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Reconstructing Qur'anic Social Ethics Education: The Synergy of the Three Pillars of Education based on the *Maudhu'i* Approach

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Reconstructing Qur'anic Social Ethics Education: The Synergy of the Three Pillars of Education based on the *Maudhu'i* Approach

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ABSTRACT

BackgroundModern society faces widespread moral decline that triggers social disintegration. While the Qur'an serves as ultimate spiritual and social guidance, its foundational ethical values are frequently neglected within contemporary educational systems. **Objective:** This study aims to elaborate on the conceptual foundation and practical implementation of Social Ethics Education from the perspective of the Qur'an. **Method:** This library-based qualitative research employs the *Tafsir Maudhu'i* (Thematic Exegesis) method to synthesize key textual indicators in QS. Al-Nahl: 90 and QS. Al-Maidah: 2, integrating them with Ki Hajar Dewantara's *Tri Pusat Pendidikan* framework. **Results:** The study formulates a structured model consisting of three core pillars: (1) Theological foundations that divide ethics into active-constructive and preventive-defensive dimensions; (2) Systematic value transformation through the *Tri Pusat Pendidikan*, where the family, school, and community actively synergize; and (3) An ultimate orientation toward dual benefits, ensuring both worldly social harmony and otherworldly salvation. **Conclusion:** Reconstructing public morality requires a systemic, interconnected synergy across all educational environments guided by unified Qur'anic values rather than fragmented instructional approaches. **Contribution:** This research provides a novel theoretical framework bridging classical thematic exegesis with modern educational contexts, offering educators and policymakers a concrete paradigm to reconstruct character education through integrated multi-environment collaboration.

1. INTRODUCTION

Within the contemporary dynamics of human interaction on Earth, social ethics play a profoundly crucial role as the structural foundation for fostering sustainable togetherness, organic solidarity, and functional unity among diverse communities. Ethics, which are frequently equated with objective morals, human character, societal manners, and interpersonal courtesy, serve as the universal behavioral standard for determining whether an individual's actions are constructive or destructive to the social fabric (Melé & Sánchez-Runde, 2013; Quoc & Y, 2024). In this modern era, characterized by rapid technological advancement and structural shifts in communication, the alarming phenomenon of declining moral awareness in the public sphere frequently triggers widespread social disintegration and severely weakens traditional fraternal bonds (Jaizul & Andrian, 2026). This ethical degradation is not merely a localized issue but a global crisis that manifests as increasing individualism, alienation, and social polarization. Consequently, international and local academic attention is increasingly directed toward finding highly adaptive concepts and systemic formulations to rebuild, revitalize, and sustain social ethics within every individual, specifically through the crucial educational environments of family life, institutional schooling, and the broader community sphere (Rachmad, 2026).

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Islamic teachings address this crisis by viewing the ethics of human existence as an integrated reflection of individual obligations to recognize and maintain good relationships with Allah SWT as the vertical dimension, and with oneself as well as the surrounding environment as the horizontal dimension. Islamic ethics and morality possess absolute stability, permanent authority, and philosophical firmness because they originate directly from the divine revelation of Allah SWT, which was perfectly exemplified in the comprehensive life practices of Prophet Muhammad SAW (Kilic et al., 2025; Murtaza et al., 2014). This ideal conceptual framework is reinforced by Allah SWT in QS. Al-Maidah verse 2, which explicitly commands mankind to engage in proactive cooperation regarding righteousness and piety while strictly forbidding any form of collaboration that leads to sin, oppression, and transgression. Furthermore, the systematic inculcation of these divine values cannot operate in a structural vacuum, rather, it must be synergistically integrated into the three main pillars of education. Within this triad, the family environment creates the initial moral harmony and emotional security, institutional schools develop these concepts systematically through the formal curriculum and teacher role modeling, and the wider community guides positive social habits to achieve ultimate piety and happiness in both this world and the hereafter (Dasopang et al., 2022).

However, in empirical reality, there is a wide, troubling gap between these expected ideal theological conditions and the actual social facts observed on the ground. Even though the Qur'an was revealed as a definitive guidance for those who fear Allah, the practical implementation of Qur'anic moral values in daily social interaction is still frequently neglected, superficial, or entirely marginalized today. Destructive social problems, such as a diminishing care for others, aggressive sectoral egoism, deep conflicts of interest, and even complex forms of cooperation that instead lead to moral violations and societal sin, remain widespread across modern institutions (Fehr & Gintis, 2007; Sealy, 2025). The fundamental process of value transformation in both formal and informal educational structures often get trapped in the mere mechanical transfer of knowledge, without being optimally balanced by the conscious formation of a social character deeply rooted in conscience, empathy, and spiritual faith (Panggaribuan & Parulian, 2024). This systemic phenomenon indicates a profound social disorientation where modern society is becoming increasingly estranged from the ethical guidance of the Qur'an in organizing their socio-political lives.

Studies regarding ethics, character education, and religious social interaction have actually been widely explored by previous researchers in various academic contexts. Prior research has thoroughly examined public social behavior regarding the utilization of social media platforms for information dissemination and personal social guidance (Kuswana & Pauzian, 2023; Kapoor et al., 2017; Nasrudin et al., 2024). Furthermore, other prominent studies have investigated work value orientations within the traditional Sufism approach and evaluated their psychological influence on the character building of modern urban society (Nurani et al., 2025; Ritonga et al., 2024; Robingatun et al., 2024). Meanwhile, additional research has focused specifically on the technological effectiveness of using digital social networks for instilling fundamental religious values in the contemporary community. Generally, the empirical findings from these previous studies interpret that personal social guidance interventions and the strategic utilization of religious media have a significant, measurable impact on shaping public morality in the contemporary era.

Although previous studies have extensively reviewed character building and public social behavior through the practical instruments of Sufism, social media, and personal social counseling guidance, there remains a highly limited number of studies that specifically deconstruct the concept of social ethics education derived directly from a comprehensive synthesis of Qur'an verses. Most prior studies have focused primarily on practical sociological approaches, empirical field metrics, and contemporary digital media, but they have not yet touched upon an integrative, theoretical formulation regarding how the operational stages of instilling Qur'anic social ethics begin with conscious awareness based on faith, which is then gradually expanded starting from the family unit, through school institutions, and ultimately to the wider community. This conceptual textual aspect, based on rigorous library research of the primary source of the Qur'an, such as QS. Al-Nahl: 90, is exactly what still needs to be examined in depth to effectively fill this significant academic and theoretical void.

This study is highly urgent and profoundly important to conduct as a strategic effort to restore the Qur'an as an operational, living guide in organizing community life and mitigating social crises. Theoretically, this research provides a significant scientific contribution to the development of knowledge in the broader field of Islamic Education, particularly in enriching the conceptual treasury and theoretical frameworks regarding Qur'anic social morality. Practically, the results of this study are expected to provide real, transformative implications in the form of valuable references for educators, parents, and educational policymakers in designing character-based learning programs, while simultaneously serving as an authentic moral foundation for preachers, leaders, and scholars in delivering religious messages that are highly relevant to modern social challenges.

This research primarily aims to profoundly elaborate on the reconstruction of Qur'anic social ethics education by emphasizing the strategic synergy of the three pillars of education. To achieve this objective, this study utilizes

the Maudhu'i approach to execute a comprehensive textual synthesis and rigorous library analysis of relevant Islamic literature and classical exegesis. The focus of the study will be directed specifically toward uncovering the theological foundation of social ethics in the Qur'an, particularly through a dual textual analysis of QS. Al-Nahl: 90 and QS. Al-Maidah: 2. Additionally, it maps the core educational environments including the family, the school, and the community, and formulates a structural model of moral value enforcement that begins with faith based individual awareness to ultimately realize the well being, justice, and peace of humanity as a whole.

2. METHOD

2.1 Research Design

This qualitative research primarily employs the Maudhu'i approach, also known as thematic exegesis, to analyze religious data. This methodology seeks to gather Qur'anic verses from various chapters that share a common topic and subsequently synthesizes them into a unified, coherent concept. The rationale for utilizing this method is based on the research focus, which centers on the theoretical reconstruction of character education systems. This thematic approach enables a comprehensive, structured, and objective exploration of the principles of social ethics education directly from primary sources, thereby eliminating empirical fieldwork biases.

2.2 Research Objects

The object of this research is divided into two dimensions, namely the material object and the formal object. The material object in this study comprises the textual verses of the Qur'an that contain indicators of social ethics, moral values, human relations, and the principle of mutual assistance in goodness, such as QS. Al-Maidah verse 2 and QS. Al-Nahl verse 90. Meanwhile, the formal object of this research is the perspective of contemporary Islamic education, which focuses on the three pillars of education, specifically the family environment, school institutions, and the community sphere, in shaping the social character of individuals.

2.3 Instruments and Data Collection

In this conceptual library research, the primary instrument used is the researcher, who acts as the human instrument responsible for planning, collecting, analyzing, and interpreting the data. Data collection was conducted through the method of literary documentation, which is categorized into primary data and secondary data. The primary data are sourced directly from the Qur'an and authoritative standard books of exegesis. On the other hand, the secondary data are obtained from academic books, reputable research journals, scientific essays, and other relevant literature that discusses social ethics, moral philosophy, and Islamic educational theory.

2.4 Data Analysis

The data analysis technique in this study follows the methodologically adapted steps of the Maudhu'i approach. The analytical process begins by identifying issues surrounding social ethics and inventorying the verses of the Qur'an relevant to the topic. Subsequently, an examination of the context and correlation of the verses, including their historical contexts of revelation and structural relationships, is conducted to understand their exact textual meanings. The gathered data are then classified into theoretical categories, such as the basic concepts of ethics, the environments for value inculcation, and the ultimate objectives. The final stage of this technique involves synthesis and inference through content analysis, where the content of the verses is analyzed deeply and contextualized with modern educational theory to generate a new conceptual conclusion regarding the system of Qur'an-based social ethics education.

3. RESULTS AND DISCUSSION

3.1 Results

Based on the inventory and thematic analysis of the Qur'anic verses concerning social ethics, this study finds that the Qur'an establishes the foundations of societal morality through universal, binding, and continuous commands and prohibitions. The conceptual construction of this social ethics education can be mapped into three primary pillars, namely the theological foundation of Qur'anic social ethics, the environments and transformation of values within the three pillars of education, and the ultimate orientation and objectives of social character building. To provide a comprehensive overview of this conceptual mapping, the following table presents a synthesis of the thematic analysis results:

Table 1. Synthesis of the Thematic *Maudhu'i* Analysis of Social Ethics Education

Conceptual Pillar	Scriptural Source	Indicators and Value Dimensions	Mechanism and Implementation
1. Theological Foundation of Social Ethics	QS. Al-Nahl: 90 (Commands for justice, benevolence, sharing, and prohibitions against vice, evil, and enmity)	a) Active-Constructive Dimension: Practicing justice (*al-adl*), performing benevolence (*al-ihsan*), and giving to relatives. b) Preventive-Defensive Dimension: Forbidding shameful deeds (*al-fahsya*), evil (*al-munkar*), and oppression or enmity (*al-baghyi*).	Fostering a sense of togetherness, solidarity, and social care rooted in faith and piety.
	QS. Al-Maidah: 2 (Commands for mutual assistance in goodness and prohibitions against cooperation in sin)	a) Positive Social Cohesion: Cooperating in righteousness (*al-birr*) and piety (*at-taqwa*). b) Social Restriction: Forbidding mutual assistance in sin (*al-itsmi*) and transgression (*al-udwan*).	Affirming that peaceful survival and human social interaction must always be oriented toward the value system of the Qur'an.
2. Environments and Value Transformation	Thematic Synthesis	The Three Pillars of Education: a) Family Environment b) Institutional Schooling c) Community Sphere	a) Family: The primary and smallest unit to shape child morality through family harmony and faith-based conscious awareness. b) School: The second educational institution to transform values systemically through the roles of teachers, curriculum, and instructional methods. c) Community: The third environment acting as a social laboratory and collective responsibility to instill positive social habits.
3. Ultimate Orientation and Objectives	Thematic Synthesis	a) Worldly Welfare: Realizing prosperity, social care, peace, and close bonds of human fraternity. b) Otherworldly Welfare: Achieving piety and spiritual devotion to Allah SWT.	Shaping individuals to become constructive, responsible human beings and vicegerents (*khalifah*) on Earth, where moral success in this world yields ultimate happiness in the hereafter.

Table 1 interprets that the construction of social ethics education from the perspective of the Qur'an is conceptually a systematic, unified whole that integrates theological, institutional, and teleological aspects. From a theological standpoint, Qur'anic verses such as QS. Al-Nahl: 90 and QS. Al-Maidah: 2 serve as absolute foundations that divide morality into constructive dimensions, including justice and benevolence, and preventive dimensions, which entail avoiding evil, with the orientation of social cooperation that holds spiritual worship value. This theological foundation is then progressively transformed through the synergistic roles of the three pillars of education, where the family cultivates faith-based conscious awareness, schools develop values curricularly, and the community safeguards positive habits in public spaces. Ultimately, this entire educational process is directed toward shaping responsible individuals as vicegerents on Earth to realize social harmony in this world while securing eternal happiness in the hereafter.

3.1.1 The Theological Foundation of Social Ethics in the Qur'an

The foundational principles of social ethics in Islam originate directly from divine revelation, which possesses absolute value stability. One of the primary verses used to deconstruct this concept of social ethics is Surah Al-Nahl : 90:

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٩٠﴾

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

Through a content analysis of this verse, the Qur'an conceptually categorizes social ethics into two axiological dimensions, which are the active-constructive dimension, focusing on establishing justice and benevolence, and the preventive-defensive dimension, focusing on avoiding evil and enmity. Cultivating these ethical formulations will morally foster a sense of togetherness, solidarity, and social care within the community.

This theological foundation is further reinforced in a more operational manner through Surah Al-Maidah: 2:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ اٰۤمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ۗ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾

"O you who believe, do not violate the symbols of Allah, nor the sacred months, nor the sacrificial animals, nor the garlanded animals, nor the people heading to the Sacred House seeking bounty and pleasure from their Lord. When you have completed your pilgrimage rites, you may hunt. Do not let your hatred for a people who barred you from the Sacred Mosque incite you to commit acts of aggression against them. Cooperate in righteousness and piety, but do not cooperate in sin and aggression. Fear Allah, for indeed Allah is severe in penalty."

This verse demonstrates that in the perspective of the Qur'an, relations among human beings and their environment are vital for peaceful survival. Social interaction must never be value-free, rather, it must possess a clear moral orientation derived from the revelation of Allah SWT. Consequently, the Islamic intellectual tradition places law and ethics into an inseparable unity, wherein the implementation of Qur'anic social ethics is evaluated as a tangible manifestation of piety.

3.1.2 The Environments and Transformation of Social Ethical Values

Once the principles of social ethics are identified through the thematic approach, the Qur'an indicates that these values cannot be realized without a systematic process of transformation across educational environments. The cultivation of moral character is a shared responsibility that requires the active collaboration of the three pillars of education, each performing complementary roles in nurturing ethical behavior.

The Family Environment. The family constitutes the primary educational environment and serves as the foundation for the formation of children's moral character. As the first social institution encountered by every individual, the family provides the earliest opportunities for internalizing ethical values through parental guidance, exemplary behavior, and religious practice. The development of moral character begins with individual spiritual awareness, strengthened by faith and worship, before being consistently practiced within family life. A harmonious family environment therefore establishes the essential basis for the development of socially responsible behavior.

Institutional Schooling. Schools function as the second educational environment responsible for strengthening and expanding the moral values initially developed within the family. Character education in schools is implemented through an integrated educational system involving teachers of Islamic education and other subjects, school leaders, curricula, instructional strategies, and learning resources. This comprehensive approach enables schools to balance knowledge acquisition with value internalization, thereby fostering students' intellectual, emotional, and moral development.

The Community Environment. The community represents the broader social environment in which individuals apply and reinforce the ethical values acquired through family and school education. As children increasingly interact with society beyond formal educational settings, communities assume a collective responsibility for cultivating positive social norms, encouraging mutual cooperation, and promoting ethical conduct in everyday life. Through continuous social interaction and communal supervision, the community reinforces moral values that contribute to social harmony, collective welfare, and sustainable ethical development.

The integration of the family, school, and community as the three educational environments demonstrates that the internalization of Qur'anic social ethical values is a continuous and interconnected process rather than the responsibility of a single institution. The family serves as the foundation for nurturing faith, moral awareness, and exem-

plary behavior; schools strengthen these values through structured learning and character education; and the community provides a broader social context in which ethical principles are practiced, reinforced, and sustained through everyday interactions. This sequence indicates that the effectiveness of social ethics education depends on the synergy among these three environments. When each environment performs its complementary role consistently and collaboratively, the internalization of justice, benevolence, mutual cooperation, and social responsibility becomes more sustainable, ultimately fostering individuals who exhibit both personal piety and social responsibility in accordance with Qur'anic teachings.

3.1.3 The Ultimate Orientation and Objectives of Social Ethics Education

Based on the conceptual synthesis of the social ethics verses, the primary objective of social ethics education from the perspective of the Qur'an is to shape individuals into good, responsible human beings, constructive members of humanity, and vicegerents on this Earth. This educational model goes beyond conventional civic duties by framing individual responsibility as a spiritual appointment. By understanding their role as vicegerents, students are taught to perceive their personal conduct and social contributions as integral components of a larger divine plan. This comprehensive character development ensures that individuals do not merely conform to legalistic societal rules out of superficial compliance, but rather act out of a deeply rooted conscience that seeks to elevate the moral standard of the entire collective.

Furthermore, Qur'anic social ethics education instills a positive social orientation that leads to two primary benefits, beginning with worldly welfare which manifests as the creation of peace, social care, prosperity, and close bonds of fraternity in community life. In this horizontal dimension, education serves as an active mechanism to dismantle social apathy, destructive individualism, and systemic conflicts of interest. By fostering genuine empathy and institutionalizing the principle of mutual assistance in righteousness, this educational framework establishes a stable environment where economic prosperity and emotional security can flourish simultaneously. Consequently, the social order achieved through these values becomes an enduring blueprint for a harmonious and just society.

In tandem with these societal improvements, otherworldly welfare is achieved because the proper implementation of social ethics is a direct manifestation of human piety toward Allah SWT. This vertical integration ensures that everyday social interactions, such as practicing justice and performing benevolence, are elevated to the status of continuous spiritual worship. Thus, the inculcation of these values is oriented toward a successful life in this world, which subsequently yields goodness and ultimate happiness in the hereafter. By unifying these two domains, Qur'anic social ethics education bridges the artificial divide between the sacred and the secular, providing modern society with a holistic pathway to attain both immediate communal peace and eternal salvation.

3.2. Discussion

The primary findings of this conceptual study demonstrate that social ethics education from the perspective of the Qur'an constitutes a holistic and applicable framework for societal morality, grounded in the theological principles of Surah Al Nahl (16:90) and Surah Al Maidah (5:2). These findings indicate that Islamic social ethics should not be understood merely as a normative framework governing interpersonal relationships but as a compre-hensive spiritual responsibility that integrates faith, morality, and social conduct. The thematic interpretation of these verses reveals that ethical transformation is a continuous process beginning with individual awareness, strengthened within the family, institutionalized through formal education, and sustained collectively by the wider community. Accordingly, the successful internalization of these ethical values promotes social piety (kesalehan sosial), which ultimately reflects genuine devotion to Allah SWT.

These findings are strongly supported by the theoretical foundations of Islamic educational philosophy and Islamic jurisprudence, both of which emphasize the inseparable relationship between ethics, faith, and religious obligations (Ibrahim et al., 2024; Ilmi et al., 2023; Kobandaha et al., 2025). Classical and contemporary Islamic scholars consistently argue that moral character cannot be detached from spiritual development because ethical behavior is the practical manifestation of iman (faith) and taqwa (God consciousness) (Gillani & Khan, 2025; Nuriman et al., 2024). This theoretical perspective reinforces the concept of the three pillars of education as complementary institutions responsible for nurturing moral development. Consequently, Quran based social ethics extend existing educational theories by demonstrating that value internalization requires simultaneous spiritual cultivation, educational reinforcement, and collective social responsibility (Muhamad & Hijjah, 2025).

The findings of this study are consistent with previous research demonstrating that Islamic values and social guidance contribute significantly to character formation and prosocial behavior (Haetami et al., 2025; Ramadhan & Supriatna, 2025; Safaqi & Kusuma, 2025). Earlier studies have emphasized the effectiveness of religious education, family involvement, and social interaction in fostering ethical awareness among individuals (Ramadhan & Supriatna,

2025; Romzi et al., 2024). However, most previous investigations have primarily examined practical educational interventions or the influence of digital media on moral behavior. In contrast, this study adopts a thematic Quranic (Maudhu'i) approach to reconstruct the theological foundations of social ethics. This distinction positions the present study as a conceptual advancement by connecting Qur'anic interpretation directly with a systematic educational framework that integrates individual spirituality, family education, school management, and community participation.

The principal novelty of this research lies in addressing both the theoretical and conceptual gaps within the existing literature. Previous studies have generally discussed Islamic social ethics from normative theological perspectives or focused on isolated educational contexts without offering an integrated conceptual framework (Hakim et al., 2025; Kobandaha et al., 2025). This study introduces a comprehensive reconstruction that combines the thematic interpretation of the Qur'an with the three pillars of education into a unified model of ethical development. Its scientific contribution lies in formulating a sequential mechanism for the internalization of Quran based social ethics, beginning with personal faith formation, continuing through family character cultivation and school based moral education, and culminating in collective social responsibility within the community.

The significance of these findings extends to scientific, practical, and policy dimensions. From an academic perspective, this study enriches the theoretical foundation of Islamic Education by providing a comprehensive conceptualization of contemporary social morality rooted in the Qur'an. For educational practitioners, the proposed framework offers practical guidance for balancing knowledge transmission with value internalization through collaborative educational environments. At the policy level, these findings highlight the necessity of developing integrative character education policies that formally strengthen cooperation among families, schools, and communities. Such collaboration is essential for addressing the current challenges of moral decline, social fragmentation, and weakening social cohesion in increasingly complex modern societies.

A critical interpretation of these findings suggests that the contemporary crisis of social ethics stems not merely from insufficient moral knowledge but from the fragmentation of value transmission across educational institutions. Moral education frequently operates independently within families, schools, and communities, resulting in inconsistent ethical development (Rachmad, 2026; Uyuni & Adnan, 2024). Based on this analysis, this study proposes a new conceptual perspective referred to as the Tri Centric Morality Synergy Model (Daniel et al., 2025; Julkifli & Mardianto, 2022; Liên et al., 2021) which conceptualizes ethical formation as an interconnected system rather than isolated educational efforts. Within this model, Qur'anic principles of justice (al adl), benevolence (al ihsan), and mutual cooperation (ta'awun) function as the common ethical foundation guiding all educational environments simultaneously.

Although this study identifies Quran based education and the synergy among the three pillars of education as the primary determinants of ethical formation, alternative factors should also be considered to explain variations in ethical outcomes. Globalization, digital media exposure, cultural transformation, socioeconomic conditions, parenting styles, peer influence, and public policy may substantially affect the effectiveness of moral internalization. These interacting variables indicate that ethical development is a multidimensional phenomenon shaped by both religious and contextual influences. Recognizing these alternative explanations strengthens the objectivity of the present study while suggesting that future empirical research should examine how these contextual factors interact with Quran based educational principles in diverse social and cultural settings.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The findings of this study provide both theoretical and practical implications for the study of character education based on Islamic values by offering a framework which asserts that the construction of public morality cannot be carried out partially, but must instead be built upon a solid theological foundation and realized through the integrated synergy of the three pillars of education. Theoretically, the results of this study successfully fill the literature gap, encompassing both knowledge gaps and theoretical gaps, regarding an operational model for integrating Qur'anic values into the three pillars of education consisting of the family, the school, and the community, which have frequently been studied separately or merely normatively in previous literature. Practically, this study provides policy implications for formal educational institutions in designing character building curricula that do not only prioritize cognitive aspects, but also actively involve parental roles and community social control.

4.2 Research Contributions

The findings of this study contribute as a new source of scientific information in the field of Islamic Education by formulating a new framework regarding the construction of Qur'an-based social ethics education, which can be utilized to explain the details of moral degradation phenomena and the weakening of social cohesion in the modern era from a more holistic theoretical perspective. This scientific contribution provides a new viewpoint for academics and educational practitioners, demonstrating that the resolution of societal problems must begin with strengthening faith at the individual level, fostering harmony at the family level, and ultimately culminating in collective moral supervision within the wider community environment to achieve happiness in both this world and the hereafter.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

Although this study successfully formulates a comprehensive theoretical framework regarding social ethics education from the perspective of the Qur'an, it possesses a fundamental limitation in the nature of its inquiry, which remains purely conceptual and theoretical. The analysis conducted in this paper is entirely based on library research, with its primary focus directed toward the textual examination of holy texts and authoritative exegesis. Consequently, the operational model of the three pillars of education synergy offered in this study has not yet been empirically tested in the field to accurately measure its practical effectiveness in mitigating real world moral degradation. Furthermore, the inventory of Qur'anic verses within this research is strictly confined to Surah Al-Nahl verse 90 and Surah Al-Maidah verse 2. This narrow focus leaves other vital verses unexamined, particularly those that might contain nuanced dimensions of social ethics tailored to address highly specific contemporary social contexts.

5.2 Recommendation for Future Research

Moving forward from these inherent boundaries, future research directions are strongly encouraged to test and validate this conceptual framework through rigorous empirical field investigations. Subsequent researchers can utilize qualitative field methodologies or institutional case studies to observe how the three pillars of education operationalize the principles of Qur'an-based social ethics in everyday practice. Additionally, the execution of classroom action research is highly recommended to assess the direct impact of implementing an Islamic social ethics module on improving student character within school environments. Finally, future investigations can broaden the scope of theoretical inquiries by conducting thematic analyses on a much wider spectrum of Qur'anic verses, such as scriptural texts that explicitly regulate communication ethics in the digital literacy era and cross-cultural social interactions.

6. CONCLUSION

Social ethics education from the perspective of the Qur'an constitutes a comprehensive, universal, and continuous theoretical framework designed to organize societal morality. Through the thematic *Maudhu'i* approach, this study concludes that the theological foundation of Islamic ethics originates directly from the divine revelation of Allah SWT, which possesses absolute value stability. These ethical values are categorized into an active constructive dimension through the enforcement of justice and benevolence, and a preventive defensive dimension by completely avoiding evil and enmity. Furthermore, all forms of social interaction and the principles of mutual assistance among human beings are affirmed to never be value free, rather, they must constantly be oriented toward public welfare and the spiritual values of piety.

The practical implementation and transformation of these Qur'anic social ethical values cannot operate partially, instead, they must be realized simultaneously through the synergistic roles of the three pillars of education. This educational process must necessarily begin within the smallest domain, which is the family environment as the primary unit for shaping child morality based on conscious heart awareness and spiritual faith. Subsequently, educational institutions act as the second environment to transform knowledge and values systemically through the strategic integration of character curricula and teacher role modeling. Finally, the community sphere functions as the third environment and an operational social laboratory to habituate positive social behaviors under collective moral supervision.

The ultimate objective of this social ethics education is not merely oriented toward maintaining superficial public order or compliance, but rather toward shaping responsible individuals who act as vicegerents on Earth. This ethical framework integrates two inseparable targets of welfare, namely worldly welfare in the form of realizing

prosperity, peace, and close bonds of human fraternity, and otherworldly welfare in the form of continuous spiritual devotion to Allah SWT. Consequently, establishing a harmonious social ethic that aligns with the teachings of the Qur'an during life in this world serves as an absolute bridge to yield ultimate and perfect happiness in the hereafter.

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All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Iksi Karyo: Methodology; Validation; Formal analysis; Investigation; Resources; Data Curation; Writing - Original Draft; Visualization; Supervision; Project administration; Funding acquisition.

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Conflict of Interest Statement

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