusion, Surah Al-Hujurat contains various moral guidelines that align closely with the principles of Industrial and Organizational Psychology through the practice of *tabayyun* (verify before sharing), avoiding negative prejudice (*su'udzon*) and backbiting (*ghibah*), polite communication (*adab al-kalam*), fair conflict resolution (*ishlah*), and respect for workforce diversity (*ta'aruf* and *egalitarianism*) (Fadhilah et al., 2024; Adzmi

& Syamsuddin, 2025; Rufaida, 2025; Ramlee, 2024; Hayati, 2025; Zahra et al., 2025). Internalizing these Quranic teachings is proven to minimize misunderstandings, build an inclusive, psychologically safe, and conducive work climate, thereby producing an ethical, high-integrity, and high-performing workforce to drive sustainable organizational excellence (Fadhilah et al., 2024; Ramlee, 2024; Hidayatullah & Mirza, 2025; Hayati, 2025; Zahra et al., 2025).

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