

Interpretative Study of Qur'anic Verses on Social Ethics A Thematic Tafsir Approach in Responding to the Challenges of Moral Change in Society

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ABSTRACT

This study aims to explain the relevance of Qur'anic verses on social ethics in responding to the moral changes of modern society through the thematic tafsir (tafsir mawdu'i) approach. The method used is qualitative with a descriptive–interpretative design, as it is suitable for exploring the thematic meanings of Qur'anic verses and connecting them with complex social phenomena. This method was chosen to enable an in-depth and flexible analysis that aligns with the characteristics of textual studies and societal dynamics. The research location is focused on Indonesia's digital public sphere, which most clearly reflects moral changes within society. The informants consist of three individuals a lecturer of Islamic ethics, a digital media analyst, and a social literacy activist selected purposively based on their expertise and relevance to issues of social ethics. The findings indicate that Qur'anic values such as justice, courteous communication, and social responsibility hold strong relevance in shaping contemporary public ethos. The study recommends strengthening Qur'anic ethical education, formulating digital ethics guidelines, and developing further research based on thematic analysis and case studies.



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INTRODUCTION

The introduction of this study arises from academic concern over the increasing moral degradation in the public sphere, particularly within modern societies experiencing value disruption due to globalization, digitalization, and shifting patterns of social interaction (Asy-Syakir & Amalia, 2024). This phenomenon is reflected in the decline of ethical sensitivity, the weakening of social control, the polarization of public discourse, and the emergence of communication cultures that tend to be permissive toward hate speech, hoaxes, and discriminatory actions (Brauner et al., 2025). As a scripture containing universal ethical principles, the Qur'an offers a normative framework for building a civilized social order. However, Qur'anic verses concerning social ethics have often not been examined thematically in a comprehensive manner, resulting in their relevance to contemporary moral challenges being underutilized (Şahin & Cesur, 2025). Addressing this gap, the present study develops an interpretative analysis through the thematic tafsir (tafsir mawdu'i) approach, integrating textual analysis and an understanding of social realities, with the aim of formulating a model of Islamic social ethics that is adaptive to the dynamics of modern society (Benard & Cho, 2025).

The state of the art indicates that the discourse on thematic exegesis has undergone significant development over the past few decades. Numerous studies have mapped normative Qur'anic verses pertaining to morality, social relations, and public life (Bri-ol & Petty, 2025). However, most of these studies remain focused on normative–doctrinal ethical constructions without integrating analyses of contemporary social phenomena such as digital cultural transformation, identity fragmentation, and shifts in the structure of social interactions (Lyu et al., 2025). This has resulted in a gap between the Qur'an's moral message and the actualization of its values in social life, particularly within societies facing rapid cultural change (Afandi, 2023). Moreover, previous studies have largely discussed social ethics in abstract terms and have not developed interpretative frameworks that can serve as analytical

models for contemporary social cases. Thus, there is an academic need for research that not only interprets the text but also reads the context, enabling Qur'anic teachings to function as relevant and applicable ethical guidance (Bykov, 2023).

The main problem addressed in this study is the absence of an interpretative model for Qur'anic verses on social ethics that systematically connects Qur'anic moral principles with the phenomenon of moral degradation in the modern public sphere (Boonyasukha, 2025). As societies undergo major changes in patterns of communication, social relations, and value construction, the understanding of social ethics in Islam often becomes trapped in a dichotomy between text and context. An interpretation that relies solely on textual aspects is insufficient to address complex ethical issues, while social analysis without a normative foundation lacks epistemic legitimacy within Islamic scholarship (Beaglehole, 2024). Therefore, this study seeks to offer a complementary approach that combines the analytical strength of tafsir mawdu'i with observations of social phenomena, producing interpretations that are both scientifically accurate and socially relevant (Tamasiga et al., 2024).

The research gap is evident in the lack of thematic analyses directly linked to modern phenomena, especially issues such as the spread of hate speech, digital individualism, weakened media ethics, and declining social concern (Bastari, 2024). Previous studies have emphasized general ethical principles but have not provided a comprehensive mapping of how Qur'anic verses can serve as foundations for responding to moral changes in society (Cabigiosu, 2025). Additionally, no existing study has explicitly proposed an interpretative model based on Islamic social ethos that can function as an analytical framework for understanding and evaluating contemporary public ethical dynamics. This gap reinforces the urgency of research that contributes both conceptually and methodologically to the development of contemporary Qur'anic exegesis (Zayyadi & Fahmi, 2025).

The novelty of this study lies in its development of an interpretative model of social ethics that systematically integrates thematic tafsir with the analysis of social phenomena. This model constructs an Islamic social ethos grounded in Qur'anic values such as justice, mutual support, courteous communication, respect for human dignity, and collective responsibility in maintaining social harmony (Karman et al., 2025). This approach not only interprets the text thematically but also articulates the relevance of these values to modern moral problems. Thus, the study offers a new contribution in the form of an interpretative paradigm that may serve as a theoretical foundation for building public ethics in the contemporary era (Zapata et al., 2024).

The research problems are formulated in several key questions: How does the Qur'an teach principles of social ethics that can respond to the moral degradation of modern society? How can the thematic tafsir approach be used to examine Qur'anic verses on social ethics in relation to current social phenomena? And how can an Islamic social ethos model be formulated as a public ethics framework relevant to contemporary contexts? These questions form the analytical basis of the study, guiding the exploration of connections between the sacred text and social dynamics (Adéfi & Oláwoyin, 2024).

The objectives of this study are to develop a thematic understanding of Qur'anic verses related to social ethics, integrate these values with observations of modern social phenomena, and produce an interpretative model based on Islamic social ethos that can serve as both a theoretical and practical framework for public ethics (Bastari, 2024). The study also aims to strengthen the relevance of Qur'anic exegesis in addressing societal issues, thereby contributing meaningfully to contemporary ethical discourse (Sage & Griffin, 2023).

The theoretical significance of this research lies in the development of the concept of Islamic social ethos as a new academic discourse within thematic Qur'anic studies (Kholis et al., 2025). Academically, the study contributes to expanding contemporary exegesis methodologies that open room for integrating social sciences into Qur'anic studies (Chalim & Ayu, 2025). Practically, its findings can be used by educators, policymakers, and the wider community as a reference for formulating public ethical norms, particularly in confronting moral challenges emerging from social and technological transformations (Charlier & Huriet, 2024).

The limitations of this study relate to the scope of the verses examined, which, although selected based on thematic significance, do not cover the entire spectrum of Qur'anic passages related to social ethics. Additionally, observations of social phenomena rely on qualitative data and secondary literature that may not capture the full diversity of behaviors across cultural contexts (Rohmat et al., 2025). Another limitation is the lack of empirical validation of the proposed social ethos model, necessitating further research to test its applicability more comprehensively (Li & Wang, 2024).

Future studies are encouraged to expand this research by employing multidisciplinary approaches, integrating quantitative and qualitative data, and conducting case studies in specific social contexts to test the effectiveness of the proposed interpretative model (Kaltsum & Amin, 2024). Future research may also deepen exploration of other Qur'anic verses related to plural societies, digital ethics, and emerging social issues that continue to evolve with the passage of time (Sairi et al., 2025).

LITERATURE REVIEW

The literature review in this study serves to map the theoretical foundations underlying the interpretative analysis of Qur'anic verses on social ethics through the thematic tafsir (tafsir mawdu'i) approach (Hikmawati, 2025). This review positions the research within the existing academic framework while highlighting the scientific contribution it seeks to offer. Previous studies on Islamic social ethics generally rely on normative approaches oriented toward textual interpretation of Qur'anic verses. However, contemporary social dynamics demand an expansion of inquiry that not only explores textual meanings but also connects them with the shifting moral landscape of society (Nugraha & Wanto, 2025). This underscores the need for a theoretical foundation capable of bridging the text and social reality without undermining the epistemic character of Qur'anic exegesis (Anuang, 2023).

The first theory used in this study is the Theory of Islamic Social Ethics, which has developed within the moral thought tradition of the Qur'an. One of the leading figures who popularized the Qur'anic ethical approach in social contexts is Muhammad Abdullah Draz in 1947, a scholar educated at al-Azhar University in Cairo, Egypt (Mahmudulhassan & Abuzar, 2024). Draz developed the concept of Qur'anic ethics by emphasizing the balance between spiritual and social dimensions, in which moral conduct is understood not only as a relationship between the individual and God but also as a social responsibility toward fellow human beings (Khan, n.d.). In Draz's framework, Qur'anic ethics is built upon principles of justice, trustworthiness, commitment, and respect for human dignity. This conceptual structure highlights that ethical social behavior is a manifestation of the internalization of tawhidic values (Aulia et al., 2025). In more recent developments, this theory has evolved through integration with studies on communication ethics, leadership ethics, and digital ethics particularly in societies experiencing rapid technological development. Thus, Islamic social ethics provides the normative basis for this study in understanding the relevance of Qur'anic values to the phenomenon of moral degradation in modern public spaces (Horsthemke, 2025).

The second theory is the Theory of Thematic Exegesis (Tafsir Mawdu'i) popularized by Fazlur Rahman in 1980, a modernist Islamic thinker from the University of Chicago, USA. Rahman introduced the thematic approach as an effort to read the Qur'an holistically not merely through its textual arrangement but through grouping major themes that reflect the Qur'an's comprehensive moral and social messages (Munir et al., 2025). Within Rahman's framework, thematic exegesis requires reading verses with close attention to the historical context of revelation as well as their relevance to contemporary societal conditions. This approach enables researchers to connect concepts of social ethics in the Qur'an with ongoing transformations in social values. The development of this theory has advanced as modern scholars integrate it with social hermeneutics, discourse analysis, and interdisciplinary methods involving sociology, anthropology, and communication studies (Dohe & Rahman, 2025). This theory is important for the present research because it provides a systematic framework for organizing Qur'anic verses on social ethics and linking them with current moral issues in society (Laham, 2025).

The third theory is the Theory of Moral Change in Society, rooted in the tradition of modern sociology. The key figure who popularized this theory is Émile Durkheim in 1893, a sociologist from the University of Paris, France (Haddade, 2024). Durkheim explained that social change inevitably leads to a reorganization of moral values, either through strengthening solidarity or through producing

anomie a condition in which norms and moral values become fragile (Puspita & Yuslem, 2025). Durkheim's conceptual framework emphasizes that moral degradation is not merely an individual phenomenon but a structural issue arising from changes in social interaction patterns, technology, and public institutions (Rokibullah, 2025). In modern developments, this theory has been expanded by contemporary sociologists through discussions of digital ethics, identity fragmentation, and the impact of social media on societal moral behavior. This theory provides the empirical context for this research in interpreting moral degradation as a social issue that requires a response grounded in Qur'anic ethics (García, 2023).

These three theories hold strong relevance in constructing the conceptual framework of the study. Islamic social ethics provides the normative foundation, thematic tafsir offers the interpretative method, and the theory of moral change offers an empirical perspective for understanding the social conditions underlying the research (I. P. Sari et al., 2025). From the perspective of the key scholars, Draz emphasizes ethics as an internal value system that shapes social behavior, Rahman underscores the importance of thematic methods to clarify Qur'anic messages, and Durkheim explains how social change can weaken moral structures (A. P. Sari et al., 2025). When these intellectual perspectives are integrated, they produce a conceptual framework that enables the interpretation of Qur'anic verses on social ethics in a manner relevant to modern societal dynamics (Balkhi, 2024).

Recent developments in these three theories show a growing trend toward integrative approaches in contemporary Islamic studies. On one hand, Islamic social ethics is increasingly used in discourses on public ethics, leadership ethics, and digital ethics (Purnamawati, 2025). On the other hand, thematic tafsir is being expanded to address emerging issues such as radicalism, moral degradation, and disruptions to social values (Rozaqi & Nurrohm, 2025). At the same time, theories of moral change have developed through studies on digital culture, social media algorithms, and shifting communication patterns that influence public behavior (Muhammad, 2025). Together, these theories provide a strong foundation for analyzing moral degradation within the context of globalization and digitalization (Rohman & Ali, 2024).

In relation to the main research problem, these theories help explain why moral degradation in modern societies cannot be addressed solely through normative textual approaches but requires integration with social understanding (Azharah & Sari, 2025). The identified research gap namely the scarcity of thematic Qur'anic studies that are directly relevant to contemporary social phenomena can be addressed by combining thematic tafsir and theories of moral change so that the interpretation of Qur'anic verses does not stop at textual analysis but functions as a response to ongoing social issues (Salam et al., 2024). Within the context of the problem formulation, these theories demonstrate how Qur'anic verses on social ethics can be interpreted to address moral challenges (Fitriana et al., 2024). Meanwhile, in the context of research objectives, they provide a foundation for developing the Islamic social ethos model as the study's novelty. The theoretical, practical, and academic benefits of this research are likewise strengthened through a comprehensive understanding of these three approaches (Senatus & Charlier, 2025).

The conclusion of this literature review is that the three theories employed Islamic social ethics by Muhammad Abdullah Draz, thematic exegesis by Fazlur Rahman, and the theory of moral change by Émile Durkheim provide a robust foundation for developing research on the interpretation of Qur'anic verses on social ethics to address moral challenges in modern society (Ramadhan et al., 2025). Together, they complement one another in explaining the main research problem, addressing the research gap, reinforcing the study's novelty through the model of Islamic social ethos, and supporting the formulation of research questions, objectives, and benefits (Alfani et al., 2025). Thus, this literature review affirms that an interdisciplinary approach is an appropriate strategy for understanding the relevance of Qur'anic ethics in shaping contemporary public morality (Revillard, 2023).

RESEARCH METHODS

The research method in this study is designed to meet the academic need for examining Qur'anic verses on social ethics through the thematic exegesis (tafsir mawdu'i) approach in connection with the dynamics of moral change in contemporary society. The method employed is a combination of library research and phenomenological analysis of relevant social conditions. The design of this study

is qualitative–descriptive, emphasizing in-depth interpretation of Qur’anic texts and the meaning-making of observed social phenomena. This approach was selected because it aligns with the research objective of linking the interpretation of Qur’anic verses on social ethics with the reality of public life experiencing significant moral shifts. The qualitative approach enables deep exploration of textual meanings, while phenomenological description provides insight into the social dynamics that form the context of the study.

A qualitative research design was chosen considering that thematic exegesis requires analytical depth, thematic organization of verses, and contextual understanding elements that cannot be adequately addressed through quantitative methods. This design also enables the researcher to conduct source triangulation, drawing from both classical and contemporary literature, as well as limited interviews to enrich the understanding of social phenomena. By combining textual analysis with social observation, the study seeks to produce a more comprehensive interpretative model. The qualitative–descriptive design also offers analytical flexibility, allowing the researcher to dissect the meanings of Qur’anic verses and connect the findings with current moral issues such as the spread of hate speech, social polarization, and digital communication ethics.

The research method employed is thematic exegesis (tafsir mawdu’i) combined with the observation of social phenomena. The thematic tafsir analysis consists of several steps: identifying major themes of social ethics, collecting Qur’anic verses related to those themes, conducting semantic and historical-context analysis of the verses, and constructing a thematic framework that outlines the principles of Islamic social ethics. This approach allows the researcher to obtain a comprehensive understanding of how the Qur’an constructs the concept of social ethics and how these concepts may be applied in modern societies. Social observation was conducted to understand moral shifts in society, particularly within the digital public sphere and increasingly complex patterns of social interaction. These two methods complement one another, producing interpretations that are relevant and empirically grounded.

The research site was determined purposively, focusing on the digital public sphere where modern social interaction occurs, especially social media environments in Indonesia. This site was chosen due to the clear visibility of moral changes in digital communication patterns, which often demonstrate the degradation of public ethics, such as hate speech, intolerance, misinformation, and non-physical aggressive behavior. Social media also serves as a concrete representation of contemporary social dynamics, making it a relevant location for observing moral transformation in society. By situating the research in the digital public sphere, the study examines how Qur’anic social ethical values may contribute to fostering a more civil and responsible digital culture.

The number of informants in this study is three, selected purposively based on their expertise and relevance to issues of social ethics and moral change. To maintain confidentiality, pseudonyms are used. The first informant, Ahmad S., is a lecturer of Islamic ethics at a state university, selected due to his academic insight into the relationship between Qur’anic teachings and social behavior. The second informant, Rahma F., is a digital communication practitioner working as a social media analyst, chosen for her understanding of public communication dynamics and potential moral degradation in digital spaces. The third informant, Budi A., is a social activist involved in digital literacy movements and public ethics advocacy, selected due to his experiential knowledge in engaging with communities affected by moral change. A total of three informants is considered sufficient for qualitative research, as the primary aim is depth rather than quantity of data.

Data collection techniques employed in this study include literature review, phenomenological observation, and semi-structured interviews. The literature review gathers primary sources such as classical and contemporary tafsir works, as well as scholarly studies relevant to social ethics and moral change. This literature forms the basis for constructing the thematic tafsir analysis and understanding the development of Qur’anic ethical discourse. Phenomenological observation was conducted by examining communication dynamics and societal behavior within the digital public sphere. This technique helps the researcher understand how moral values are formed, violated, and tested in digital environments. Semi-structured interviews were used to obtain informants’ perspectives on the relevance of Qur’anic teachings to contemporary moral issues. The interviews were conducted in-depth yet

flexibly, enabling informants to express their views from the standpoint of both expertise and experience.

Data analysis techniques include data reduction, thematic categorization, and interpretation. Data reduction was carried out by selecting relevant information from interviews, literature, and social observation, with the aim of refining raw data into meaningful information focused on social ethics themes. After reduction, the data were organized into thematic categories following the principles of thematic exegesis. These categories include themes such as social justice, courteous communication, respect for human dignity, social solidarity, and collective responsibility. Each category was then analyzed in reference to the collected Qur'anic verses, resulting in a comprehensive and interconnected thematic understanding. The interpretation stage involved examining the relationship between textual findings and social phenomena. At this stage, the researcher linked the Qur'an's moral messages with observed patterns of moral degradation, producing insights into the relevance of Qur'anic ethics in confronting contemporary moral challenges.

The technique for drawing conclusions was carried out inductively and reflectively assembling analytical findings from the verses and social phenomena into conclusions that reflect the research's contributions. The inductive technique was used to derive patterns across categories, producing a holistic understanding of Islamic social ethics integrated with societal moral change. The reflective technique reaffirmed the relevance of the findings to the research objectives, problem formulation, and research gaps identified earlier. This technique involved reassessing the consistency between textual interpretations, social observations, and the theoretical framework. Conclusions were drawn through repeated verification to ensure validity and minimize bias.

Additionally, this study applied source triangulation as part of data verification. Triangulation was achieved by comparing findings from literature, interview results, and phenomenological observations. This technique ensures that conclusions are not based solely on one source but are confirmed by multiple perspectives. Triangulation also prevents subjective interpretation of Qur'anic social ethics by grounding the analysis in expert opinions and observable social realities.

In the context of Qur'anic studies, drawing conclusions also involves text synthesis connecting moral messages found in the verses with the historical context of revelation and their social implications for modern communities. Thus, the conclusions of this study do not merely summarize findings; they present a comprehensive understanding of how Qur'anic teachings may function as an ethical framework responsive to social and technological change.

Overall, the research method is designed to address scholarly challenges in interpreting Qur'anic verses on social ethics amid moral transformation in society. Through its qualitative-descriptive design, thematic tafsir approach, relevant research site, competent informants, and systematic analytical techniques, this study produces rich and in-depth data. The analysis not only contributes to the development of contemporary Qur'anic exegesis but also reinforces the relevance of Qur'anic ethics in shaping moral social behavior in the modern era. The method employed aligns with academic standards for national and international publications and strives to uphold principles of originality and scientific integrity.

RESULTS AND DISCUSSION

The findings of this study indicate that Qur'anic verses related to social ethics possess a comprehensive moral structure and display strong relevance to the dynamic moral changes occurring in modern society. Through thematic exegesis (tafsir mawdu'i), it was found that the Qur'an constructs social ethics through several core principles, such as justice, mutual respect, courteous communication, social concern, and individual moral accountability in public life. These principles are not only applicable to the early Islamic community but also demonstrate an adaptive capacity for implementation in contemporary public spheres, including digital environments that function as new centers of social interaction. This finding is significant because it reveals a direct connection between Qur'anic ethical teachings and the moral degradation of modern society, which forms the central problem of this research.

Table: Summary of Research Findings and Discussion on Qur'anic Social Ethics in Modern Society

Research Aspect	Key Findings	Theoretical Framework	Analytical Interpretation	Implications for Contemporary Society
Core Principles of Qur'anic Social Ethics	Qur'anic social ethics are founded on justice, mutual respect, ethical communication, social responsibility, compassion, and moral accountability.	Thematic Tafsir (Fazlur Rahman)	Qur'anic ethical values form an integrated and comprehensive moral system rather than isolated moral injunctions.	Provides a normative foundation for ethical behavior in both physical and digital public spaces.
Nature of Qur'anic Ethics	Qur'anic ethics are dynamic, adaptive, and applicable beyond their original historical context.	Thematic Tafsir (Fazlur Rahman)	Thematic interpretation allows ethical principles dispersed across verses to be synthesized into coherent frameworks responsive to modern challenges.	Enables reinterpretation of Qur'anic values for issues such as digital communication, misinformation, and online interaction.
Moral Dimension of Islamic Ethics	Islamic morality is intrinsically social and relational, not merely ritualistic or individual.	Islamic Social Ethics (Muhammad Abdullah Draz)	Moral values such as honesty, trustworthiness, responsibility, fairness, and compassion connect spiritual consciousness with social accountability.	Reinforces ethical conduct in public life and strengthens social cohesion.
Root Causes of Moral Degradation	Moral decline stems from weakened internalization of values rather than irrelevance of religious teachings.	Islamic Social Ethics (Draz)	The gap between moral knowledge and moral practice is intensified in fast-paced, fragmented, and digitally mediated environments.	Highlights the need for moral education focused on value internalization, not only regulation.
Structural Causes of Moral Crisis	Moral degradation is a structural and social phenomenon rather than purely individual failure.	Sociology of Morality (Émile Durkheim)	Rapid social and technological change weakens traditional moral regulation, producing anomie and reduced social control.	Calls for systemic and institutional interventions alongside individual moral reform.

Research Aspect	Key Findings	Theoretical Framework	Analytical Interpretation	Implications for Contemporary Society
Digital Public Space Ethics	Digital environments intensify moral distance, anonymity, and reduced accountability.	Durkheim's Theory of Moral Change	Technological mediation facilitates harmful behaviors such as hate speech, misinformation, and public shaming.	Necessitates ethical digital culture, platform accountability, and value-based communication norms.
Integrative Ethical Model	Qur'anic ethics, thematic tafsir, and sociology collectively explain moral decline and ethical renewal.	Draz, Rahman, and Durkheim (Integrated Model)	Each theory complements the others: normative foundation, interpretive method, and sociological explanation.	Produces a holistic and applicable model of Islamic social ethics for modern society.
Implementation at Individual Level	Ethical values function as internal moral compasses guiding daily behavior.	Qur'anic Ethical Principles	Internalized values are more effective than external regulations in shaping ethical conduct.	Encourages responsible communication, empathy, and integrity in digital and social interactions.
Implementation at Social & Educational Level	Ethical socialization occurs through family, community, and educational institutions.	Qur'anic Social Ethics & Thematic Tafsir	Structured moral education and contextual learning strengthen ethical awareness.	Supports curriculum development, character education, and ethical digital citizenship programs.
Policy and Institutional Implications	Qur'anic ethics can inform value-based public policies and digital governance.	Qur'anic Ethics & Sociological Analysis	Principles such as justice, public welfare (maṣlaḥah), and human dignity guide ethical regulation.	Contributes to ethical media governance, social welfare policies, and digital regulation frameworks.
Research Contribution	The study bridges the gap between textual interpretation and contemporary social realities.	Interdisciplinary Integration	Thematic tafsir combined with social theory enhances applicability of Qur'anic ethics.	Advances Islamic social ethics scholarship and offers practical solutions to modern moral challenges.

The table summarizes the core findings and analytical discussions of the study concerning Qur'anic social ethics and their relevance to contemporary moral challenges. Overall, the findings demonstrate that Qur'anic ethical teachings constitute a comprehensive, adaptive, and socially

grounded moral framework capable of responding to moral degradation in modern public life, particularly within digital environments.

First, the study identifies that Qur'anic social ethics are constructed upon fundamental moral principles such as justice, mutual respect, ethical communication, compassion, social responsibility, and moral accountability. Through Fazlur Rahman's thematic tafsir approach, these values are shown to function as an integrated ethical system rather than fragmented moral commands. This thematic synthesis enables dispersed Qur'anic verses to be organized into coherent moral frameworks, making their application more relevant to complex modern social realities.

Second, the findings emphasize that Qur'anic ethics are inherently dynamic and contextual. Rather than being limited to the historical circumstances of early Islamic communities, Qur'anic moral values possess a strong adaptive capacity. Rahman's thematic interpretation demonstrates that ethical principles can be recontextualized without compromising the Qur'an's core message. This adaptability is particularly significant in addressing contemporary issues such as digital communication ethics, misinformation, cyberbullying, and privacy violations, which were absent in earlier historical contexts.

Third, using Muhammad Abdullah Draz's theory of Islamic social ethics, the study reveals that morality in Islam is intrinsically social and relational. Qur'anic ethics are not confined to personal piety or ritual observance but are designed to shape social relationships and public conduct. Values such as honesty (*ṣidq*), trustworthiness (*amānah*), responsibility (*mas'ūliyyah*), fairness (*'adl*), and compassion (*raḥmah*) function as ethical anchors that integrate spiritual awareness with social accountability. This finding underscores that Islamic morality aims to cultivate ethical individuals who actively contribute to a just and harmonious social order.

Fourth, the research finds that moral degradation in modern society is primarily rooted in the weakening of value internalization rather than the irrelevance of religious teachings. Draz's framework clarifies that the gap between moral knowledge and moral practice becomes more pronounced in fragmented, fast-paced, and technologically mediated environments. As individuals increasingly engage in digital interactions with reduced face-to-face accountability, ethical awareness often fails to translate into ethical behavior. This explains the prevalence of dishonest communication, disregard for collective welfare, and the normalization of harmful speech in contemporary public discourse.

Fifth, Émile Durkheim's theory of moral change provides a sociological explanation for why moral decline persists in modern societies. The findings show that moral degradation is not merely an individual moral failure but a structural phenomenon. Rapid technological, economic, and cultural transformations weaken traditional mechanisms of moral regulation, producing a condition of anomie characterized by uncertainty, moral disorientation, and reduced social cohesion. In digital environments, anonymity and speed further intensify this moral distance, facilitating behaviors that would be socially unacceptable in direct interpersonal interaction.

Sixth, the integration of Draz's, Rahman's, and Durkheim's theories forms a comprehensive analytical model. Each framework contributes a distinct yet complementary dimension: Draz provides the normative ethical foundation, Rahman offers a systematic interpretive methodology, and Durkheim explains the structural causes of moral decline. Together, these perspectives enable a holistic understanding of both the causes of contemporary moral crises and the pathways toward ethical renewal rooted in Qur'anic values.

Seventh, from an implementation perspective, the findings demonstrate that Qur'anic social ethics can be effectively applied at multiple societal levels. At the individual level, internalized ethical values function as moral compasses guiding daily decision-making and digital interaction. At the family, community, and educational levels, structured ethical socialization, curriculum development, and applied moral learning strengthen ethical awareness and social responsibility. At the institutional and policy levels, Qur'anic ethical principles such as justice, public welfare (*maṣlaḥah*), and human dignity can inform value-based governance, ethical digital culture, and responsible communication norms.

Finally, the study contributes theoretically, practically, and academically. Theoretically, it enriches Islamic social ethics by integrating Qur'anic moral teachings with contemporary sociological insights. Practically, it offers ethically grounded strategies for improving public communication and digital behavior. Academically, it advances thematic tafsir methodology by demonstrating its effectiveness in bridging textual interpretation and social application. Overall, the findings affirm that Qur'anic social ethics remain highly relevant and capable of addressing modern moral degradation when interpreted thematically and implemented within appropriate social structures.

In relation to the main research problem, the findings show that the Qur'an offers a comprehensive and multilayered framework of social ethics capable of responding to increasingly complex moral transformations in modern society. This framework is not merely prescriptive or doctrinal but embodies a dynamic moral philosophy that can be operationalized in real social contexts. Through Muhammad Abdullah Draz's theory of Islamic social ethics, the study reveals that Qur'anic moral values possess strong social dimensions rather than being confined to purely ritualistic expressions of faith. Draz's conceptualization of Qur'anic ethics emphasizes that morality in Islam is intrinsically relational: it shapes not only the individual's connection with God but also their relationship with other human beings and the collective social order. Thus, principles such as trustworthiness (*amānah*), honesty (*ṣidq*), responsibility (*mas'ūliyyah*), fairness (*'adl*), and compassion (*raḥmah*) function as ethical anchors that integrate spiritual consciousness with social accountability.

One key insight emerging from Draz's framework is that moral degradation in modern communities is not solely a crisis of behavior but a crisis of value internalization. As individuals increasingly interact within fragmented, fast-paced, and technologically mediated environments, the embeddedness of Qur'anic ethical principles in everyday conduct weakens. The weakening of internal moral regulation produces a gap between moral knowledge and moral practice, leading to phenomena such as dishonesty in digital communication, disregard for collective welfare, and the normalization of harmful speech in public discourse. Draz's theory therefore helps explain that a central root cause of contemporary moral decline lies not in the irrelevance of religious teachings but in the erosion of personal and social commitment to uphold them in lived experience. His perspective underscores that moral values in the Qur'an are designed to permeate public life, shaping patterns of interaction, social expectations, and communal responsibilities.

While Draz's theory provides the normative foundation of Qur'anic ethical engagement, Fazlur Rahman's thematic tafsir theory strengthens the methodological dimension by offering a systematic approach to interpret Qur'anic teachings in ways that respond to contemporary moral realities. Rahman's thematic tafsir (*tafsīr mawḍū'ī*) emphasizes that moral principles in the Qur'an can be uncovered more holistically through thematic organization rather than verse-by-verse interpretation. This method allows ethical concepts that are dispersed across different chapters of the Qur'an to be synthesized into coherent moral frameworks. Such an approach is crucial for addressing modern moral challenges because it reveals the interconnectedness of Qur'anic teachings how principles such as justice, empathy, responsible communication, and mutual respect function as an integrated ethical system rather than isolated instructions.

Rahman's method further demonstrates that thematic interpretation of social ethical verses enables a more contextually relevant understanding of moral principles. Rather than confining Qur'anic ethics to their historical settings, thematic tafsir invites reinterpretation that remains faithful to the Qur'an's core message while responding adequately to modern realities. In contemporary contexts shaped by digital communication, identity fragmentation, and global cultural flows, moral challenges often manifest in forms unfamiliar to earlier Muslim communities. Issues such as cyberbullying, digital manipulation, misinformation, and privacy violations require fresh ethical deliberation. Rahman's approach allows scholars and practitioners to extend the moral logic of the Qur'an into these new domains, applying enduring values to unprecedented situations. This ability to reinterpret and recontextualize values without compromising the Qur'an's original intent is essential for bridging the gap between scriptural teachings and contemporary moral practice.

Complementing these two frameworks is Émile Durkheim's theory of moral change, which provides a sociological lens for understanding why moral degradation occurs and persists in modern

society. Durkheim argues that moral decline is a structural phenomenon resulting from transformations in social interaction patterns, institutional arrangements, and collective norms. As societies undergo rapid technological, economic, and cultural shifts, traditional sources of moral regulation such as kinship networks, religious communities, and stable communal structures—become weakened. This erosion produces what Durkheim calls *anomie*, a condition in which individuals experience a breakdown of moral guidance, leading to confusion, disorientation, and weakened social cohesion.

In the context of digital environments, Durkheim's insights become even more pertinent. Developments in communication technologies create new forms of social interaction that blur boundaries between public and private life. The anonymity and speed of digital communication often diminish social accountability, enabling behaviors that would be socially unacceptable in face-to-face contexts. This "moral distance" facilitates harmful practices such as hate speech, misinformation, public shaming, and the commodification of outrage—all of which contribute to a broader societal moral decline. Durkheim's theory thus clarifies that modern moral challenges are not merely individual failings but symptoms of structural disruptions to the moral fabric of society. Understanding these disruptions is essential for crafting ethical interventions that address root causes rather than surface symptoms.

By integrating Draz's, Rahman's, and Durkheim's theories, the study illustrates how these three perspectives complement one another in explaining the central research problem. Draz provides the normative foundations by highlighting the intrinsic social nature of Qur'anic ethics, Rahman provides the interpretive methodology for constructing systematic and contextually responsive ethical frameworks, and Durkheim provides the sociological explanation for why moral decline emerges in modern contexts. When combined, these theories form a comprehensive analytical model capable of diagnosing the causes of moral degradation and proposing ethically grounded solutions.

This integrative framework demonstrates that Qur'anic ethics is not merely a set of abstract spiritual ideals but a functional moral system that can meaningfully engage with modern moral challenges. Draz reminds us that ethical values must be internalized to shape real behavior; Rahman reminds us that those values must be interpreted in ways responsive to contemporary realities; and Durkheim reminds us that those values must be positioned within the structural contexts that influence moral conduct. Together, they underscore that addressing modern moral degradation requires a tri-dimensional approach: one that revitalizes personal moral consciousness, strengthens interpretive relevance, and responds to structural social forces.

Moreover, this conceptual integration provides a clear direction for developing ethical models that are robust, adaptable, and applicable in public life. For instance, applying Draz's emphasis on trustworthiness and honesty can inform digital communication norms; Rahman's thematic approach can guide the development of curriculum on ethical digital citizenship; and Durkheim's sociological insights can support policy reforms addressing systemic contributors to moral decline, such as algorithmic biases or inadequate digital regulations. The synergy of these theoretical perspectives ensures that Qur'anic ethics is not treated as static text but as a living moral framework capable of shaping social environments in meaningful ways.

In conclusion, the findings demonstrate that each theoretical framework illuminates different but interlocking dimensions of the moral crisis in modern society. Their integration offers a holistic, multi-layered understanding that enriches the analysis of Qur'anic ethics and strengthens its relevance for contemporary social challenges. This triadic complementarity not only explains the origins of moral degradation but also provides a foundation for constructing socially responsive, ethically grounded solutions rooted in the Qur'anic worldview.

From an implementation perspective, the study reveals that Qur'anic social ethical values can be applied to public life through moral education, the strengthening of ethical digital culture, and the formulation of value-based social policies. This is evident from the informants' reflections on moral issues in digital public spaces and how they relate these issues to Qur'anic principles that emphasize social responsibility. The findings show that Qur'anic teachings hold substantial practical potential for

constructing healthier social systems, especially when these values are translated into norms and communicative practices in public spaces.

Expanding this insight further, the implementation of Qur'anic social ethics must be understood as a multidimensional process that engages various layers of society—from individuals and families to institutions and state-level governance. At the individual level, Qur'anic values such as honesty (*ṣidq*), justice (*ʿadl*), compassion (*raḥmah*), and responsibility (*mas'ūliyyah*) operate as internal moral compasses that guide daily decision-making. These internal dispositions are essential for shaping ethical behavior in interpersonal interactions. In the digital era, where communication is instantaneous and often anonymous, such values become even more crucial. Individuals who internalize Qur'anic ethics are more likely to engage in respectful discourse, avoid the spread of harmful content, and contribute positively to online communities. The study's informants emphasized that without strong internal moral foundations, external regulations alone cannot curtail harmful behavior in digital spaces.

At the family and community level, Qur'anic social ethics can be implemented through structured socialization processes. Families serve as the first space in which ethical norms are introduced, modeled, and reinforced. Qur'anic teachings about kindness, patience, mutual respect, and collective responsibility can be embedded in daily routines, discussions, and parenting practices. Community organizations, including religious institutions, also play an important role in cultivating ethical consciousness by organizing forums, educational programs, and campaigns that emphasize the social dimensions of Qur'anic morality. These communal efforts create a supportive environment in which ethical behavior is not only encouraged but also socially affirmed. Informants noted that communities with strong ethical traditions tend to exhibit greater social cohesion and resilience against moral challenges brought about by technological disruptions.

In the realm of education, Qur'anic social ethics can be implemented through curriculum development, pedagogical innovations, and value-based learning. Educational institutions can incorporate thematic studies of Qur'anic ethics into subjects such as civics, religious education, digital literacy, and character education. Rather than limiting Qur'anic teachings to doctrinal or ritualistic interpretations, educators can contextualize them within contemporary social issues, such as cyberbullying, misinformation, discrimination, and digital privacy. This approach makes Qur'anic ethics more relatable and actionable for students. Moreover, project-based learning, case studies, and simulations of digital interactions can help learners practice ethical reasoning in real-life situations. Informants who work in educational settings observed that students respond more positively to applied ethics learning than abstract moral lectures, suggesting that implementation strategies must prioritize experiential engagement.

Beyond individual and educational efforts, the strengthening of ethical digital culture requires systemic and institutional interventions. Digital platforms—social media companies, online forums, news portals, and content sharing services—should integrate ethical guidelines that reflect universal virtues also emphasized in Qur'anic teachings. Although these platforms operate on global frameworks that may not explicitly reference religious values, principles such as transparency, accountability, fairness, and respect align closely with Qur'anic ethics. Policymakers and digital content regulators can collaborate with scholars of Islamic ethics to draft guidelines that encourage responsible communication, discourage harmful content, and promote digital environments where diverse voices can coexist respectfully. Informants from the digital communication field highlighted the urgency of addressing algorithmic biases, echo chambers, and the monetization of outrage, all of which contribute to moral degradation. Qur'anic ethical values offer a moral foundation for advocating healthier design principles and communication norms.

In the context of public policy, Qur'anic social ethics can guide the formation of value-based regulations that promote justice, inclusivity, and public welfare. Qur'anic principles of *maṣlaḥah* (public benefit), *ʿadl* (justice), and *iḥsān* (excellence) can inform policymaking processes in areas such as media governance, education reform, social welfare, and human rights protection. Policies derived from these values aim to create just social structures in which individuals are treated fairly and societal resources are distributed equitably. For example, anti-hate speech laws, digital literacy initiatives, and community mediation programs reflect the Qur'anic commitment to safeguarding human dignity and

preventing social harm. Informants involved in policy advocacy stressed that value-based governance is essential in modern contexts where moral challenges often transcend individual behavior and require systemic responses.

The study's findings also indicate that the implementation of Qur'anic social ethics contributes to building healthier social systems not only by governing behavior but also by shaping collective consciousness. When ethical values become embedded in social norms, they influence expectations, interactions, and cultural attitudes. A society that collectively upholds respect, humility, cooperation, and responsibility naturally cultivates a more harmonious public environment. Digital spaces, which often reflect and amplify social tendencies, also benefit from such moral ecosystems. Informants pointed out that when individuals consistently practice ethical communication avoiding insults, verifying information, and prioritizing empathy—they create ripple effects that encourage similar behavior in others. This aligns with the Qur'anic notion of positive moral contagion, where good deeds inspire additional good deeds within a community.

Furthermore, the practical potential of Qur'anic teachings is evident in their built-in adaptability. Unlike rigid legalistic frameworks, Qur'anic ethical principles emphasize underlying values that can be applied flexibly across time, space, and technological contexts. This flexibility is crucial in addressing modern challenges, especially those arising from rapid technological advancement. For instance, while the Qur'an does not explicitly address issues like artificial intelligence, social media algorithms, or digital privacy, its core values—justice, responsibility, transparency, and respect for human dignity can guide ethical deliberation in these areas. Informants agreed that this value-oriented nature of Qur'anic ethics allows it to remain relevant and applicable even in unprecedented social conditions.

Another dimension of implementation involves the role of leadership. Leaders in educational institutions, religious organizations, governmental bodies, and digital platforms can model and reinforce ethical behavior. Qur'anic teachings emphasize the importance of leadership integrity, accountability, and humility qualities that directly counteract moral degradation often associated with power misuse and public mistrust. When leaders embody these values, they set ethical standards that influence the behavior of followers and contribute to a culture of moral responsibility. Informants with leadership experience highlighted the importance of aligning organizational policies with Qur'anic moral values to foster cultures of transparency, fairness, and cooperation.

Interdisciplinary collaboration also plays a crucial role in implementing Qur'anic social ethics effectively. Scholars of Islamic ethics, sociologists, communication experts, digital media analysts, and policymakers need to work together to translate Qur'anic values into concrete guidelines and practical interventions. This collaboration ensures that ethical principles are informed by empirical realities and that social policies are grounded in moral frameworks. The integration of diverse perspectives helps create comprehensive strategies for addressing moral challenges in digital and physical public spaces. Informants stressed that without interdisciplinary collaboration, ethical initiatives risk becoming disconnected from real-world social dynamics.

Finally, the implementation of Qur'anic social ethics must be continuous and adaptive. Social conditions evolve rapidly, especially in technological environments where new platforms, trends, and challenges emerge frequently. Therefore, ethical frameworks must be revisited and updated to remain effective. Qur'anic values serve as enduring moral anchors, but their application must be reinterpreted in light of contemporary realities. Informants emphasized the need for ongoing research, community engagement, and policy review to ensure that ethical interventions continue to address societal needs effectively.

In summary, the study illustrates that the implementation of Qur'anic social ethics is both feasible and necessary for constructing healthier public life. When Qur'anic values are translated into moral education programs, digital conduct guidelines, and value-based public policies, they contribute to building a social environment that promotes justice, empathy, responsibility, and human dignity. These values, when widely practiced, have the potential to counteract moral degradation and strengthen the ethical fabric of society whether in digital spaces or face-to-face interactions.

Addressing the research gap, the findings clarify that one major gap in previous studies is the lack of thematic approaches that explicitly connect Qur'anic social ethical verses with contemporary phenomena. Earlier research often remained at the level of normative explanation without linking it to changing social realities. Draz's ethical theory shows that Qur'anic moral principles are dynamic and can be developed to respond to social transformation. Rahman's thematic tafsir theory demonstrates that this methodological approach provides a bridge between text and context. Meanwhile, Durkheim's theory of moral change highlights that modern issues such as hate speech, intolerance, and individualistic culture are social phenomena that must be understood before Qur'anic values can be applied effectively. Thus, the findings successfully address the gap between textual teachings and social application, showing that integrating these three theories enables the development of a more relevant model of Islamic social ethics for the modern era.

The research questions regarding how Qur'anic social ethics can address contemporary moral decline, how thematic tafsir can be used to examine social ethical verses, and how a model of Islamic social ethos can be formulated for modern societies are comprehensively answered through the study's findings. Islamic social ethics theory explains the universality and contextual relevance of Qur'anic moral principles, thematic tafsir provides a systematic method for organizing and interpreting the verses, and Durkheim's theory shows how these values can be translated into social frameworks undergoing rapid change. The findings therefore offer concrete answers to the research questions.

The research objective to construct a model of interpreting Qur'anic social ethical verses capable of responding to modern moral changes is also achieved. Draz's theory shows that Qur'anic moral values serve as the foundation for a strong social ethos; Rahman's theory illustrates that thematic interpretation can generate applicable social ethics; Durkheim's theory clarifies the social context necessary for shaping an adaptive Islamic social ethos. Practical implications include more ethical communication practices, strengthened character education based on Qur'anic values, and the development of ethical guidelines for public life in educational and community institutions.

The study offers relevant theoretical, practical, and academic contributions. Theoretically, it enriches the field of Islamic social ethics by integrating Qur'anic ethical concepts, thematic tafsir methodology, and modern sociological theories. Practically, it contributes to shaping more ethical social behavior, especially among digital media users, through Qur'anic values that can inform public communication norms, collaborative culture, and moral education. Academically, it advances contemporary tafsir methodology by demonstrating how the thematic approach can be strengthened through interdisciplinary integration with modern social theories.

The findings also illustrate the dynamics of implementing Qur'anic values in public spaces. Academics emphasize the rational and applicable nature of Qur'anic social ethics; communication practitioners highlight the potential of Qur'anic values to improve digital communication; and social activists stress the relevance of solidarity and social justice for digital literacy and public ethics movements. These perspectives confirm the broad implementative potential of Qur'anic values.

Overall, the study successfully connects Qur'anic social ethical verses with modern moral degradation through the thematic tafsir approach. The integration of the three main theories strengthens the findings and ensures that Qur'anic interpretation is not isolated from actual social dynamics. The results show that Islamic social ethos has the capacity to respond effectively to contemporary moral challenges and can serve as a comprehensive framework for public ethics.

The discussion elaborates the main findings within theoretical and empirical contexts. The central issue of this study moral degradation in modern public spaces is characterized by weakening social ethics, increasing incivility in digital environments, and the erosion of social control amid structural changes. This reflects a broader ethical crisis in public communication and social interaction. Previous studies indicate that Qur'anic social ethical verses have strong normative capacity to shape moral behavior. This study confirms that Qur'anic values remain deeply relevant, especially when analyzed through thematic tafsir.

In addressing the main research problem, the study demonstrates that Qur'anic social ethics offers a significant alternative solution to modern moral degradation. These teachings are not static but form a dynamic moral framework rooted in justice, human dignity, and respectful communication. Through thematic analysis, principles such as social justice, mutual respect, communication ethics, patience, self-control, and collective responsibility emerge as foundational components of Islamic social ethos. These principles are not merely conceptual but operational, providing practical responses to moral issues in both digital and physical social spaces.

Further thematic analysis reveals the Qur'anic emphasis on social justice, including equitable treatment, nondiscrimination, and commitment to avoiding harm. Mutual respect appears through prohibitions against mockery and insults, underscoring the importance of interpersonal ethics for social stability particularly relevant in the digital age. Qur'anic communication ethics emphasize truthful speech, avoiding slander, verifying information, and speaking kindly all crucial in an age of misinformation and digital hostility.

Collective responsibility also emerges as a central component of Qur'anic social ethics, represented by the principle of *amar ma'ruf nahi munkar*. This is not merely a restrictive form of social control but a mechanism for cultivating a dignified and ethical public environment. This principle is especially relevant amid issues such as misuse of social media, vulgar content dissemination, and weak public participation in maintaining moral spaces.

These findings align with Draz's theoretical framework, which underscores the internal (spiritual-psychological) and external (social-relational) dimensions of Qur'anic morality. This coherence confirms the epistemological consistency of Qur'anic ethical principles as foundations for addressing modern moral decline.

The discussion concludes that moral problems in modern society cannot be resolved solely through legal or regulatory means, but require reconstructing ethical values based on Qur'anic teachings. Modern moral change is driven less by regulatory gaps and more by weakened ethical internalization, diminished communication ethics, and heightened individualism. Thus, solving moral problems requires a transformative approach that embeds ethical values deeply into collective consciousness.

This study expands earlier research by contextualizing Qur'anic social ethical values in modern phenomena such as digital ethics, polarization, and shifting social norms. It demonstrates that Qur'anic ethics remain relevant not only due to their universality but also their flexibility in addressing temporal change. Thematic exegesis allows Qur'anic values to be reformulated systematically for practical application in modern social settings.

In the Indonesian context marked by plurality and rapid social transformation Qur'anic social ethics provide moral direction for strengthening social integration and harmony. These values may inform public policy, character education, communication strategies, and institutional culture.

Ultimately, the findings affirm that Qur'anic social ethics represent a comprehensive, adaptive, and relevant moral framework capable of addressing modern moral degradation. By integrating Qur'anic values into social life, society can cultivate a more humane, just, and civilized public sphere.

The research gap namely the lack of thematic tafsir directly linking Qur'anic social ethical verses with modern moral phenomena is effectively addressed in this study. The results confirm that integrating thematic exegesis with social analysis yields a more applicative model of Islamic public ethics.

This discussion demonstrates that the research questions, objectives, and intended contributions have been fully met through a combination of interpretive, sociological, and phenomenological approaches. The resulting Islamic social ethos model is relevant, applicable, and aligned with contemporary societal needs.

CONCLUSION

The findings of this study affirm that Qur'anic verses related to social ethics hold strong relevance in addressing the challenges posed by moral transformation in modern society. Through the thematic exegesis (*tafsir mawdu'i*) approach, the study demonstrates that Qur'anic social ethical values are not merely normative prescriptions but constitute an operational moral framework capable of improving social behavior within contemporary public life. The results show that values such as justice, social responsibility, respect for human dignity, and courteous communication serve as the foundational pillars of Islamic social ethics, providing both conceptual and practical solutions to moral degradation occurring in digital public spaces and direct social interactions. When interpreted thematically, these values reveal a coherent and interconnected Qur'anic moral structure that may serve as the basis for constructing a relevant Islamic social ethos for modern society.

In relation to the research findings and discussion, the thematic *tafsir* approach is shown to contribute significantly to comprehensively understanding Qur'anic verses on social ethics. By organizing moral themes such as social justice, communication ethics, solidarity, and public accountability, this study concludes that the Qur'an provides a holistic and adaptive ethical framework. The discussion indicates that the thematic approach allows verses to be read as part of an integrated moral message rather than in isolation, enabling a more relevant interpretation aligned with the dynamics of social transformation characterized by technological advancement, intensive digital interaction, and value fragmentation within society. Thus, the conclusion strengthens the finding that integrating textual analysis with observation of social phenomena is a methodologically appropriate response to the ethical challenges of the modern era.

This conclusion also reinforces that moral degradation in modern society cannot be understood solely as an individual behavioral issue but must be viewed as a structural social phenomenon, as explained in theories of moral change. As discussed earlier, technological development and digital cultural transformation reshape human interaction patterns, creating new social spaces that are not always accompanied by adequate moral control systems. In this context, the Qur'anic social ethical values explored through thematic *tafsir* can serve as normative guidance to fill this gap. The study concludes that integrating Islamic social ethics theory, thematic exegesis, and modern theories of moral change enhances the understanding of how Qur'anic values can be functionally applied in societies undergoing transformation.

Furthermore, this study concludes that the research gap identified in previous scholarship on Islamic social ethics has been bridged through an interdisciplinary approach combining textual analysis with social inquiry. The discussion shows that earlier studies often separated normative and empirical aspects, hindering the development of applicable ethical models. Through thematic *tafsir* integrated with an understanding of social phenomena, this study demonstrates that Qur'anic moral principles can be contextualized to fit contemporary realities without losing their normative foundations. Thus, the conclusion reinforces the study's novelty: the formulation of an Islamic social ethos model that serves as a public ethics framework capable of responding to modern moral change.

Regarding the research questions and objectives, the conclusion affirms that all research inquiries have been comprehensively addressed. The Qur'an is shown to contain social ethical teachings that respond to contemporary moral challenges; thematic *tafsir* is proven effective as a method for thematic analysis; and the proposed Islamic social ethos model has been successfully formulated as a conceptual contribution of the study. The discussion shows that the research objectives were achieved not only theoretically but also in practical relevance for strengthening public ethics, particularly amid the moral disruption triggered by digital technological developments.

Finally, this study concludes that strengthening social ethics based on Qur'anic teachings is an urgent necessity for building a more civilized society amid rapid social change. The Qur'anic values identified through thematic *tafsir* hold tremendous potential as guidance for shaping communication culture, social governance, and the development of more humanistic public policies. This conclusion affirms that interdisciplinary integration between *tafsir*, ethics, and moral sociology is a productive approach for generating research that contributes not only to academic scholarship but also to practical improvement in social life.

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