Holistic Approach to Quran-Based Social Responsibility for Realizing a Civil Society: Analysis of Spiritual Values and Social Welfare

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ABSTRACT

Background. Social responsibility is a fundamental aspect of building a just and prosperous civil society. In Islamic thought, the Qur'an provides a comprehensive ethical framework that highlights values such as justice, solidarity, and compassion—particularly towards vulnerable groups like orphans and the poor.

Purpose. This research aims to examine the concept of social responsibility from a Qur'anic perspective and to explore its role as a foundation for fostering a civil society grounded in divine values.

Method. Using a descriptive-analytical approach, this study analyses Qur'anic verses and interprets them in the context of social justice and collective responsibility. It draws on secondary data from classical and contemporary literature to identify key principles relevant to social ethics.

Results. The findings reveal that the Qur'an presents social responsibility as both an individual and collective duty, involving not only personal conduct but also institutional and societal obligations. The concept of al-islâh (reform) is emphasised as a moral imperative to improve social and environmental conditions. Furthermore, the importance of cultivating social intelligence based on Qur'anic values is highlighted as a means to strengthen empathy, awareness, and community engagement.

Conclusion. The study concludes that implementing Qur'anic values in daily life can establish a balanced relationship between rights and duties within society. Education rooted in Qur'anic ethics is identified as a critical strategy for nurturing a socially responsible younger generation. This research contributes to shaping a holistic framework for addressing modern social challenges through the lens of Qur'anic social ethics.

KEYWORDS

Holistic, Responsibility, Social

INTRODUCTION

Islam, as a perfect and comprehensive religion, provides holistic guidelines for building a harmonious and prosperous life for both individuals and society. The Qur'an, as the primary source of Islamic teachings, emphasizes the importance of social responsibility and education as fundamental aspects in shaping a just and

civilized civilization. Universal values such as justice, compassion, social responsibility, and equality are emphasized in various verses of the Qur'an as the foundation for human social interactions. Through this approach, the Qur'an not only offers solutions to individual problems but also formulates a framework for creating a civil society based on divine values. thought, and culture of Muslims will certainly be difficult to comprehend.

One of the key concepts raised in the Qur'an related to social responsibility is al-islâh. This term, which literally means "repair" or "reconciliation," refers to a series of social responsibilities that include environmental protection, maintenance of peace, and the cultivation of human relationships. M. Bakir (2021) asserts that al-islâh is the essence of Islamic teachings in maintaining the balance between individual rights and social obligations. By integrating these values into daily life, Muslims are guided to become proactive agents of change in improving the social and environmental order.

In addition, the Qur'an also places great emphasis on the fulfillment of basic human needs as an important component of social welfare. Ahmad Mustaniruddin (2019) identified five main elements that form the foundation of social welfare according to the perspective of the Qur'an, namely physical-biological, intellectual, emotional/psychological, spiritual, and social needs. The fulfillment of these five aspects not only aims to create balance in individual lives but also to realize a stable, just, and sustainable society. This holistic approach demonstrates how the teachings of the Qur'an do not separate the material and spiritual aspects, but rather unite them within the framework of comprehensive human development.

In the context of social responsibility, the Qur'an also emphasizes the importance of social intelligence based on Qur'anic values. This social intelligence is the ability to display self-control, empathy, compassion, justice, integrity, and altruism in social interactions. This dimension serves as the foundation for creating mental happiness and well-being in two realms, namely the worldly and the spiritual. By internalizing these values, individuals can not only improve interpersonal relationships but also contribute to the formation of a peaceful, just, and prosperous society.

The holistic approach to social responsibility offered by the Qur'an is not only relevant in the context of religious life but also has wide implications in the formation of a civil society. In Islamic terminology, a civil society refers to a community based on spiritual and moral values, where justice, equality, and welfare are the primary goals. Such a society is not only focused on material progress but also on fulfilling the spiritual and moral dimensions in community life.

However, in its implementation, the Quran-based concept of social responsibility faces various challenges, both at the individual and structural levels. On one hand, modernization and globalization often bring values that contradict Islamic teachings, such as excessive individualism and materialism. On the other hand, the lack of deep understanding of Qur'anic values often becomes an obstacle in integrating social responsibility into daily life. Therefore, this research aims to analyze a holistic approach to Quran-based social responsibility, focusing on the integration of spiritual values and social welfare as a foundation for realizing a civil society.

In this discussion, the research will map out how Qur'anic values can be implemented in various aspects of life, ranging from environmental protection to strengthening social relationships. This research will also examine how this holistic approach can provide solutions to various contemporary social issues, such as social inequality, moral degradation, and environmental crises. Thus, this research is expected to make a significant scientific contribution in developing a framework based on divine values to create a better society.

Methodologically, this research employs a descriptive-analytical approach, utilizing secondary data from various related literatures, including Quranic exegesis, academic research, and works of scholars. This approach was chosen to deeply explore the meaning and relevance of Qur'anic values in the context of social responsibility and the development of a civil society. By analyzing key concepts such as al-islâh, social welfare, and Qur'anic-based social intelligence, this research aims to provide a holistic and applicative perspective in integrating the teachings of the Qur'an into community life.

RESEARCH METHODOLOGY

This research uses the library research method, which aims to collect and analyze data from various relevant literature sources. This method is carried out by accessing books, scientific journals, articles, Qur'anic exegeses, and other documents related to the concept of social responsibility and civil society from a Qur'anic perspective. The main focus of this research is to examine and interpret information from primary sources such as the Qur'an and hadith, as well as secondary literature that includes studies from scholars, Islamic academics, and contemporary research.

The data collection process was carried out by identifying, classifying, and analyzing texts related to social values, justice, education, and welfare in Islam. This research uses a descriptive-analytical approach, where the obtained data is analyzed in depth to understand its relevance and application in the modern context. With this method, the research aims to produce a conceptual synthesis that can serve as a theoretical foundation for the development of a civil society concept based on Qur'anic values, thereby contributing to both academic discourse and practical implementation in society.

RESULT AND DISCUSSION

Islam places great emphasis on social responsibility as the main foundation in building a just and prosperous society. In the perspective of the Qur'an, social responsibility is an inherent obligation for every individual to contribute to creating social balance, overcoming inequalities, and solving various societal problems. The Qur'an not only calls for moral responsibility but also provides clear guidance on how the values of justice, compassion, and solidarity can be implemented in daily life.

One of the verses that explicitly emphasizes the importance of social responsibility is the word of Allah in Surah Al-Ma'un verses 1-3:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ۝ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ۝ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ۝

Meaning: "Do you know the one who denies the religion?" That is the person who harshly rebukes the orphan and does not encourage feeding the poor."

This verse shows that social responsibility is part of the essence of a person's faith. Islam does not only teach religious rituals, but also demands its followers to fulfill social roles by paying attention to vulnerable groups such as orphans and the poor. In this verse, those who neglect social responsibilities are called deniers of religion, indicating that faith cannot be separated from caring for others.

Interpretation of Verses and Their Implications in Social Responsibility

The mufassirun, such as Ibn Kathir, interpret this verse as a reminder that religion is not merely a belief or ritual worship, but also concrete actions that reflect compassion and responsibility towards society. According to Ibn Kathir, "denying religion" in this context refers to an attitude of someone who does not care about social rights, especially the rights of orphans and the poor. This interpretation aligns with modern thinking about social responsibility, which includes assistance to marginalized groups as a form of implementing social justice.

Furthermore, the Qur'an calls for collective responsibility through the system of zakat, infak, and sedekah. These three instruments are designed to distribute wealth fairly, reduce economic disparities, and create welfare for all layers of society. In this context, social responsibility is not only an individual obligation but also an institutional responsibility. The state and community institutions are expected to play an active role in ensuring that social rights are fulfilled in accordance with Islamic principles.

The Balance between Rights and Social Obligations

The Qur'an places great emphasis on the balance between rights and social obligations. Every individual not only has the right to their own rights but also has the obligation to fulfill the rights of others. This concept is reflected in Surah Al-Baqarah verse 177, where Allah explains that virtue is not only about performing religious rituals but also includes giving to the poor, orphans, travelers, and those in need of assistance:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰۤىِٕكَةِ وَالْكِتٰبِ

وَالنَّبِيّٖنَۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِۙ وَالسَّاۤىِٕلِيْنَ وَفِى الرِّقَابِۚ وَاَقَامَ الصَّلٰوةَ

وَاٰتَى الزَّكٰوةَ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عَاهَدُوْاۚ وَالصّٰبِرِيْنَ فِى الْبَأْسَاۤءِ وَالضَّرَّاۤءِ وَحِيْنَ الْبَأْسِ اُولٰۤىِٕكَ الَّذِيْنَ صَدَقُوْاۗ وَاُولٰۤىِٕكَ

هُمُ الْمُتَّقُوْنَ

Meaning: "Virtue is not turning your faces towards the east or the west, but virtue is (the quality of) those who believe in Allah, the Last Day, the angels, the Book, and the prophets; who spend their wealth, out of love for Him, for relatives, orphans, the needy, the traveler, the beggar, and for freeing slaves; who establish prayer and give zakah; who fulfill their promise when they promise; and who are patient in poverty and hardship and during battle. It is they who are the ones who are true and it is they who are the righteous. They are the ones who are truthful, and they are the ones who are righteous."

This verse emphasizes that the social dimension is an inseparable part of the concept of virtue (birr). A true Muslim must be able to integrate faith and deeds in their social life, thereby creating a balance between the spiritual and material dimensions.

Social Responsibility in the Contemporary Context

Although Qur'anic values regarding social responsibility are very clear, their implementation in the modern context, including in Indonesia, still faces various challenges. Ahmad Mustaniruddin (2019) notes that social theories such as liberal capitalism and socialism often dominate the formation of social policies in various countries, including Indonesia. As a result, approaches based

on Qur'anic values are often marginalized, and the issue of social inequality remains an unresolved problem.

In this context, the concept of Quran-based social responsibility can be a more humane and just alternative solution. This approach not only emphasizes wealth redistribution but also builds social solidarity and strengthens relationships among individuals in society. A concrete example of this implementation is the strengthening of the roles of zakat, infak, and sedekah as instruments of Islamic economics that can support social programs, such as the empowerment of the poor, education, and health.

In addition, Qur'anic-based social education is also very important for instilling values of justice and compassion from an early age. Ria Susanti (2022) emphasizes the need for education that integrates faith, ethics, and social responsibility into the curriculum, so that the younger generation has a high awareness of their role as agents of change in society.

Realizing a Civil Society with Qur'anic Values

The concept of social responsibility in the Qur'an serves as an important foundation in the effort to realize a civil society, which is a community based on moral, spiritual, and social justice values. Civil society does not only focus on material progress but also emphasizes the balance between spiritual and social aspects in community life.

To achieve this goal, the implementation of Qur'anic values must be carried out holistically and sustainably. The state, religious institutions, and society need to work together to build a just social system, where every individual has equal opportunities to develop and contribute. Thus, social responsibility not only becomes a moral obligation but also a collective force capable of creating a more peaceful, prosperous, and harmonious society.

The affirmation of the Qur'an regarding social responsibility shows that Islam is a religion that places social welfare as a top priority. By internalizing and practicing these values, Muslims can become pioneers in creating positive and sustainable social change, in accordance with the principles of justice taught in the Qur'an.

Civil society, or masyarakat madani, is a concept that holds strong relevance in Islamic teachings. This term refers to a civilized, harmonious society based on spiritual values and universal ethics. In Islam, a civil society is a society that upholds the values of justice, equality, and welfare, as exemplified by the Prophet Muhammad (peace be upon him) in the formation of the Medina society. The implementation of Qur'anic values through a holistic approach is considered a strategic solution to face global challenges while simultaneously creating an ideal society in the modern era.

The Foundation of the Concept of Civil Society in Islam

The concept of civil society in Islam has deep roots in the Qur'an. Amri Usa (2024) explains that the main values that form the foundation of a civil society are justice, openness, tolerance, meritocracy, and deliberation. The Qur'an describes an ideal society as a community that supports and collaborates in goodness, as reflected in the words of Allah:

وَتَعَاوَنُوا عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ

Meaning: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (QS. Al-Maidah: 2)

This verse emphasizes the importance of cooperation based on the principles of virtue and piety as the social foundation in Islam. Furthermore, the Prophet Muhammad (peace be upon him), through the Constitution of Medina, provided a concrete example of how a pluralistic society can coexist based on the principles of mutual respect, justice, and unity.

Holistic Approach in Qur'anic Values

The holistic approach refers to the understanding and implementation of Qur'anic values that encompass all dimensions of human life. Ahmad Mustaniruddin (2019) mentions five important components that must be fulfilled to achieve social welfare, namely physical, intellectual, emotional, spiritual, and social needs. This holistic approach aims to create balance in the lives of individuals and society, resulting in a community that is balanced between material and spiritual aspects.

Physical Needs

Islam emphasizes the importance of fulfilling basic human needs such as food, clothing, and shelter. Zakat, infak, and sedekah are important instruments in Islam designed to distribute wealth fairly and reduce social inequality. The Qur'an also encourages hard work and economic independence as a way to meet these needs, as mentioned in QS. Al-Jumu'ah: 10, "So disperse throughout the land; seek the bounty of Allah..."

Intellectual Needs

Education and intellectual development are important components in building a civil society. The Qur'an often emphasizes the importance of reading, critical thinking, and seeking knowledge, as in QS. Al-Alaq: 1-5. In this context, a holistic approach based on Qur'anic values can be applied through the integration of religious education and social education, so that students not only understand knowledge but also are able to apply Qur'anic values in their social lives.

Emotional and Psychological Needs

Emotional stability and mental health are inseparable aspects of building a civil society. Islam provides guidance for creating inner peace through worship, dhikr, and prayer. In addition, values such as compassion, empathy, and mutual support become important elements in social interactions. The Qur'an, in Surah Al-Hujurat: 10, teaches the importance of brotherhood in Islam as one way to create emotional balance in society.

Spiritual Needs

The spiritual dimension is the core of the holistic approach in Islam. The Qur'an teaches that human life must always be connected to Allah SWT. Worship, whether ritual or social, aims to bring humans closer to the Creator while also shaping a noble character. The fulfillment of these spiritual needs serves as a strong foundation for creating a society based on morality and Qur'anic values.

Social Needs

The Qur'an places great emphasis on the importance of social solidarity. The implementation of these values can be seen through the obligation of Muslims to help those in need, such as orphans, widows, and the poor. QS. Al-Ma'un emphasizes that someone who does not care about social rights is considered to have denied the religion. Therefore, the ideal civil society is one that is able to ensure the fulfillment of the social needs of all its members.

Implementation of Qur'anic Values in Education

One effective way to realize a civil society is through education. Education based on Qur'anic values can be a solution to address moral degradation among the younger generation. This education must be designed to instill principles such as egalitarianism, meritocracy, openness, and tolerance from an early age.

Moreover, a Qur'anic-based educational approach must include the integration of religious knowledge and social sciences. Thus, students not only understand spiritual values but are also able to apply these principles in community life. Qur'anic-based education must also encourage the

formation of strong character, so that the younger generation can become agents of change in creating a better society.

Challenges and Solutions in Implementation

Although the concept of a civil society based on Qur'anic values has great potential, its implementation in Indonesia still faces various challenges. Abdul Rasyid Ridho et al. (2022) noted that the influence of non-Islamic social theories, such as capitalism and socialism, often dominates in shaping social policies. As a result, Qur'anic values receive less attention in community development.

To address this challenge, a more inclusive and collaborative approach is needed. The government, educational institutions, and society must work together to integrate Qur'anic values into public policies, education, and daily life. In addition, efforts are needed to strengthen the public's understanding of the importance of Qur'anic values in creating social welfare.

CONCLUSION

Social responsibility in Islam is the main foundation for building a just and prosperous society. The Qur'an emphasizes the importance of the social role of every individual and institution through teachings that highlight justice, solidarity, and compassion towards vulnerable groups such as orphans and the poor. Verses such as QS. Al-Ma'un and QS. Al-Baqarah show that true faith must be manifested in real actions that support social balance and fulfill the rights of others.

The mufassir, such as Ibn Kathir, emphasize that religion encompasses inseparable spiritual and social dimensions. Islamic economic instruments, such as zakat, infak, and sedekah, are designed to create collective welfare, reduce social inequality, and strengthen solidarity. Education based on Qur'anic values is also an important strategy for shaping a generation that is ethical and socially oriented. By integrating these principles holistically, Muslims can realize a civil society that upholds justice, welfare, and harmony. This approach offers strategic solutions to address modern social challenges and create sustainable positive change.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

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