

The Implementation of the Concept of Social Living in Qur'an Surah Al-'Alaq Verses 1–5 from the Perspective of Tafsir Al-Munir in the Batu Putik Village Community

Muhammad Muhsana Efendi & Aria Panji Saputra

UIN Mataram, Indonesia

fendinism@gmail.com; 240407035.mhs@uinmataram.ac.id

Abstract

Although Qur'anic social ethics have been widely discussed in Islamic studies, limited empirical research has examined the concept of social living in Surah Al-'Alaq verses 1–5 from the perspective of *Tafsir al-Munir* and its implementation within contemporary Muslim communities. This study aims to analyze the concept of social living contained in these verses, examine its implementation within the Batu Putik Village community, and identify the factors that support and influence its application in everyday social life. This study employed a qualitative descriptive design involving 20 participants selected through purposive sampling, including village officials, religious leaders, community leaders, youth representatives, women's groups, and community members. Data were collected through observation, semi-structured interviews, and documentation and were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. The findings reveal that *Tafsir al-Munir* conceptualizes social living through interconnected values of literacy, knowledge acquisition, human dignity, social ethics, responsibility, cooperation, and community development. These values are implemented through Qur'anic learning activities, knowledge-sharing practices, mutual respect, deliberative decision-making (*musyawarah*), active community participation, *gotong royong*, and social assistance programs. The findings further indicate that religious values, leadership, family support, educational activities, and institutional initiatives serve as key supporting factors, while modernization, technological

development, and variations in religious understanding influence the sustainability of these values. This study concludes that Surah Al-‘Alaq verses 1–5 integrate literacy, ethics, and social responsibility as foundations of social cohesion and community welfare. Its contribution lies in extending Qur'anic social ethics discourse and providing practical insights for strengthening socially responsible Muslim communities.

Keywords: Qur'anic Social Ethics; Surah Al-‘Alaq; *Tafsīr al-Munīr*; Social Living; Community Development

INTRODUCTION

The Qur'an serves as a comprehensive source of guidance governing not only spiritual matters but also intellectual, moral, and social dimensions of human life. Among the earliest revelations received by Prophet Muhammad, Surah Al-'Alaq verses 1–5 occupies a significant position because it introduces the concepts of reading, knowledge acquisition, learning, and human development as the foundation of civilization. Although these verses are commonly associated with literacy and education, their messages extend beyond intellectual development to encompass social awareness, ethical responsibility, and community engagement. The command *iqra'* (read) encourages human beings to understand not only written texts but also the realities of life, society, and the environment. Consequently, Surah Al-'Alaq verses 1–5 provides a conceptual framework for developing knowledgeable individuals who contribute positively to social life.

In contemporary society, rapid technological advancement, globalization, and cultural transformation have generated both opportunities and challenges for community life. While these developments facilitate access to information and knowledge, they also contribute to social fragmentation, declining social cohesion, and weakening communal values. Scholars increasingly emphasize the importance of literacy and education as instruments for strengthening social interaction and community development. Sharples, (2023) argues that learning should not merely produce individual knowledge but also cultivate the capacity to interact, engage in dialogue, and construct shared meanings within society. Similarly, Ahmed (2022) explains that Qur'anic literacy extends beyond textual reading to include understanding social realities, developing critical thinking, and contributing to community development. These perspectives indicate that literacy in the Qur'anic worldview

functions not only as an educational activity but also as a foundation for social transformation.

The relationship between Qur'anic teachings and social life has attracted growing scholarly attention at the international level. Islamic scholars increasingly recognize that the Qur'an offers universal values capable of guiding human interaction and promoting harmonious social relations. Ramadan (2021) emphasizes that the Qur'an provides ethical principles that foster respect for human dignity, social responsibility, and commitment to the common good. Likewise, Kamali (2023) argues that Islamic social values are grounded in the principles of justice (*al-'adl*), solidarity (*al-takaful*), and public welfare (*al-maslahah al-'ammah*), which serve as the foundation for inclusive and harmonious societies. These perspectives demonstrate that Qur'anic teachings remain highly relevant for addressing contemporary social challenges and strengthening community cohesion.

Surah Al-'Alaq verses 1–5 have been interpreted as integrating theological, legal, and ethical teachings with educational values that foster social development based on knowledge and divine guidance (Adib, 2022; Sulaiman & Musthofa, 2023). The literature indicates that intellectual and moral development, as emphasized in Surah Al-'Alaq verses 1–5, should foster constructive social behavior expressed through cooperation, tolerance, and harmonious social relations, as highlighted in Tafsir Al-Munir (Andari et al., 2026); Wiandani & Salman, 2025).

The social significance of Surah Al-'Alaq verses 1–5 is also reflected in contemporary studies on literacy and community development. Hidayat and Ghani, (2023) assert that the chapter positions literacy as the foundation of a progressive and multicultural society because reading involves understanding both texts and social realities. Furthermore, Sobirin and Anwar, (2026) emphasize that literacy in Surah Al-'Alaq extends beyond reading and writing skills to encompass social awareness and community responsibility. In addition, Lorens et al., (2024) identify the family as the primary environment for cultivating learning culture, character formation, and social values that influence broader social life. These findings suggest that literacy, morality, and social responsibility are interconnected dimensions embedded within the Qur'anic worldview.

Within the field of Qur'anic interpretation, Tafsir Al-Munir by Wahbah al-Zuhaili provides an important framework for understanding the social dimensions of Qur'anic teachings. Saumantri, (2022) explains that Tafsir Al-Munir does not merely discuss

theological matters but also addresses contemporary social issues and offers practical guidance for community life. Al-Zuhaili (2017) regards knowledge as a divine gift that plays a strategic role in developing human potential, strengthening morality, and constructing civilized societies. Moreover, Nurkhaeriyah et al., (2022) explain that Wahbah al-Zuhaili emphasizes monotheism, sincerity, patience, and morality as fundamental values that shape responsible social behavior. Through this perspective, Surah Al-'Alaq verses 1–5 can be understood as a foundation not only for intellectual growth but also for ethical and social development.

In the Indonesian context, the implementation of Qur'anic values in social life remains a relevant issue amid ongoing social change. Although religious values continue to influence community life, concerns have emerged regarding the declining understanding of Qur'anic teachings among younger generations. Sidqy et al., (2025) warn that the decline of Qur'anic literacy may weaken awareness of the social and moral values embedded within Surah Al-'Alaq verses 1–5. Consequently, strengthening Qur'anic literacy is essential not only for religious purposes but also for cultivating social responsibility and community engagement. This concern is particularly important in rural communities where religious values continue to serve as a significant foundation for social interaction and collective identity.

Several recent studies have examined Surah Al-'Alaq verses 1–5 from various perspectives. Setiyawan and Fauziyah, (2023) found that the command *iqra'* should be interpreted broadly as an invitation to read texts, nature, society, and human experiences. Bastari, (2024) concluded that Tafsir Al-Munir promotes social equality by emphasizing justice and respect for human dignity regardless of social status or background. Sugiarto, (2025) highlighted the contribution of Surah Al-'Alaq verses 1–5 to character formation, social ethics, and moral responsibility. Similarly, Fauzan et al., (2025) demonstrated that integrating Qur'anic values into educational processes strengthens moral awareness and social responsibility in the contemporary era.

Other studies have further reinforced the social relevance of the chapter. Hanafi et al., (2025) found that Tafsir Al-Munir conceptualizes social welfare through justice, solidarity, social care, and equitable prosperity. Sari et al., (2024) revealed that Surah Al-'Alaq verses 1–5 promotes knowledge development, character formation, spiritual growth, and social responsibility. Likewise, Lavenia, (2026) concluded that the chapter contains values related

to human potential development, scientific ethics, critical literacy, and social responsibility grounded in monotheistic principles. Collectively, these studies confirm the significance of Surah Al-'Alaq verses 1–5 for understanding educational, moral, and social dimensions of human life.

Despite these contributions, several gaps remain in the existing literature. Most previous studies focus on educational values, literacy development, character formation, social justice, and welfare concepts in Tafsir Al-Munir. Furthermore, the majority of these studies employ conceptual, textual, or library-based approaches. Limited attention has been given to investigating how the concept of social living contained in Surah Al-'Alaq verses 1–5 is interpreted through Tafsir Al-Munir and subsequently implemented within a particular community. As a result, empirical evidence concerning the practical manifestation of these values in everyday social life remains relatively scarce. This situation highlights the need for contextual research that bridges Qur'anic interpretation and social reality.

The present study is theoretically supported by several relevant perspectives. Durkheim's Social Facts Theory explains that social values and norms influence individual behavior through collective consciousness. Weber's Social Action Theory emphasizes that social actions are shaped by meanings and values held by individuals. Berger and Luckmann's Social Construction Theory argues that social reality emerges through continuous processes of externalization, objectification, and internalization. In addition, Durkheim's concept of Social Solidarity highlights the importance of shared values in maintaining social cohesion. From an Islamic perspective, the Maqāṣid al-Sharī'ah framework emphasizes that religious teachings aim to promote human welfare through the protection of religion, life, intellect, lineage, and property. These theoretical perspectives provide a comprehensive framework for analyzing how Qur'anic values are interpreted, internalized, and implemented within community life.

Preliminary observations conducted in Batu Putik Village, Keruak District, indicate that values such as mutual cooperation, collective deliberation, social assistance, and religious participation remain integral components of community life. Community members actively engage in social and religious activities, including Qur'anic learning, Islamic study circles, communal gatherings, and village development programs (Observation, May 1, 2026). These practices reflect the continuing influence of religious values in shaping social relationships. Nevertheless, initial observations suggest that public understanding of Surah Al-'Alaq verses

1–5 tends to focus primarily on the command to read and acquire knowledge, while its broader implications for social living receive comparatively less attention. This condition provides an important context for examining the relationship between Qur'anic interpretation and social practice within the community.

Therefore, this study aims to analyze the concept of social living contained in Surah Al-'Alaq verses 1–5 from the perspective of Tafsir Al-Munir, to examine its implementation within the Batu Putik Village community, and to identify the factors that support and influence its application in everyday social life. The novelty of this study lies in its integration of Qur'anic interpretation, Islamic social thought, and empirical field research. By connecting the exegetical perspective of Tafsir Al-Munir with the lived experiences of the Batu Putik Village community, this research contributes to the development of Qur'anic social ethics and provides a contextual understanding of how Qur'anic values function within contemporary Muslim societies.

METHODS

1. Research Approach and Design

This study employed a qualitative approach using a descriptive research design to examine the implementation of the concept of social living contained in Qur'an Surah Al-'Alaq verses 1–5 from the perspective of *Tafsir Al-Munir* by Wahbah al-Zuhaili within the Batu Putik Village community. A qualitative approach was selected because it enabled the researcher to explore deeply the meanings, interpretations, experiences, and social practices associated with Qur'anic values in the daily lives of community members. According to Creswell and Poth (2024), qualitative research is particularly appropriate for understanding how individuals interpret social phenomena within their natural settings and cultural contexts. Similarly, Merriam and Tisdell (2024) emphasize that qualitative inquiry facilitates a comprehensive understanding of social realities through direct engagement with participants and their lived experiences.

The descriptive design was adopted to provide a systematic and contextual explanation of how the values embedded in Surah Al-'Alaq verses 1–5 were understood and implemented by the community. This design allowed the researcher to describe naturally occurring social phenomena without manipulating the research setting.

2. Research Site and Participants

The study was conducted in Batu Putik Village, Keruak District, East Lombok Regency, Indonesia, from May to June 2026. The research site was selected purposively because the village maintains strong religious traditions and communal activities that reflect the implementation of Islamic values in everyday social life.

The participants consisted of twenty informants representing various social groups within the community. They included village government officials, religious leaders, customary leaders, community leaders, youth representatives, women's group representatives, and local residents. The selection of participants was carried out using purposive sampling because they possessed relevant knowledge, experiences, and involvement related to the implementation of Qur'anic social values in the community. As noted by Patton (2023), purposive sampling enables researchers to identify information-rich participants who can provide in-depth insights into the phenomenon under investigation. Likewise, Yin (2023) states that participant selection in qualitative studies should prioritize individuals who have direct experience with the research topic.

The composition of participants included four village government officials, five religious leaders, four community and customary leaders, three youth representatives, two women's group representatives, and two community members, resulting in a total of twenty informants.

3. Data Sources

The study utilized both primary and secondary data sources. Primary data were obtained through direct observations and in-depth interviews with participants who possessed substantial knowledge and experience concerning the implementation of Islamic social values in Batu Putik Village. These participants provided information regarding their understanding of Surah Al-'Alaq verses 1–5, the forms of implementation observed in community life, and the factors supporting or constraining such implementation.

Secondary data were derived from the Qur'an, *Tafsir Al-Munir* by Wahbah al-Zuhaili, scholarly books, journal articles, and relevant documents related to Qur'anic social ethics, Islamic social values, and community development. According to Bowen (2021), documentary sources are important in qualitative research because they provide contextual and historical information that supports the interpretation of field data. Furthermore, Flick

(2022) explains that combining multiple data sources enhances the comprehensiveness and credibility of qualitative findings.

4. Data Collection Procedures

Data were collected through observation, interviews, and documentation. Observation was conducted to obtain firsthand information regarding social interactions, religious activities, communal cooperation, deliberative practices, and other forms of social engagement within the Batu Putik Village community. Through direct observation, the researcher was able to understand the natural context in which Qur'anic values were manifested in everyday life. Creswell and Poth (2024) explain that observation enables researchers to capture social behavior and contextual realities that may not be fully revealed through interviews alone.

Semi-structured, in-depth interviews were conducted with all twenty participants. The interviews focused on three main aspects: (1) participants' understanding of the concept of social living in Surah Al-'Alaq verses 1–5, (2) the implementation of these values in community life, and (3) supporting and inhibiting factors affecting their implementation. The semi-structured format provided flexibility for participants to express their perspectives while ensuring consistency with the research objectives. Merriam and Tisdell (2024) note that in-depth interviews allow researchers to obtain rich descriptions of participants' experiences, beliefs, and interpretations regarding a particular phenomenon.

Documentation was used to complement observation and interview data. Documents included village records, photographs of community activities, religious program documentation, meeting reports, and other materials relevant to the research focus. Documentary evidence served as supporting data for verifying information obtained from participants and observations.

5. Data Analysis

Data analysis was conducted using the interactive model developed by Miles, Huberman, and Saldaña. The process consisted of three interconnected stages: data reduction, data display, and conclusion drawing/verification.

During data reduction, the researcher organized, categorized, and selected relevant information obtained from interviews, observations, and documents. Subsequently, the data were displayed in the form of thematic descriptions to facilitate interpretation and pattern

identification. Finally, conclusions were drawn through continuous verification of findings to ensure consistency and accuracy throughout the analytical process. Miles et al. (2020) explain that qualitative data analysis is an iterative process that involves continuous interaction between data collection, interpretation, and verification. This approach enabled the researcher to identify themes related to the implementation of Qur'anic social values within the Batu Putik Village community.

6. Trustworthiness of the Data

To ensure the credibility and trustworthiness of the findings, triangulation techniques were employed throughout the research process. The study utilized source triangulation, technique triangulation, and time triangulation.

Source triangulation was conducted by comparing information obtained from different participant groups, including village officials, religious leaders, community leaders, youth representatives, women's groups, and community members. Technique triangulation was carried out by comparing findings derived from observations, interviews, and documentation. Time triangulation was applied by collecting data at different periods during the research process to ensure consistency of responses and observations.

Lincoln and Guba (2023) emphasize that triangulation enhances credibility by enabling researchers to verify findings through multiple perspectives and sources of evidence. Similarly, Tracy (2024) argues that methodological rigor in qualitative research is strengthened when researchers systematically validate interpretations using various data collection techniques and participant perspectives. Therefore, the triangulation procedures implemented in this study contributed to the scientific validity and reliability of the research findings.

RESULTS

1. The Concept of Social Living in Qur'an Surah Al-'Alaq Verses 1–5 from the Perspective of Tafsir Al-Munir

a. Literacy as the Foundation of Social Awareness

(1) The Meaning of Iqra' in Tafsir Al-Munir

The findings revealed that, according to *Tafsir Al-Munir*, the command *iqra'* in Qur'an Surah Al-'Alaq verses 1–5 possesses a broad and comprehensive meaning that extends

beyond the literal act of reading written texts. Wahbah al-Zuhaili interpreted *iqra'* as an intellectual and reflective activity encompassing reading, understanding, examining, researching, and contemplating various signs of Allah in both revelation and creation. The concept emphasizes that knowledge acquisition should be directed toward strengthening faith, developing human potential, and fostering societal advancement (al-Zuhaili, 2017).

The analysis of *Tafsir Al-Munir* indicated that the first revelation established literacy as the fundamental gateway to human civilization. The command to read was presented as the starting point for intellectual development, moral formation, and social transformation. In this perspective, literacy is not limited to academic competence but functions as a means of understanding social realities and addressing communal challenges. Therefore, *iqra'* represents a comprehensive process of intellectual engagement that encourages individuals to explore knowledge and contribute positively to society.

Field observations also demonstrated that community members generally associated Surah Al-'Alaq verses 1–5 with the importance of learning and acquiring knowledge. Religious gatherings, Qur'anic study circles, and educational activities frequently referred to these verses as a foundation for lifelong learning and self-improvement (Observation, May 10, 2026). Furthermore, documentary evidence obtained from religious education programs in Batu Putik Village showed that the concept of *iqra'* was commonly used as a motivational principle encouraging community members to pursue knowledge and strengthen their understanding of Islamic teachings (Documentation Analysis, 2026).

(2) Knowledge and Intellectual Development as the Basis of Social Life

The findings further indicated that *Tafsir Al-Munir* places knowledge at the center of human development and social progress. Wahbah al-Zuhaili explained that knowledge is a divine gift granted by Allah to elevate human dignity and enable individuals to fulfill their responsibilities as servants and vicegerents on earth. The repetition of the command to read in Surah Al-'Alaq verses 1–5 signifies the importance of continuous learning and intellectual growth as essential elements in building a civilized society (al-Zuhaili, 2017).

The analysis revealed that intellectual development, according to *Tafsir Al-Munir*, should not be understood solely as personal achievement. Rather, knowledge carries broader social implications because educated individuals possess greater capacity to solve social problems, improve communal welfare, and promote collective progress. Consequently,

knowledge becomes an instrument for strengthening social cohesion and advancing community development.

This interpretation was consistent with field observations showing that educational and religious activities occupied an important place within the Batu Putik Village community. Community members actively participated in Qur'anic recitation programs, religious lectures, and informal learning activities aimed at enhancing both religious understanding and social awareness (Observation, May 22, 2026). Documentation related to community education programs also indicated a strong emphasis on knowledge transmission as a means of preserving religious values and promoting social harmony (Documentation Analysis, 2026).

(3) The Relationship between Literacy and Social Responsibility

Another significant finding concerns the close relationship between literacy and social responsibility in *Tafsir Al-Munir*. Wahbah al-Zuhaili emphasized that knowledge should not remain confined to individual intellectual development but must be translated into actions that benefit society. The acquisition of knowledge entails moral obligations requiring individuals to utilize their understanding for the welfare of others and the improvement of communal life (al-Zuhaili, 2017).

The analysis demonstrated that literacy serves as a foundation for developing social awareness and civic responsibility. Individuals who possess knowledge are expected to contribute to educational activities, participate in social development, and engage in efforts that promote collective well-being. Thus, literacy functions not only as a personal asset but also as a social resource that strengthens community resilience and progress.

Field observations supported this interpretation by revealing that individuals with religious and educational backgrounds often played active roles in community development activities, including religious instruction, social assistance programs, and village deliberations. Their participation reflected an understanding that knowledge carries social responsibilities and should be utilized for the benefit of the wider community (Observation, June 5, 2026). Documentary records of village and religious activities further demonstrated the active involvement of educated community members in facilitating social and religious programs aimed at improving communal welfare (Documentation Analysis, 2026).

b. Human Dignity and Social Ethics

(1) The Concept of Humanity in Surah Al-'Alaq Verses 1–5

The findings revealed that *Tafsir Al-Munir* presents a profound understanding of human dignity through the description of human creation from *'alaq* (a clinging substance or clot). Wahbah al-Zuhaili interpreted this verse as a reminder that all human beings share the same origin and are therefore equal before Allah. Differences in social status, wealth, ethnicity, or lineage do not determine human worth; rather, dignity is derived from faith, knowledge, and righteous conduct (al-Zuhaili, 2017).

The analysis indicated that this interpretation promotes the principle of equality as a fundamental basis for social interaction. By recognizing a common origin, individuals are encouraged to respect one another, avoid discrimination, and cultivate harmonious relationships. The concept reinforces the idea that social life should be built upon mutual recognition of human dignity and shared humanity.

Field observations revealed that community members generally demonstrated strong values of mutual respect and social harmony regardless of economic or social background. Participation in communal activities, religious gatherings, and social events reflected an inclusive culture characterized by cooperation and collective engagement (Observation, May 25, 2026). Documentary evidence also showed that village programs consistently encouraged community participation without distinction based on social status or background (Documentation Analysis, 2026).

(2) Moral Values and Ethical Conduct in Social Interactions

The findings further demonstrated that Surah Al-'Alaq verses 1–5 contain important ethical values that guide social interactions. According to *Tafsir Al-Munir*, the pursuit of knowledge should be accompanied by humility, honesty, responsibility, and respect for others. Intellectual achievement without moral integrity is considered incomplete because knowledge must contribute to ethical behavior and social benefit (al-Zuhaili, 2017).

The analysis suggested that social ethics constitute an essential dimension of Qur'anic teachings. Individuals are expected to use knowledge not for personal superiority but for fostering cooperation, mutual understanding, and social harmony. Consequently, moral values become inseparable from intellectual development and serve as a foundation for sustainable community relations.

Observational findings confirmed that ethical values such as respect, cooperation, and collective responsibility remained visible in everyday interactions among community members. These values were frequently reinforced through religious sermons, community meetings, and educational activities (Observation, June 10, 2026).

(3) Social Responsibility from the Perspective of Tafsir Al-Munir

The findings revealed that social responsibility occupies a central position in Wahbah al-Zuhaili's interpretation of Surah Al-'Alaq verses 1–5. Knowledge and education are viewed not merely as personal privileges but as resources that should contribute to public welfare. Individuals who possess knowledge are expected to guide others, share beneficial information, and participate actively in addressing social issues (al-Zuhaili, 2017).

The analysis demonstrated that social responsibility emerges as a direct consequence of knowledge acquisition. The greater an individual's understanding, the greater the obligation to contribute positively to society. This perspective emphasizes that the ultimate purpose of knowledge is not personal gain but the realization of collective benefit and social welfare.

Field observations showed that religious leaders, teachers, and community figures frequently assumed responsibilities related to education, social guidance, and community development. Their involvement reflected a practical manifestation of the Qur'anic principle that knowledge should serve society and contribute to communal well-being (Observation, June 15, 2026).

c. Community Development Based on Qur'anic Values

(1) The Role of Knowledge in Community Advancement

The findings indicated that *Tafsir Al-Munir* regards knowledge as the primary driver of societal progress. Knowledge enables individuals and communities to improve their living conditions, solve problems, and develop institutions that support collective welfare. Consequently, educational advancement becomes closely linked to social development and civilization building (al-Zuhaili, 2017).

(2) Justice, Cooperation, and Social Solidarity

The analysis revealed that the values embedded in Surah Al-'Alaq verses 1–5 contribute to the formation of justice, cooperation, and social solidarity. Recognition of shared human origins promotes equality, while knowledge encourages individuals to

participate in collective efforts aimed at achieving common goals. These principles strengthen social cohesion and foster harmonious relationships among community members.

Observational findings demonstrated that mutual cooperation (*gotong royong*), collective deliberation (*musyawarah*), and social assistance remained prominent characteristics of community life in Batu Putik Village (Observation, June 18, 2026). These practices reflected the practical realization of Qur'anic values related to solidarity and collective responsibility.

(3) The Relevance of Qur'anic Social Values to Contemporary Society

The findings ultimately revealed that the social values contained in Surah Al-'Alaq verses 1–5 remain highly relevant to contemporary society. In an era characterized by rapid technological change and social transformation, the values of literacy, knowledge, equality, ethics, and social responsibility continue to provide important guidance for community development. According to *Tafsir Al-Munir*, these values offer a framework for building societies that are knowledgeable, morally grounded, socially responsible, and oriented toward the common good (al-Zuhaili, 2017).

Overall, the findings demonstrate that Wahbah al-Zuhaili's interpretation of Surah Al-'Alaq verses 1–5 extends beyond educational discourse and presents a comprehensive concept of social living founded upon literacy, human dignity, social ethics, responsibility, and community development. These values collectively contribute to the realization of a harmonious, just, and progressive society.

Figure 1 presents the emergent conceptual model of social living derived from the interpretation of Surah Al-'Alaq verses 1–5 in *Tafsir Al-Munir*. The model synthesizes the core findings of the study by illustrating the interrelationship between literacy, ethical values, social responsibility, and community development.

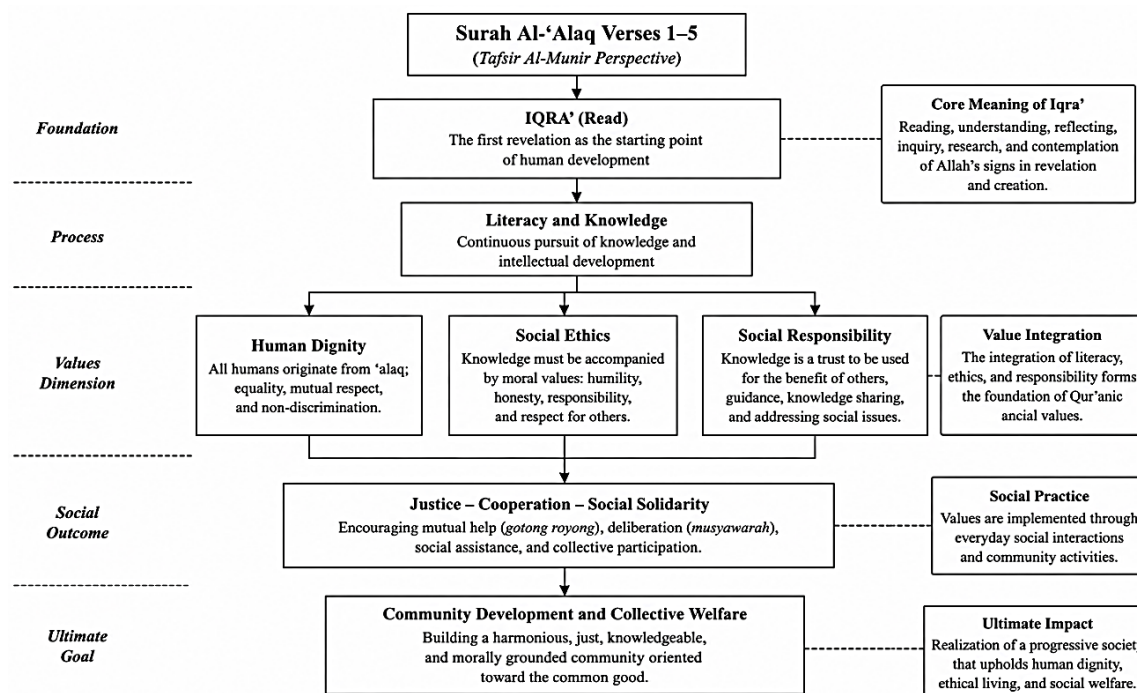


Figure 1. Emergent Conceptual Model of Social Living in Surah Al-'Alaq Verses 1-5 from the Perspective of Tafsir Al-Munir.

Source: Synthesized from Tafsir Al-Munir, interview data, observations, and documentary evidence (2026).

Figure 1 demonstrates that the concept of social living in Surah Al-'Alaq verses 1-5 begins with the command *iqra'* (read), which serves as the foundational principle for literacy and knowledge acquisition. Through continuous learning and intellectual development, individuals cultivate social awareness that enables them to understand social realities and communal needs. This awareness subsequently shapes the values of human dignity, social ethics, and social responsibility, which guide individual behavior and social interactions. The internalization of these values fosters justice, cooperation, and social solidarity within the community. Ultimately, these interconnected processes contribute to community development and the realization of a harmonious, just, and progressive society. The model highlights that, according to *Tafsir Al-Munir*, the social message of Surah Al-'Alaq extends beyond educational purposes and provides a comprehensive framework linking intellectual growth, moral formation, and collective social welfare.

2. The Implementation of Social Living Values in Surah Al-'Alaq Verses 1–5 within the Batu Putik Village Community

a. Implementation of Literacy and Educational Values

(1) Qur'anic Learning and Religious Educational Activities

The findings revealed that the values of literacy and education embedded in Surah Al-'Alaq verses 1–5 were actively implemented through various religious learning activities within the Batu Putik Village community. These activities included Qur'anic recitation programs, Islamic study circles (*pengajian*), religious lectures, mosque-based educational programs, and informal religious learning conducted by local religious leaders. Community members viewed these activities as important means of improving religious knowledge, strengthening faith, and cultivating moral values.

The Head of Batu Putik Village explained that educational and religious activities were consistently encouraged by the village administration as part of efforts to strengthen social harmony and community development. He stated:

"As the village government, we strive to build a culture of mutual respect by involving community members in village activities such as deliberative meetings, communal work, religious gatherings, and social programs. Through these activities, people are encouraged to learn, share knowledge, and strengthen social relationships." (P01, Male, Head of Batu Putik Village, Batu Putik Village Office, Interview, May 18, 2026).

Similarly, an Imam of the local mosque emphasized that Qur'anic learning activities served not only as religious obligations but also as opportunities to foster social awareness and collective responsibility. He explained that religious education encouraged individuals to practice Islamic values in their interactions with others (P05, Male, Imam of the Mosque, Batu Putik Village Mosque, Interview, May 24, 2026).

Observational findings confirmed that Qur'anic recitation sessions and religious learning programs were conducted regularly in mosques, prayer halls, and community gathering places. Participants included children, adolescents, and adults, demonstrating strong community engagement in educational and religious activities (Observation, May 22, 2026). Documentation records further showed that religious education programs constituted one of the most consistent community activities throughout the research period (Documentation Analysis, 2026).

(2) Knowledge-Sharing Practices within the Community

The findings indicated that the implementation of literacy values extended beyond formal religious education and was manifested through active knowledge-sharing practices among community members. Religious leaders, teachers, village officials, and senior community members frequently exchanged information and provided guidance related to religious, social, and communal matters.

A senior religious leader explained that religious teachings were continuously disseminated through sermons, religious gatherings, and community discussions. According to him:

"Religious values serve as the foundation of social life in Batu Putik Village. Through sermons, religious lectures, and community gatherings, we continuously remind people about the importance of mutual respect, helping one another, and maintaining social harmony." (P09, Male, Senior Religious Leader, Dikwah Islamic Boarding School, Interview, June 2, 2026).

Similarly, a Qur'anic teacher highlighted that the transmission of knowledge was not limited to classroom settings but occurred through daily interactions and community participation. He noted that religious learning often involved discussions about social ethics, community responsibilities, and the practical application of Islamic values in everyday life (P07, Male, Qur'anic Teacher, Batu Putik Village, Interview, May 28, 2026).

Field observations revealed that knowledge-sharing practices frequently occurred during religious gatherings, village meetings, social events, and communal activities. Community members openly exchanged experiences and advice concerning religious obligations, family life, education, and social responsibilities (Observation, June 1, 2026). Documentation analysis also demonstrated the active involvement of religious leaders and community organizations in facilitating educational and social awareness programs throughout the village (Documentation Analysis, 2026).

(3) The Role of Families and Religious Institutions in Value Transmission

The findings demonstrated that families and religious institutions played a crucial role in transmitting the values contained in Surah Al-'Alaq verses 1–5. Families served as the primary environment where children learned religious teachings, moral values, and social responsibilities, while mosques, Islamic study groups, and religious organizations reinforced these values through structured educational activities.

A female leader of a community women's group emphasized the importance of family education in cultivating Islamic values. She explained:

"Parents are responsible for teaching children to respect others, participate in community activities, and practice Islamic teachings in daily life. These values are first learned within the family before being strengthened through community activities." (P17, Female, Head of Women's Group, Batu Putik Village, Interview, June 10, 2026).

Likewise, a member of the women's religious study group stated that religious institutions provided continuous guidance that helped community members maintain their commitment to Islamic values despite social changes and modern challenges (P18, Female, Member of Women's Religious Study Group, Batu Putik Village, Interview, June 12, 2026).

Observations confirmed that family-based religious education and mosque-centered learning activities remained important mechanisms for transmitting religious and social values across generations (Observation, June 5, 2026).

b. Implementation of Social Ethics and Communal Relations

(1) Mutual Respect and Social Harmony

The findings revealed that mutual respect constituted one of the most visible manifestations of Qur'anic social values within the Batu Putik Village community. Community members consistently emphasized the importance of maintaining harmonious relationships, respecting differences, and preserving social cohesion.

A village hamlet head explained:

"In general, the people of Batu Putik Village continue to practice Qur'anic values through mutual assistance, collective problem-solving, and participation in religious activities. Respecting one another remains an important principle in maintaining harmony within the community." (P03, Male, Hamlet Head, Tundak Hamlet, Interview, May 21, 2026).

Likewise, a community leader stated that social harmony had been maintained through strong interpersonal relationships, mutual understanding, and adherence to religious values that encouraged peaceful coexistence (P11, Male, Community Leader, Batu Putik Village, Interview, June 6, 2026).

Field observations showed that community interactions were characterized by friendly communication, cooperative attitudes, and inclusive participation in communal activities regardless of social background (Observation, June 8, 2026).

(2) Deliberation (Musyawarah) in Community Decision-Making

The findings further indicated that deliberation (*musyawarah*) remained an important mechanism for resolving community issues and making collective decisions. Community members regarded deliberation as both a social tradition and a practical implementation of Islamic teachings emphasizing consultation and consensus.

The Head of Batu Putik Village explained:

"Every important community matter is discussed collectively. Through deliberation, community members can express their opinions, resolve disagreements, and reach decisions that benefit everyone." (P01, Male, Head of Batu Putik Village, Batu Putik Village Office, Interview, May 18, 2026).

Similarly, the village secretary noted that community participation in deliberative processes strengthened social trust and collective responsibility because decisions were reached through open discussion and mutual agreement (P02, Male, Village Secretary, Batu Putik Village Office, Interview, May 19, 2026).

Observational findings demonstrated that village meetings and community forums frequently employed deliberative approaches to address social, religious, and developmental issues (Observation, June 14, 2026).

(3) Social Responsibility and Collective Participation

The findings revealed that social responsibility was reflected in the willingness of community members to participate actively in religious, social, and developmental activities. Participation was viewed not only as a civic obligation but also as a manifestation of religious commitment.

A youth leader explained:

"We actively participate in community service, religious celebrations, social activities, and village programs. Through these activities, we learn responsibility, cooperation, and the importance of contributing to the welfare of the community." (P14, Male, Youth Leader of Tundak Hamlet, Tundak Hamlet, Interview, June 8, 2026).

Likewise, community members emphasized that active participation helped strengthen social relationships and foster a sense of collective ownership over community development initiatives (P19, Male, Community Member, Batu Putik Village, Interview, June 20, 2026).

Observations confirmed that community members regularly participated in village programs, religious events, and social activities, reflecting a strong sense of collective responsibility (Observation, June 18, 2026).

c. Implementation of Cooperation and Social Solidarity

(1) Mutual Cooperation (Gotong Royong) Practices

The findings demonstrated that *gotong royong* remained a central feature of social life in Batu Putik Village. Community members routinely engaged in collective work related to environmental maintenance, public infrastructure, religious facilities, and community events.

A customary leader explained that communal work reflected both cultural traditions and Islamic teachings emphasizing cooperation and mutual assistance (P10, Male, Traditional Leader, Batu Putik Village, Interview, June 4, 2026).

Observational findings confirmed frequent community participation in collective work activities, particularly during preparations for religious celebrations and village development projects (Observation, June 19, 2026).

(2) Community Support during Social and Religious Events

The findings indicated that strong social solidarity was evident during social and religious events. Community members regularly supported one another during weddings, funerals, religious celebrations, and community programs.

A member of the youth organization stated that collective participation in social and religious events strengthened interpersonal relationships and reinforced the spirit of togetherness within the community (P15, Male, Youth Organization Member, Batu Putik Village, Interview, June 11, 2026).

Documentation records further demonstrated that community support was consistently visible during major religious celebrations, charitable activities, and village-wide events (Documentation Analysis, 2026).

(3) Social Care and Assistance among Community Members

The findings revealed that social care and mutual assistance constituted important aspects of everyday community life. Community members routinely provided support to individuals experiencing financial difficulties, illness, bereavement, or other personal challenges.

A community member explained:

"When someone faces difficulties, neighbors and relatives usually come together to provide assistance. Helping one another has become part of our social and religious responsibility." (P20, Male, Community Member, Batu Putik Village, Interview, June 28, 2026).

Similarly, religious leaders emphasized that acts of charity, social support, and mutual assistance were practical manifestations of Islamic teachings concerning brotherhood and social responsibility (P06, Male, Islamic Scholar, Batu Putik Village, Interview, May 27, 2026).

Observations confirmed that community members consistently demonstrated concern for one another through financial contributions, voluntary assistance, and emotional support during times of need (Observation, June 24, 2026). Documentation records likewise indicated the existence of various community initiatives aimed at supporting vulnerable individuals and strengthening social solidarity within the village (Documentation Analysis, 2026).

Overall, the findings demonstrate that the values of literacy, education, social ethics, cooperation, and solidarity contained in Surah Al-'Alaq verses 1–5 have been substantially implemented within the Batu Putik Village community through religious learning activities, knowledge-sharing practices, mutual respect, collective participation, communal work, and social assistance. These practices illustrate the continuing relevance of Qur'anic social values in shaping harmonious and socially responsible community life.

To synthesize the empirical findings, Figure 2 presents an emergent model illustrating how the social living values embedded in Surah Al-'Alaq verses 1–5 are implemented within the Batu Putik Village community. The model demonstrates the interconnected processes through which Qur'anic values are translated into everyday social practices.

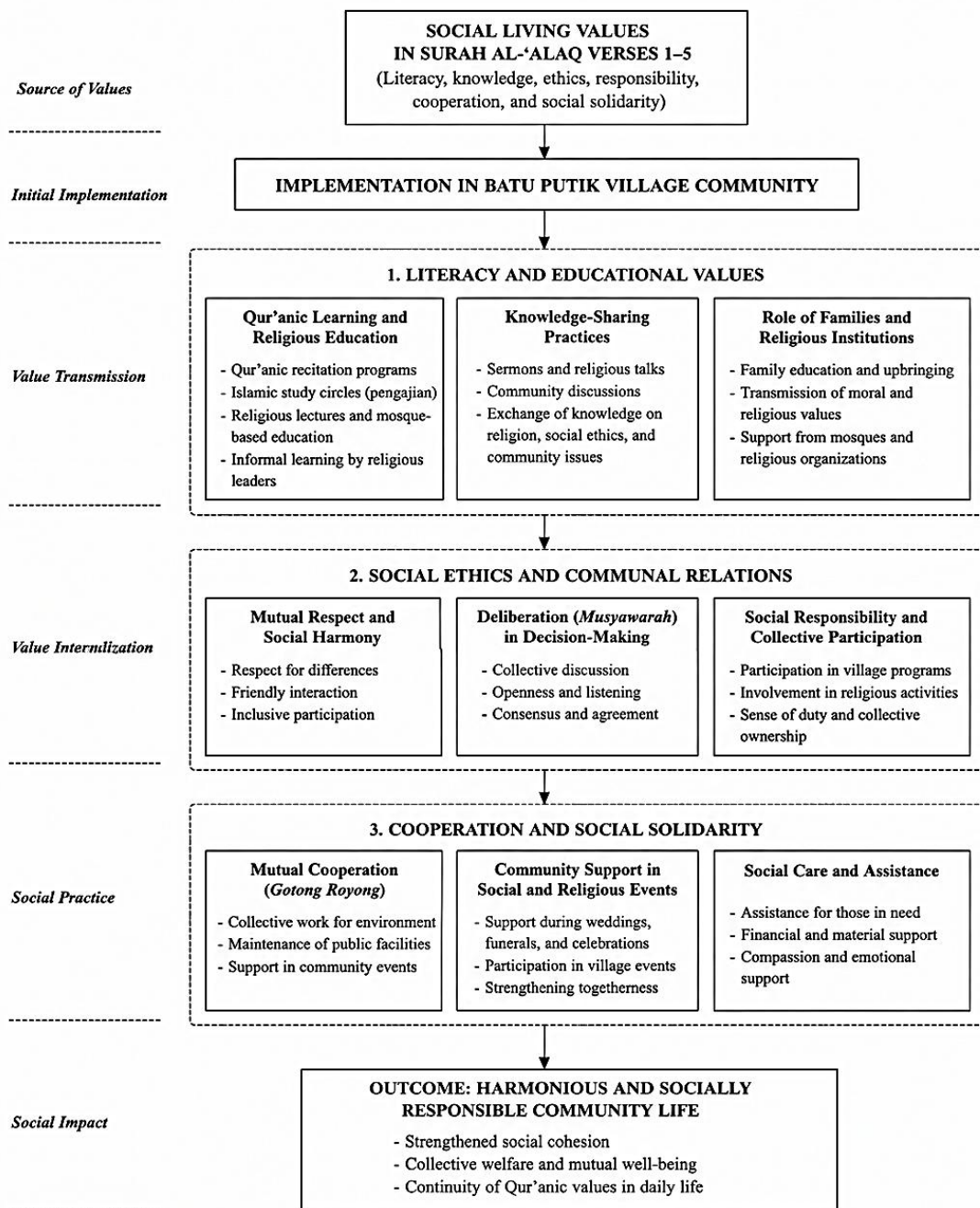


Figure 2. Emergent Model of the Implementation of Social Living Values in Batu Putik Village.

Source: Synthesized from interviews, observations, and documentary evidence (2026).

Figure 2 illustrates that the implementation of social living values in Batu Putik Village begins with the internalization of Qur'anic values, particularly literacy, knowledge, social ethics, responsibility, cooperation, and solidarity derived from Surah Al-'Alaq verses 1–5. These values are transmitted through three primary implementation domains: literacy and educational practices, social ethics and communal relations, and cooperation and social

solidarity. Literacy values are manifested through Qur'anic learning activities, knowledge-sharing practices, and family- and mosque-based value transmission. These processes subsequently strengthen social ethics through mutual respect, deliberative decision-making (*musyawarah*), and active community participation. The interaction of these dimensions further reinforces cooperative behaviors such as *gotong royong*, collective support during social and religious events, and mutual assistance among community members. Collectively, these implementation processes contribute to broader social outcomes, including social cohesion, communal responsibility, social harmony, and sustainable community development. The model demonstrates that Qur'anic values function not merely as religious principles but as practical social mechanisms that shape everyday community life and strengthen collective welfare in Batu Putik Village.

3. Supporting and Influencing Factors in the Implementation of the Concept of Social Living in Surah Al-'Alaq Verses 1–5

a. Supporting Factors

(1) Religious Values and Islamic Traditions

The findings revealed that religious values and Islamic traditions constituted the primary supporting factors in the implementation of the concept of social living derived from Surah Al-'Alaq verses 1–5 within the Batu Putik Village community. Religious teachings served as the moral foundation guiding social interactions, community participation, mutual assistance, and collective responsibility. These values were continuously reinforced through religious activities, sermons, Qur'anic learning programs, and communal worship practices.

A senior religious leader emphasized that Islamic teachings functioned as the principal framework for regulating social relationships and strengthening community cohesion. He explained:

"Religious values serve as the foundation of social life in Batu Putik Village. Islam teaches us to respect one another, help those in need, maintain brotherhood, and resolve problems through deliberation. These values are continuously conveyed through religious gatherings and sermons so that they become part of daily community life." (P09, Male, Senior Religious Leader, Dilvab Islamic Boarding School, Interview, June 2, 2026).

Similarly, an imam of the local mosque explained that religious activities played an important role in preserving social harmony and encouraging collective responsibility among

community members (P05, Male, Imam of the Mosque, Batu Putik Village Mosque, Interview, May 24, 2026).

Field observations confirmed that religious activities such as congregational prayers, Qur'anic recitation programs, Islamic study circles, and commemorations of Islamic holy days were attended regularly by community members and functioned as important spaces for strengthening social relationships and communal values (Observation, June 8, 2026). Documentation records further demonstrated the consistent implementation of religious programs throughout the village, reflecting the strong influence of Islamic traditions on community life (Documentation Analysis, 2026).

(2) The Role of Religious Leaders and Community Leaders

The findings indicated that religious leaders and community leaders played a significant role in facilitating the implementation of Qur'anic social values. These individuals functioned as educators, advisors, role models, and mediators who guided community members in applying Islamic teachings within their social interactions.

A religious scholar explained:

"Religious leaders not only teach religious knowledge but also encourage community members to practice Islamic values through mutual respect, cooperation, and social responsibility. These values must be reflected in daily behavior." (P06, Male, Islamic Scholar, Batu Putik Village, Interview, May 27, 2026).

Likewise, a community leader stated that local leaders frequently encouraged participation in social activities, communal work programs, and village development initiatives, thereby strengthening community solidarity and collective responsibility (P11, Male, Community Leader, Batu Putik Village, Interview, June 6, 2026).

Observational findings showed that religious leaders and community leaders regularly participated in village meetings, social programs, educational activities, and conflict-resolution processes. Their active involvement enhanced public trust and contributed to the effective transmission of social values throughout the community (Observation, June 12, 2026).

(3) Family Support and Community Participation

The findings further revealed that family support and community participation were important factors supporting the implementation of social living values. Families served as

the first educational environment in which children learned religious teachings, moral conduct, social responsibility, and respect for others.

The leader of a women's community group explained:

"Parents play a crucial role in teaching children about respect, cooperation, religious obligations, and community participation. These values begin at home before being reinforced through broader community activities." (P17, Female, Head of Women's Group, Batu Putik Village, Interview, June 10, 2026).

Similarly, a community member stated that active participation in religious gatherings, social programs, and community events strengthened social relationships and reinforced shared values among residents (P19, Male, Community Member, Batu Putik Village, Interview, June 20, 2026).

Observations revealed that family members frequently attended religious and social activities together, demonstrating the important role of family support in sustaining community engagement and social cohesion (Observation, June 16, 2026).

b. Institutional and Social Support

(1) Village Government Programs and Initiatives

The findings demonstrated that village government programs significantly supported the implementation of Qur'anic social values within the community. Village authorities regularly organized activities aimed at strengthening social cohesion, encouraging participation, and promoting collective responsibility.

The Head of Batu Putik Village explained:

"The village government continuously encourages community participation through deliberative meetings, communal work programs, religious activities, and social initiatives. These programs help maintain harmony and strengthen social relationships among residents." (P01, Male, Head of Batu Putik Village, Batu Putik Village Office, Interview, May 18, 2026).

The Village Secretary further noted that government initiatives frequently involved collaboration with religious leaders, youth organizations, and community groups to ensure broad participation in village development programs (P02, Male, Village Secretary, Batu Putik Village Office, Interview, May 19, 2026).

Documentation records indicated that village development programs consistently incorporated elements of community participation, collective decision-making, and social cooperation (Documentation Analysis, 2026).

(2) Religious and Social Organizations

The findings revealed that religious and social organizations played a strategic role in maintaining community engagement and facilitating the implementation of Islamic social values. Organizations such as mosque committees, women's religious study groups, youth associations, and community organizations provided platforms for education, social interaction, and collective action.

A member of the women's religious study group explained:

"Religious organizations help strengthen community awareness by providing regular educational activities and opportunities for social engagement. Through these programs, people become more connected and supportive of one another." (P18, Female, Member of Women's Religious Study Group, Batu Putik Village, Interview, June 12, 2026).

Similarly, youth representatives reported that community organizations offered opportunities for younger generations to participate actively in social and religious activities, thereby strengthening social responsibility and leadership skills (P15, Male, Youth Organization Member, Batu Putik Village, Interview, June 11, 2026).

Observational findings confirmed the active role of religious and social organizations in organizing educational, charitable, and community-development activities throughout the village (Observation, June 18, 2026).

(3) Community-Based Educational Activities

The findings further indicated that community-based educational activities supported the implementation of Qur'anic social values by facilitating knowledge acquisition and social awareness. Educational programs conducted through mosques, religious gatherings, and informal learning groups enabled community members to deepen their understanding of Islamic teachings and their practical applications in social life.

A Qur'anic teacher explained that community-based learning activities not only enhanced religious knowledge but also promoted ethical behavior, social responsibility, and active community participation (P07, Male, Qur'anic Teacher, Batu Putik Village, Interview, May 28, 2026).

Field observations showed that educational activities regularly addressed topics related to social ethics, cooperation, mutual assistance, and community welfare, reflecting the integration of religious knowledge with social practice (Observation, June 20, 2026).

c. Influencing and Challenging Factors

(1) Socio-Cultural Changes and Modernization

The findings revealed that socio-cultural changes and modernization constituted significant factors influencing the implementation of social living values. While traditional communal values remained strong, participants acknowledged that social transformation had introduced new challenges affecting community interactions and participation.

A hamlet head explained:

"Although people still practice cooperation and religious values, modernization has changed lifestyles and social interactions. Many residents are increasingly occupied with work and personal activities, reducing opportunities for direct community engagement." (P03, Male, Hamlet Head, Tundak Hamlet, Interview, May 21, 2026).

The findings suggest that modernization has created a dynamic situation in which traditional communal values continue to coexist with emerging individualistic tendencies.

(2) Technological Development and Changing Lifestyles

The findings indicated that technological advancement and changing lifestyles had both positive and negative influences on the implementation of Qur'anic social values. On the one hand, technology facilitated access to religious knowledge and educational resources. On the other hand, excessive dependence on digital communication sometimes reduced direct social interaction within the community.

A youth representative explained:

"Technology provides many benefits, especially in accessing information and religious knowledge. However, it can also reduce face-to-face interactions because people spend more time on their phones and social media." (P16, Male, Active Youth Leader, Batu Putik Village, Interview, June 14, 2026).

Observational findings confirmed that digital technology had become an important aspect of daily life, particularly among younger community members. Nevertheless, traditional social activities continued to function as important mechanisms for maintaining community cohesion (Observation, June 22, 2026).

(3) Variations in Religious Understanding and Community Engagement

The findings further revealed that differences in religious understanding and levels of community engagement influenced the implementation of social living values. While most participants demonstrated strong commitment to Islamic teachings, varying levels of religious knowledge occasionally affected participation in educational and social programs.

A religious leader explained:

"Not all community members possess the same level of religious understanding. Therefore, continuous education and guidance are necessary to ensure that Islamic values remain relevant and are consistently practiced in daily life." (P06, Male, Islamic Scholar, Batu Putik Village, Interview, May 27, 2026).

Similarly, several participants noted that work obligations, migration, and personal commitments sometimes limited participation in communal activities, particularly among younger generations (P14, Male, Youth Leader of Tundak Hamlet, Tundak Hamlet, Interview, June 8, 2026).

Documentation records and observational findings confirmed that despite these challenges, the overall level of community participation remained relatively high due to the strong influence of religious institutions, family support, and local leadership (Documentation Analysis, 2026; Observation, June 24, 2026).

Overall, the findings demonstrate that the implementation of the concept of social living in Surah Al-'Alaq verses 1–5 within the Batu Putik Village community has been supported by strong religious values, active leadership, family involvement, institutional support, and educational initiatives. Nevertheless, socio-cultural transformation, technological developments, and variations in religious understanding continue to influence the sustainability and effectiveness of these values in contemporary community life.

To further synthesize the findings, Figure 3 presents an emergent model illustrating the supporting and influencing factors that shape the implementation of social living values derived from Surah Al-'Alaq verses 1–5 in Batu Putik Village. The model demonstrates the interaction between enabling factors and contemporary challenges that collectively influence the sustainability of Qur'anic social values within community life.

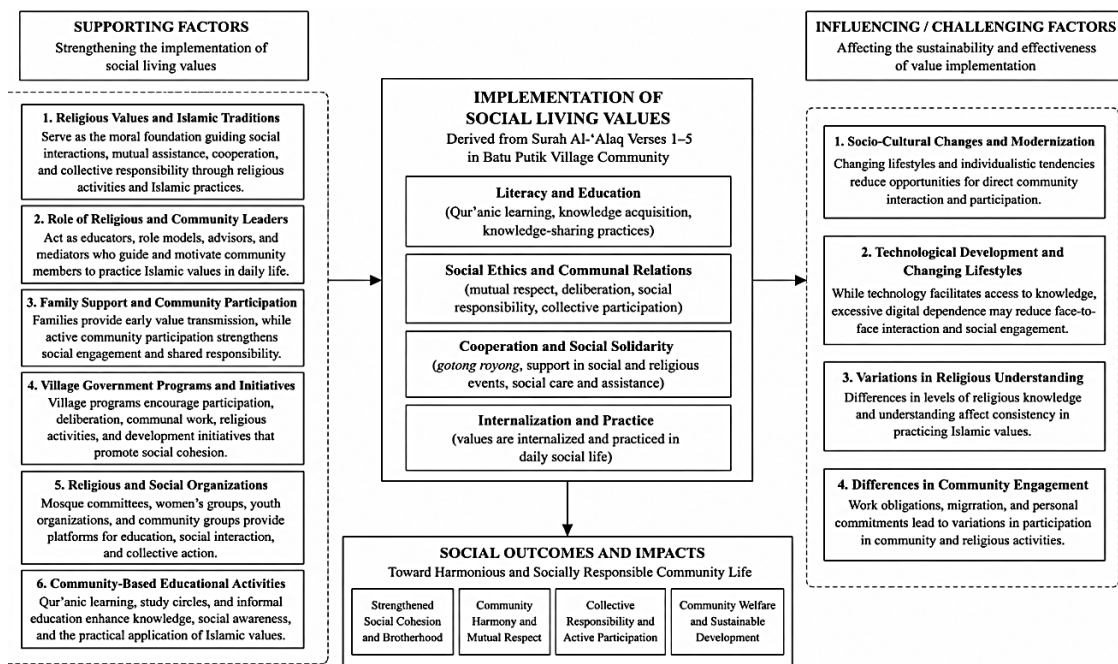


Figure 3. Emergent Model of Supporting and Influencing Factors in the Implementation of Social Living Values.

Source: Synthesized from interviews, observations, and documentary evidence (2026).

Figure 3 illustrates that the implementation of social living values is shaped by three interconnected domains: supporting factors, institutional and social support, and influencing/challenging factors. Religious values, leadership, family support, community participation, government initiatives, social organizations, and educational activities collectively strengthen the transmission of Qur'anic values. Meanwhile, modernization, technological change, and variations in religious understanding present challenges to community engagement. Despite these challenges, strong religious institutions, local leadership, and community-based education continue to sustain literacy, social ethics, cooperation, solidarity, and social responsibility within community life.

DISCUSSION

1. Results Analysis

The primary objective of this study was to analyze the concept of social living embedded in Qur'an Surah Al-'Alaq verses 1-5 from the perspective of Tafsir Al-Munir, examine its implementation within the Batu Putik Village community, and identify the factors supporting and influencing its application in everyday social life. Rather than merely

confirming the presence of religious values within the community, the findings reveal a broader conceptual pattern in which Qur'anic literacy, ethical awareness, social responsibility, and communal participation operate as interconnected dimensions of social life. From a conceptual perspective, the implementation of social living values in Batu Putik Village reflects a process through which religious teachings are transformed into social practices that regulate interpersonal relationships, collective participation, and community development.

The findings indicate that Tafsir Al-Munir interprets the command *iqra'* not only as an instruction to read written texts but also as an invitation to understand social realities, acquire knowledge, and develop reflective awareness. This interpretation suggests that literacy functions as the foundational mechanism through which individuals construct social understanding and contribute to collective welfare. In this context, literacy becomes a transformative process linking intellectual development with social responsibility. The implementation of Qur'anic learning activities, religious education programs, and community-based knowledge-sharing practices demonstrates that literacy is perceived not solely as an individual pursuit but also as a communal resource that strengthens social cohesion. This finding supports the argument that learning and knowledge acquisition should cultivate the capacity for dialogue, social engagement, and collective meaning-making within society (Sharples, 2023). Furthermore, the broader understanding of Qur'anic literacy as a means of interpreting social realities and fostering community development reinforces the view that literacy extends beyond textual competence and functions as a catalyst for social transformation (Ahmed, 2022). The findings also suggest that the continuous transmission of knowledge through families, religious institutions, and community organizations contributes to the preservation of social values and collective identity, which is consistent with the role of family environments in shaping learning cultures and social awareness (Lorens et al., 2024).

Another important finding concerns the relationship between human dignity, social ethics, and communal interaction. The analysis of Tafsir Al-Munir reveals that the description of human creation in Surah Al-'Alaq verses 1–5 serves as a theological foundation for social equality and mutual respect. The findings demonstrate that community members generally practice values of inclusiveness, cooperation, and respect regardless of social or economic differences. These practices indicate that religious teachings concerning shared human origins have been internalized as social norms governing everyday interactions. Conceptually, this process illustrates how theological principles are translated into ethical frameworks that

regulate community behavior and maintain social harmony. The findings further reveal that moral values such as honesty, humility, responsibility, and respect remain integral components of social relationships within the village. This pattern reflects the broader Qur'anic ethical orientation emphasizing human dignity, social responsibility, and commitment to the common good as essential foundations of harmonious social life (Ramadan, 2021). Likewise, the findings support the proposition that Islamic social values are grounded in principles of justice, solidarity, and public welfare, which collectively contribute to the development of inclusive communities (Kamali, 2023). In addition, the emphasis placed by Tafsir Al-Munir on monotheism, morality, and ethical responsibility as guiding principles of human behavior further explains the persistence of social ethics within the Batu Putik Village community (Nurkhaeriyah et al., 2022).

The findings also demonstrate that social responsibility and collective participation constitute central manifestations of the concept of social living derived from Surah Al-'Alaq verses 1–5. The active involvement of community members in deliberative meetings, religious programs, social activities, and village development initiatives reflects an understanding that knowledge carries obligations toward society. In this regard, knowledge is not viewed merely as a personal asset but as a social trust that should be utilized for communal benefit. The findings suggest that social responsibility emerges through the internalization of religious values and is subsequently expressed through participation in collective activities. This pattern reflects a reciprocal relationship between individual learning and community welfare, whereby personal knowledge contributes to social advancement and communal development. The findings align with the view that literacy in Surah Al-'Alaq serves as a foundation for social awareness and community responsibility rather than merely individual intellectual achievement (Sobirin & Anwar, 2026). Similarly, the interpretation of *iqra'* as an invitation to read society, human experiences, and social realities provides a conceptual basis for understanding why educational activities are closely connected with social engagement and public participation (Setiyawan & Fauziyah, 2023). Furthermore, the findings reinforce the argument that Qur'anic values contribute to the development of moral awareness and social responsibility through their integration into educational and social processes (Fauzan et al., 2025).

A further significant finding concerns the implementation of cooperation, social solidarity, and mutual assistance within community life. The persistence of *gotong royong*, deliberation (*musyawarah*), social assistance, and collective participation indicates that

Qur'anic social values continue to function as practical mechanisms for maintaining social cohesion. These practices illustrate that the concept of social living in Surah Al-'Alaq verses 1–5 extends beyond individual morality and encompasses broader communal obligations aimed at achieving collective welfare. From a conceptual standpoint, social solidarity emerges as the social expression of literacy, ethical awareness, and religious commitment. The findings reveal that community members not only understand social values at a normative level but also actively implement them through cooperative actions that benefit the wider community. This interpretation is consistent with scholarly arguments that Qur'anic teachings promote justice, solidarity, and communal welfare as essential dimensions of social development (Kamali, 2023). Likewise, the emphasis on social welfare, social care, and equitable prosperity within Tafsir Al-Munir provides an explanatory framework for understanding the prevalence of mutual assistance and collective responsibility within the village community (Hanafi et al., 2025). The findings also support the assertion that the values embedded in Surah Al-'Alaq contribute to character formation, ethical conduct, and social responsibility, all of which strengthen community resilience and social harmony (Sugiarto, 2025).

Finally, the findings reveal that the sustainability of Qur'anic social values is influenced by a combination of supporting and challenging factors. Religious values, family support, leadership, educational institutions, and community organizations function as reinforcing mechanisms that facilitate the transmission and implementation of social living values across generations. At the same time, modernization, technological development, changing lifestyles, and variations in religious understanding introduce new challenges affecting community participation and social interaction. These findings suggest that the implementation of Qur'anic social values is not a static process but rather a dynamic interaction between religious traditions and contemporary social realities. The continued relevance of Surah Al-'Alaq verses 1–5 within the Batu Putik Village community demonstrates that Qur'anic teachings remain capable of providing ethical and social guidance amid ongoing societal transformation. In particular, the findings support the view that literacy and knowledge remain essential foundations for building socially responsible communities in the contemporary era (Hidayat & Ghani, 2023). They also reinforce concerns that strengthening Qur'anic literacy is necessary for preserving social and moral awareness amid changing social conditions (Sidqy et al., 2025). Moreover, the relevance of Qur'anic social values for contemporary community development reflects their enduring capacity to

guide human potential development, critical literacy, and responsible social engagement (Lavenia, 2026).

2. Comparison with Previous Studies

The findings of this study demonstrate that the concept of social living in Surah Al-'Alaq verses 1–5, as interpreted through *Tafsir Al-Munir*, extends beyond the domain of literacy and education to encompass social ethics, human dignity, social responsibility, cooperation, and community development. While the results confirm several conclusions reported in previous studies, they also provide a broader empirical understanding of how these Qur'anic values are translated into concrete social practices within a specific Muslim community.

The finding that *iqra'* represents a comprehensive concept of literacy involving reflection, knowledge acquisition, and social awareness is consistent with the study of Setiyawan and Fauziyah, (2023), who argued that the command to read should be understood as an invitation to examine texts, nature, society, and human experiences. Similarly, the results support Ahmed's (2022) proposition that Qur'anic literacy extends beyond textual understanding and includes the ability to interpret social realities and contribute to community development. However, whereas previous studies primarily emphasized conceptual and educational dimensions, the present study provides empirical evidence showing how literacy values are operationalized through Qur'anic learning activities, religious education programs, and knowledge-sharing practices within community life.

The findings concerning human dignity, equality, and social ethics also align with previous research. Bastari, (2024) concluded that *Tafsir Al-Munir* promotes social equality by emphasizing justice and respect for human dignity regardless of social status or background. Likewise, Ramadan (2021) emphasized that Qur'anic teachings encourage respect for human dignity and commitment to the common good. The present study confirms these conclusions by demonstrating that values of mutual respect, inclusiveness, and social harmony remain actively practiced within the Batu Putik Village community. Nevertheless, unlike earlier conceptual analyses, this study illustrates how theological principles concerning shared human origins are internalized as practical norms regulating everyday social interactions.

Furthermore, the findings regarding social responsibility and community participation corroborate the conclusions of Fauzan et al., (2025), who found that the integration of Qur'anic values strengthens moral awareness and social responsibility. The

results are also consistent with Sobirin and Anwar, (2026), who argued that literacy in Surah Al-'Alaq encompasses community responsibility and social awareness. However, this study extends previous scholarship by showing that social responsibility is manifested not only through educational activities but also through participation in village governance, deliberative decision-making, religious programs, and collective development initiatives.

The findings related to cooperation, solidarity, and social welfare further support the work of Hanafi et al., (2025), who identified justice, solidarity, social care, and equitable prosperity as central elements of social welfare in *Tafsir Al-Munir*. Similarly, Kamali (2023) emphasized that Islamic social values are grounded in justice, solidarity, and public welfare. The present study confirms these theoretical propositions through empirical evidence demonstrating the persistence of *gotong royong*, social assistance, charitable activities, and communal participation in Batu Putik Village. In this regard, the findings contribute a contextual perspective by illustrating how Qur'anic values continue to function as mechanisms for maintaining social cohesion in contemporary rural communities.

From a theoretical perspective, the findings also support several sociological frameworks employed in this study. The strong influence of religious values on community behavior is consistent with Durkheim's Social Facts Theory, which emphasizes that collective norms and values shape individual actions through shared social consciousness. The active participation of community members in religious and social activities reflects Weber's Social Action Theory, whereby social behavior is guided by meanings and values internalized by individuals. Furthermore, the transmission of Qur'anic values through families, religious institutions, and community organizations supports Berger and Luckmann's Social Construction Theory, demonstrating how religious values are externalized, institutionalized, and internalized through continuous social interaction. Consequently, the findings not only confirm previous empirical studies but also provide theoretical evidence regarding the social construction and practical implementation of Qur'anic values within community life.

3. Implications of Findings

The findings contribute to the literature on Qur'anic social ethics and Islamic community development by demonstrating that Surah Al-'Alaq verses 1–5 encompass not only literacy and education but also social awareness, ethical conduct, social responsibility, and collective welfare. The study extends existing interpretations by showing that literacy

functions as a foundation for the development of socially responsible individuals and communities.

Theoretically, the findings bridge Qur'anic interpretation and social reality by illustrating how the values articulated in *Tafsir Al-Munir* are internalized and practiced in everyday community life. The results also reinforce the relevance of Durkheim's Social Facts Theory, Weber's Social Action Theory, and Berger and Luckmann's Social Construction Theory in explaining the implementation of religious values within social contexts.

Practically, the findings suggest that Qur'anic literacy programs should integrate intellectual development with ethical awareness, social responsibility, and community participation. The study further highlights the strategic roles of families, religious institutions, community organizations, and local governments in preserving social cohesion and strengthening the implementation of Qur'anic values amid contemporary social change.

4. Research Limitations

This study has several limitations. First, it was conducted in a single rural community, namely Batu Putik Village, which may limit the generalizability of the findings to other social and cultural contexts. Second, the study involved only twenty purposively selected participants, which may not fully represent the diversity of perspectives within the wider community.

Third, the findings relied primarily on participants' perceptions and self-reported experiences, creating the possibility of subjective bias despite the use of triangulation techniques. Fourth, the analysis focused exclusively on Surah Al-'Alaq verses 1–5 from the perspective of *Tafsir Al-Munir*, whereas other exegetical approaches may offer different interpretations. Future studies may employ comparative, multi-site, or longitudinal designs to provide a broader understanding of the implementation of Qur'anic social values in contemporary Muslim societies.

CONCLUSION

This study examined the concept of social living in Qur'an Surah Al-'Alaq verses 1–5 from the perspective of *Tafsir Al-Munir*, its implementation within the Batu Putik Village community, and the factors influencing its application in everyday social life. The findings reveal that *Tafsir Al-Munir* interprets the verses not merely as a foundation for literacy and

knowledge acquisition but as a comprehensive framework for social living encompassing social awareness, human dignity, ethical conduct, social responsibility, cooperation, and community development. In this perspective, literacy serves as the starting point for the formation of individuals who are intellectually capable, morally grounded, and socially responsible. The study further demonstrates that these values have been substantially implemented within the Batu Putik Village community through Qur'anic learning activities, knowledge-sharing practices, mutual respect, deliberative decision-making (*musyawarah*), active community participation, *gotong royong*, and social assistance programs.

The findings also indicate that the sustainability of these Qur'anic social values is supported by strong religious traditions, the active roles of religious and community leaders, family involvement, educational activities, community organizations, and village government initiatives. At the same time, modernization, technological developments, changing lifestyles, and variations in religious understanding present challenges that influence the continuity of community engagement and social interaction. A key insight emerging from this study is that the concept of social living in Surah Al-'Alaq verses 1–5 functions as an integrated model linking literacy, ethics, and social responsibility, thereby transforming religious teachings into practical mechanisms for strengthening social cohesion and community welfare in contemporary Muslim societies.

Despite its contributions, this study is limited by its focus on a single rural community and a relatively small number of participants, which may restrict the broader applicability of the findings. In addition, the analysis was confined to the interpretation of Surah Al-'Alaq verses 1–5 through the perspective of *Tafsir Al-Munir*. Future research is therefore recommended to conduct comparative studies across different communities, regions, and socio-cultural settings, as well as to incorporate multiple Qur'anic exegetical perspectives. Longitudinal and mixed-methods studies may also provide deeper insights into how Qur'anic social values adapt to ongoing social, cultural, and technological transformations in contemporary Muslim communities.

REFERENCES

- Abidin Adib, M. A. (2022). Aktualisasi Nilai-Nilai Pendidikan Islam pada Surat Al-'Alaq Ayat 1-5 dalam Pembelajaran Agama Islam. *Islamic Review: Jurnal Riset dan Kajian Keislaman*, 11(1), 1–18. <https://doi.org/10.35878/islamicreview.v11i1.351>
- Ahmed, A. S. (2022). *Qur'anic literacy and community development in contemporary Muslim societies*. Routledge.

- Al-Shatibi, A. I. (2004). *Al-Muwafaqat fi Usul al-Shari'ah* (Vols. 1–4). Dar al-Kutub al-Ilmiyyah. (Original work published in the 14th century).
- Andari, T., Mushodiq, M. A., & Amin, M. N. (2026). Konsep Interaksi Sosial Asosiatif dalam Al-Qur'an: Studi Komparatif Tafsir Al-Munir dan Tafsir Al-Misbah. *Jurnal Penelitian Ilmu Ushuluddin*, 6(2), 123–147. <https://doi.org/10.15575/jpiu.55241>
- Az-Zuhaili, W. (2017). *Al-Tafsir al-Wajiz 'ala Hamisy al-Qur'an al-'Azim*. Dar al-Fikr al-Mu'ashir.
- Bastari, A. (2024). Textual preferences for the interpretation of verses on social equality: Study of Wahbah al-Zuhaili's interpretation in Tafsir al-Munir. *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an dan Tafsir*, 4(1), 108–124. <https://doi.org/10.19109/jsq.v4i1.22622>
- Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. Anchor Books.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Creswell, J. W., & Poth, C. N. (2024). *Qualitative inquiry and research design: Choosing among five approaches* (5th ed.). SAGE Publications.
- Durkheim, É. (1982). *The rules of sociological method* (W. D. Halls, Trans.). Free Press. (Original work published 1895).
- Durkheim, É. (1997). *The division of labor in society* (W. D. Halls, Trans.). Free Press. (Original work published 1893).
- Fauzan, A. (2025). Analysis of the integration of spiritual values from Surah Al-'Alaq verses 1–5 in science education in the era of Society 5.0. *Sinesia: Journal of Community Service*, 2(1), 57–71. <https://doi.org/10.69836/sinesia-jcs.v2i1.329>
- Flick, U. (Ed.). (2022). *The SAGE handbook of qualitative research design*. SAGE Publications.
- Hanafi Nst, M. A., Mustapa, & Nurdiani. (2025). Konsep Kesejahteraan Sosial terhadap Prinsip Keadilan dan Kepedulian Sosial: Studi Kitab Tafsir Al-Munir Karya Wahbah Az-Zuhaili. *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian kepada Masyarakat*, 5(3), 907–913. <https://doi.org/10.56832/edu.v5i3.2190>
- Hidayat, S., & Ghani, I. A. (2023). Values of progressive Islamic education and multicultural education in Alaq: 1-5. *Solo Universal Journal of Islamic Education and Multiculturalism*, 1(2), 147–160. <https://doi.org/10.61455/sujiem.v1i02.69>
- Kamali, M. H. (2023). *Social ethics in Islam: Principles and contemporary applications*. Islamic Book Trust.
- Lavenia, B. A., & Mirza, I. (2026). Nilai Tarbawi Q.S. Al-'Alaq Ayat 1–5 dalam Pendidikan Literasi Islam. *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, 11(1), 112–118. <https://jurnal.iaihpancor.ac.id/index.php/tarbawi/article/view/3190>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Lorens, X., Razzaq, A., & Imron, K. (2024). Telaah Pemikiran Quraish Shihab dengan Tafsir Al-Misbah Surah Al-'Alaq Ayat 1-5 dalam Pendidikan Islam di Keluarga. *Jurnal Ilmiah Global Education*, 5(3), 881–888. <https://doi.org/10.55681/jige.v5i3.3233>
- Merriam, S. B., & Tisdell, E. J. (2024). *Qualitative research: A guide to design and implementation* (5th ed.). Jossey-Bass.

- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.
- Nurkhaeriyah, Hajar, S., Zaeni, A., Aji, T. S., Muiz, A., & Mubarakah, M. S. (2022). Maqashid Surat Al-Muzammil: Studi Kitab Al-Munir Karya Syekh Wahbah Az-Zuhaili. *Al-Mufasssir*, 4(2), 114–123. <https://doi.org/10.32534/amf.v4i2.3999>
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). SAGE Publications.
- Sari, E., Ritonga, S., Ningsih, S., Suziana, S., & Saputra, F. I. (2024). Al-Quran perspective learning strategy Surah Al-Alaq (96) verses 1–5. *World Journal of Islamic Learning and Teaching*, 1(4), 21–28. <https://doi.org/10.61132/wjilt.v1i4.141>
- Saumantri, T. (2022). Nilai-Nilai Moderasi Islam Perspektif Wahbah Al-Zuhayli dalam Tafsir Al-Munir. *Diya Al-Afkar*, 10(1), 135–154. <https://doi.org/10.24235/diyaafkar.v10i1.10032>
- Setiawan, A., & Fauziah, H. A. (2023). Study of linguistics and educational values contained in Surah Al-Alaq verses 1–5: Kajian Ilmu Lingustik dan Nilai Pendidikan yang Terkandung dalam Surah Al-Alaq ayat 1–5. *EduLab: Majalah Ilmiah Laboratorium Pendidikan*, 8(1), 94–106. <https://doi.org/10.14421/edulab.2023.81.07>
- Sharples, M. (2023). Towards social generative AI for education: Theory, practices and ethics. *ArXiv*, 1–8. <https://doi.org/10.48550/arXiv.2306.10063>
- Sidqy, M., Taqwa, H., Sauri, S., & Hamid, M. D. (2025). Penurunan Literasi Al-Qur'an di Kalangan Mahasiswa Perguruan Tinggi Islam dan Implikasinya terhadap Pendidikan Islam Kontemporer Perspektif Tafsir QS Al-'Alaq Ayat 1–5: Studi Tahun 2022–2025. *At-Tadris: Journal of Islamic Education*, 4(1), 157–167. <https://doi.org/10.56672/attadris.v4i1.443>
- Sobirin, A., & Anwar, C. (2026). Konsep Literasi dalam Al-Qur'an Surat Al-'Alaq Ayat 1–5. *AL-AFKAR: Journal for Islamic Studies*, 9(1), 952–963. <https://doi.org/10.31943/afkarjournal.v9i1.1993>
- Sugiarto, F. (2025). Revitalization of Qur'anic values in Islamic education: Study of Surah Al-'Alaq verses 1–5. *Jurnal Mimbar Ilmu*, 30(1), 136–144. <https://doi.org/10.23887/mi.v30i1.77816>
- Sulaiman, H., & Musthofa, F. A. (2023). Nilai-Nilai Edukatif menurut Al-Qur'an Surat Al-'Alaq 1–5: Kajian Ilmu Pendidikan Islam. *MASAGI: Jurnal Pendidikan Agama Islam*, 2(1), 317–324. <https://doi.org/10.37968/masagi.v2i1.578>
- Tracy, S. J. (2024). *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact* (3rd ed.). Wiley-Blackwell.
- Weber, M. (1978). *Economy and society: An outline of interpretive sociology* (G. Roth & C. Wittich, Eds.). University of California Press. (Original work published 1922).
- Wiandani, M. A., & Bin Salman, A. M. (2025). The dual dimensions of Qur'anic revelation: Intellectual and ethical foundations of contemporary Islamic education in QS. Al-'Alaq (1–5) and QS. 'Abasa (1–10). *Sunan Kalijaga International Journal on Islamic Educational Research*, 9(1), 117–134. <https://doi.org/10.14421/skijer.2025.91.07>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.