

Building Brotherhood in Community Life: Implementation of Surah An-Nisa Verse 36

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Abstract

This research aims to explore the principles of life contained in Surah An-Nisa verse 36, especially in building fraternal ties as the foundation of community life. The main issue raised is how the values taught in the verse can be implemented in modern life, which is often colored by social conflicts and lack of solidarity. This verse underlines the importance of a harmonious relationship between humans and Allah (*habl min Allah*) and relationships between fellow humans (*habl min al-nas*), which are the core of life based on Islamic values. The research method used is library research which focuses on content analysis of Surah An-Nisa verse 36. This study analyzes relevant Qur'anic verses as well as the opinions of mufasirs, supported by other literature that discusses social relations and human values. The results of the study show that Surah An-Nisa verse 36 emphasizes four main principles: monotheism, kindness to parents, strengthening family relationships, and concern for vulnerable groups. The implementation of these principles can improve the quality of social relations and encourage the creation of a peaceful and prosperous society. This research is significant because it provides practical guidance for individuals and communities to build a harmonious life based on the teachings of the Qur'an, especially in the context of the challenges of modern life.

Introduction Section

Fraternity is an important foundation in a harmonious and peaceful society. A life colored by fraternal values will create a sense of mutual respect, solidarity, and togetherness.(Effendi et al., 2024) In the general context, the modern world today faces various increasingly complex social challenges. Globalization, technological advancements, and shifts in cultural values often erode fraternal values. The phenomenon of individualism, materialism, and unfair competition is increasingly real, causing the emotional distance between individuals to widen. This affects the social order, resulting in weak relationships between community members.(Zain et al., 2024)

In particular, in Indonesia, which is known by the motto "Bhinneka Tunggal Ika", the diversity of ethnicities, religions, and cultures is a privilege as well as a challenge in strengthening the bond of brotherhood. Frequent phenomena, such as interreligious conflicts, discrimination, and social inequality, show that fraternal values have not been fully embedded in social life. In addition, social issues such as intolerance, hate speech, and political polarization are increasingly triggering social rifts in society. In fact, brotherhood is the key to maintaining the integrity and sustainability of a nation, including Indonesia.(Napisah & Zahra, 2023)

This phenomenon shows the urgency to restore and strengthen the bond of brotherhood between individuals and social groups. Without brotherhood, society will be vulnerable to conflicts that can damage social harmony and stability.(Akbar, 2022) Fraternity is not only about emotional relationships, but also includes caring for others, social justice, and respect for the rights of others. In Islamic teachings, the principle of brotherhood has a strong and universal foundation.(Arabi et al., 2023) One of the verses that teaches the importance of building brotherhood is Surah An-Nisa verse 36.

Surah An-Nisa verse 36 provides comprehensive guidelines regarding human relations. This verse commands Muslims to worship Allah and do good to various parties, ranging from parents, close relatives, orphans, the poor, close neighbors and distant neighbors, travelers, to sahaya servants. This verse also reminds humans to stay away from arrogance and also to be proud.(Irfan, 2022) The principles contained in this verse affirm that brotherhood is not only limited to blood relations, but also includes relations with all parties regardless of differences.(Faesal, 2022)

The urgency of actualizing the values contained in Surah An-Nisa verse 36 is even greater in the midst of a world that is often hit by division. The messages in this verse teach universal values such as care, empathy, justice, and equality

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that can be applied in community life.(Sholihan & Muawanah, 2024) By making this verse a guideline for life, each individual can build better social relationships and strengthen the bonds of brotherhood.

Through the appreciation and practice of the values of Surah An-Nisa verse 36, it is hoped that the community can live in harmony, support each other, and help each other. This not only provides benefits for individuals, but also strengthens the integrity of society as a whole. This discussion has become very relevant to provide practical guidance in building brotherhood in the midst of the challenges of modern life today.

Method

This research uses a qualitative approach with a type of library research that focuses on content analysis of Surah An-Nisa verse 36. This approach was chosen to explore the fraternal values contained in the verse and its relevance in social life. The data sources used include primary sources, namely the Qur'an and tafsir books, such as Tafsir al-Muyassar and Tafsir Ibn Katsir. Secondary sources are journal articles, books, and previous research related to the theme of brotherhood in Islam. The data collection technique is carried out through literature review by examining the text of the Qur'an, explanations in interpretation, and supporting literature.

Results and Discussion

Qur'an Surah An-Nisa verse 36 and its Translation

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

“And worship Allah and do not associate Him with anything. And do good to your parents, close relatives, orphans, the poor, your close and distant neighbors, your peers, Ibn Sabil, and your servants. Truly, God does not like people who are proud and proud.”

Asbabun Nuzul

Surah An-Nisa verse 36 came down in response to the concerns of a group of companions who came to the Ansar people. They give advice not to spend too much on treasures and not to rush to give infaq, worried about economic difficulties if they are too generous. Allah SWT then sent down this verse to emphasize the importance of giving infaq and giving alms, as well as reminding not to be excessive or wasteful in charity.

This asbabun nuzul also reflects the bakhil attitude shown by some Jews who are reluctant to spread knowledge for fear of losing their dignity. In this context, Surah An-Nisa verse 36 is a warning for Muslims not only to worship Allah, but also to do good to parents, relatives, orphans, the poor, and neighbors.

This verse invites Muslims to build good social relationships and uphold the values of goodness regardless of social or religious background. Thus, the principles of community life taught in this verse are very relevant in the context of modern life which is often divided by differences.

The importance of the value of ihsan in interacting with others is also emphasized in this verse. God also affirms at the end of this verse that He does not like people who are proud and boastful. Therefore, the application of the values contained in Surah An-Nisa verse 36 can help build a harmonious and mutually supportive society.(Maulidya, 2024)

Interpretation of Surah An-Nisa verse 36

In Tafsir Muyassar, this verse is interpreted as follows, And worship Allah and obey Him alone, and do not make for Him allies in rububiyah and worship. And do ye good to your parents and fulfill the rights of both of them, and the rights of your relatives, the orphans who have left their fathers while they are still before puberty, the needy who do not have the property to suffice and cover their needs, your close neighbors and distant neighbors, friends on the way and in settlements, the safar who are in desperate need and the slaves bought from your servants. both men and women. Indeed, Allah does not like those who are proud of their servants and proud of themselves.

Ibn Kathir in his commentary also explained with regard to this verse, Allah SWT commands to only worship Him, there are no allies for Him, because He is the Most Creator, the Most Giver of Sustenance, the Most Giver of Favors, and the Most Giver of Gifts for His creatures in all situations and conditions. He is entitled to be called and not associated with any of His creatures. As the Prophet PBUH said to Mu'adz bin Jabal, "Do you know what Allah's right is over His servants?" he replied, "Only Allah and His Messenger know better" he replied, "That is, they worship Him and do not condemn Him

to anything." Then he said, "Do you know what the right of the servants of Allah is if they do that? that is, so that Allah does not punish them" Then Allah bequeaths to do good to parents. Indeed, Allah SWT makes both of them the cause of your existence, from nothing to existence. Often Allah SWT connects the obligation to worship Him with doing good to your parents, as He says, (Be grateful to Me and to your parents) (Surah Luqman: 14), and (And your Lord has commanded you not to worship other than Him and to do good to your parents as best you can) (Surah Al-Isra: 23) Then, Allah connects doing good to your parents with doing good to your relatives, both men and women, as mentioned in the hadith, "Alms to the poor are only alms, while alms to relatives will get two (rewards), namely the reward of alms and the continuation of friendship."

Then Allah SWT said (orphans) that because they lost someone who met their needs, Allah commanded them to do good and have mercy on them. Then Allah said, they are the needy who cannot get anything that can provide for their lives. Then Allah SWT commanded to help them with something that satisfies their needs so that their emergency disappears where the discussion of the poor and poor in Surah Bara'ah."

Allah said: "Ali ibn Abi Talhah narrated from Ibn Abbas (the close neighbor) that there is a closeness between you and him (and a distant neighbor) that there is no close distance between you and him." This is narrated from 'Ikrimah, Mujahid, Maimun bin Mihran, Adh-Dhahhak, Zaid bin Aslam, Muqatil bin Hayyan, and Qatadah.

Abu Ishaq narrated from Nauf Al-Bikali, about His saying: "(The close neighbors) are the Muslim neighbors (and the distant neighbors) are Jews and Christians" Narrated from Ibn Jarir and Ibn Abi Hatim. Jabir Al-Ju'fi narrated from Ash-Sha'bi from Ali and Ibn Mas'ud that "and the close neighbor" is a woman. Mujahid also said of His words: "[And the distant neighbor] is a friend on the journey. As for (Ibn Sabil), it was narrated from Ibn Abbas and the other group, namely a guest."

Allah SWT said: "(And your servant isa) a will about slaves, because slaves are vulnerable to being deceived and taken captive by others. Therefore, it has been mentioned in the hadith that the Prophet PBUH bequeathed to his people when he was sick, he said, "Pray, pray, and do good to your slaves" He repeated it many times until his voice was almost gone."

Allah SWT said: "(Indeed, Allah does not like those who are proud and proud of themselves) that is, those who are proud of themselves, proud of themselves over others. He considered himself better than them. He thinks he is great, but in the sight of God, he is low, and in the eyes of others, he is hated."

Mujahid said about the word of Allah (Indeed, Allah does not like those who are proud and boastful), namely arrogant (boastful), that is, not taking into account what is given to him and not being grateful to Allah SWT, that is, boasting of himself over man for the favor given to him by Allah, while not being grateful to Allah for it.

Contextualization of Surah An-Nisa verse 36 in the Present

Fraternity is one of the main principles that are the foundation of community life. This concept is not only important for creating social harmony, but also serves as a solid pillar for the development of civilization.(Amin, 2022) In Islam, fraternal values have a solid foundation, one of which is Surah An-Nisa verse 36. This verse contains a comprehensive guide to man's vertical relationship with God as well as the horizontal relationship between fellow humans.(Sholihan & Muawanah, 2024)

Surah An-Nisa verse 36 was revealed in the context of Arab society which at that time had a social order that tended to be exclusive and hierarchical. Discrimination against certain groups, such as women, orphans, the poor, and slaves, is common.(Anandari & Afriyanto, 2022) In addition, inter-tribal relations are often colored by conflicts, disputes, and mutual hostility. In this context, Surah An-Nisa verse 36 is here to overhaul the social paradigm of Arab society by teaching the principles of justice, compassion, and respect for each other regardless of social status, gender, or background.

This verse contains several important messages, including:

1. The Command to Worship Allah and Prohibit Shirk
This verse begins with an affirmation of the obligation to worship God alone. This emphasizes the importance of the vertical relationship between man and God as the foundation of all horizontal relationships.
2. The Obligation to Do Good to Others
After emphasizing the relationship with Allah, this verse regulates relationships with others, including parents, close relatives, orphans, poor people, neighbors, friends, travelers, and sahaya servants. This principle shows that Islam recognizes human diversity and requires its people to maintain social harmony by doing good to all parties.(Miftahusolih et al., 2021)
3. Prohibition of Being Arrogant
This verse also reminds humans to stay away from arrogance and pride. Arrogance not only damages relationships between individuals, but also becomes a source of conflict in society.

The Relevance of Surah An-Nisa Verse 36 in the Present Present

In the modern era, Surah An-Nisa verse 36 has great relevance. Today's society is faced with global challenges such as individualism, materialism, and social polarization that often trigger rifts in social relationships. Conflicts based on

religion, ethnicity, and social class are also still a major problem in various parts of the world, including Indonesia. (Apriyani & Yusuf, 2024)

This verse teaches universal values such as compassion, justice, and respect for others that are urgently needed to create a harmonious society. (Ma'ruf, 2020) The relevance of this verse is also reflected in his teaching to care for vulnerable groups, such as orphans and the poor, which is an important issue in the midst of increasingly real economic inequality.

In addition, the command to maintain good relations with neighbors, friends, and travelers is relevant in the context of modern urban life, where interpersonal relationships are often superficial or superficial. The message not to be arrogant is also an important reminder in the era of social media, where showing off and boasting have become commonplace. (Salamah S, 2021)

Implementation of Surah An-Nisa Verse 36 in the Present Present

The implementation of the principles of life contained in Surah An-Nisa verse 36 can be done through various ways in daily life. Basically, this verse requires Muslims to pay attention and do good to various groups in society, including the weaker or marginalized. (Harimulyo et al., 2021) In today's social life, the application of these values includes the following aspects:

1. Building Harmonious Relationships in the Family

Surah An-Nisa verse 36 begins with an order to do good to parents and relatives. This reflects the importance of the family in building the foundations of a healthy and loving life. In modern society, family relationships are often neglected due to the busyness of individuals, especially in urban areas. For this reason, the application of this principle can be done by more respecting and caring for relationships with parents, siblings, and relatives. Spending time with family, listening to their needs and aspirations, and providing emotional and financial support are tangible forms of implementation of this verse.

2. Caring for the Poor and Orphans

This letter also teaches us to pay attention to the weak, including orphans and the poor. In today's society, social disparities are widening, with most of the wealth being held by a few, while many others live in poverty. The implementation of this verse can be in the form of providing assistance to those in need, such as giving alms, zakat, or being involved in social activities that support the fulfillment of basic needs for those who are less fortunate. (AN et al., 2024)

3. Respect Neighbors and Surrounding Communities

Doing good to neighbors is an important aspect taught in this letter. In modern life, social interaction is often limited to a narrow work environment or community. In fact, the surrounding environment, including neighbors, is part of a big family that needs to be appreciated and maintained good relationships. The implementation of this verse can be done by helping neighbors in need, maintaining good relations, and paying attention to their interests. For example, by participating in mutual cooperation activities, helping neighbors in difficulty, or simply showing concern through positive communication. (Abuzar et al., 2025)

4. Maintaining Harmony in Diversity

In the midst of a multicultural and pluralistic life, Surah An-Nisa verse 36 teaches to do good to all people regardless of background. In an increasingly polarized society, especially in terms of religion and politics, the application of this principle is very important to create a sense of mutual respect and respect. (Nugroho et al., 2023) This can be done by avoiding discriminatory attitudes, treating everyone fairly, and establishing good relationships despite differences of opinion or belief.

Examples of Application in Community Life

1. **Social and Community Programs.** One example of the application of the principles in Surah An-Nisa verse 36 is through social programs that support the welfare of the community. For example, economic empowerment activities for the poor, free education for underprivileged children, and health programs for the underprivileged. (Indrayani & Azzaki, 2024) These programs are a tangible form of doing good to the less fortunate and strengthening the sense of brotherhood among members of the community.
2. **Gotong Royong Activities in the Community.** At the local level, mutual cooperation activities are a practical example that can reflect the principles of Surah An-Nisa verse 36. By working together, the community shows solidarity and concern for others. For example, building public facilities, cleaning the environment, or helping with home repairs for those in need. This activity not only strengthens the bond of brotherhood, but also creates a more harmonious and prosperous environment.
3. **Building Harmonious Relationships with Neighbors.** Maintaining good relationships with neighbors can be done through simple things, such as visiting each other, helping them when they need it, or avoiding acts that interfere with their comfort.
4. **Empowerment of Vulnerable Groups.** Another example is creating empowerment programs for women or marginalized groups in the community, such as job skills training or access to education. This is in line with the command to do good to all parties, including groups that are often marginalized.

5. Cultivate a Humble Attitude. In the context of modern life, a person can practice humility by speaking politely, respecting the opinions of others, and not condescending to others based on their social status or achievements.

Conclusion

Surah An-Nisa verse 36 contains life principles that are very relevant in building fraternal bonds in society. This verse teaches the importance of the vertical relationship between man and his God and also the horizontal relationship between man and others. By emphasizing compassion, justice, and respect for all parties, regardless of background or social status, this verse provides a universal guideline for Muslims in building a harmonious society. Nowadays, the values contained in Surah An-Nisa verse 36 are very relevant to overcome social challenges faced by society, such as conflict, intolerance, and economic inequality. In an increasingly pluralistic world, it is important to foster a sense of solidarity, care, and tolerance among individuals and groups. The letter also teaches that true fraternity involves an inclusive attitude that does not differentiate between ethnic, religious, or social status differences.

The implementation of the values of this verse in daily life can be done in various ways, such as doing good to parents, relatives, orphans, and the poor. In addition, maintaining good relationships with neighbors, friends, and fellow community members is also very important. Humility and staying away from pride are an integral part of the principles taught in this verse. Through examples of its implementation, such as orphan compensation programs, social services, and empowerment of vulnerable groups, the values contained in Surah An-Nisa verse 36 can be translated into concrete actions that provide direct benefits to the community. By practicing this verse, people can create a fairer, harmonious, and prosperous life, as well as strengthen the bond of brotherhood between others.

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