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A RECONSTRUCTION OF THE QUR'ANIC ETHICS OF *'IBĀD AL-RAḤMĀN* IN THE CONTEXT OF CONTEMPORARY INDONESIAN MUSLIMS: A COMPARATIVE STUDY OF THE TAFSIR OF IBN 'ĀSHŪR AND M. QURAISH SHIHAB

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Abstract: Contemporary Indonesian Muslims face moral challenges stemming from social change, digital transformation, and the fragmentation of values. In this context, the concept *of 'Ibād al-Raḥmān* in Surah Al-Furqān (25): 63-77 is important to examine as a model of Qur'anic ethics relevant to modern life. However, most studies conducted to date have tended to be normative-descriptive in nature and have not yet developed this concept into an operational moral framework. This study aims to reconstruct the ethics *of 'Ibād al-Raḥmān* through a comparative study of Ibn 'Āshūr's *al-Taḥrīr wa al-Tanwīr* and Quraish Shihab's *Tafsir al-Mishbah*. This study employs a qualitative, literature-based approach using the method of comparative exegesis (*tafsīr muqāran*) and thematic content analysis of the exegesis of Qur'anic Surah al-Furqān (25): 63-77. The results show that Ibn 'Āshūr emphasizes the *maqāṣidī* dimension, which provides a normative and teleological foundation for Qur'anic ethics, while Quraish Shihab highlights the *adabī-ijtimā'ī* approach, which links the moral message of the verses to social reality. A synthesis of these two approaches results in the reconstruction of *'Ibād al-Raḥmān* as a contemporary moral competency, encompassing humanistic communication, productive spirituality, ethical economic agency, moral reflexivity, and service-oriented leadership. This study contributes to the development of Qur'anic ethics and Indonesian Islamic thought by offering a moral framework that bridges revelatory values and the ethical practices of contemporary Muslims.

Keywords: Comparative Tafsīr; 'Ibād al-Raḥmān; Indonesian Islam; Muslim Moral Competencies; Qur'anic Ethics.

Introduction

The Qur'an, as the eternal foundational text of Islam, continuously offers a moral paradigm that transcends temporal and spatial boundaries (Abdullah et al., 2025). However, in the context of contemporary Indonesian Muslim society, the relevance of the Qur'an's moral ideals is increasingly being challenged by rapid social change, the expansion of digital culture, the fragmentation of religious authority, and the emergence of various signs of a crisis of character in public life (Hidayat, 2023) . This urgency is not merely normative but is also supported by a number of empirical findings. The National Survey conducted by PPIM UIN Jakarta and UNDP Indonesia as part of the CONVEY program, *"Api Dalam Sekam: Keberagamaan Generasi Z"* (2018)—with data collected from September 1–October 7, 2017, showed that at the level of attitudes/opinions, Muslim

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students and university students exhibited a tendency toward radical religious views at 58.5%, internal intolerance at 51.1%, and external intolerance at 34.3%, although at the behavioral level, the majority of respondents still demonstrated moderate tendencies (Rahmat & Yahya, 2021). Furthermore, the SETARA Institute's 2024 report on the State of Freedom of Religion and Belief documented 260 incidents and 402 violations of freedom of religion and belief (KBB), indicating that issues of tolerance, discrimination, and inter-religious relations remain serious challenges in Indonesian society (Ayub & Lukman, 2024). In the digital realm, the rise in hate speech during the 2024 election campaign—as monitored by the Data & Democracy Research Hub in collaboration with AJI Indonesia—reveals that social media has become a new arena for contestation over morality, identity, and religiosity (Sunaryo et al., 2025).

In the Indonesian context, these moral issues manifest in several specific social spheres. First, digital culture expands the space for religious expression, but at the same time accelerates the spread of hate speech, identity polarization, and religion-based symbolic violence. Second, the agenda of religious moderation calls for a Qur'anic ethical framework that emphasizes not only individual piety but also the ability to coexist in a pluralistic society (Mujahidin et al., 2024). Third, the growth of the Muslim middle class and the halal lifestyle industry presents new challenges in the form of religious consumerism—that is, when symbols of piety intertwine with market logic and social identity. Fourth, Islamic educational institutions face the need to develop character education that goes beyond mere moral knowledge to foster ethical habits, self-control, and social responsibility (Shaukat et al., 2024a). Fifth, the crisis of social role models and moral leadership demands a model of Muslim personality capable of integrating spirituality, integrity, and a commitment to the public good. Therefore, the Indonesian context in this study is not understood merely as a geographical setting, but as an actual arena where the ethical values of the Qur'an are tested, negotiated, and put into practice.

Within this framework, the Qur'anic concept of *ʿIbād al-Raḥmān*, as outlined in Surah al-Furqān (25): 63-77, represents one of the most comprehensive moral archetypes in the Qur'an (Suhemi, 2022). This series of verses describes the character of the servants of the Most Merciful, marked by humility, peaceful communication, spiritual perseverance, eschatological awareness, moderation in consumption, moral integrity, rejection of violence and falsehood, openness to advice, care for family, and a leadership orientation rooted in piety. This concept does not present virtues in isolation but rather forms a cohesive configuration of moral character. Therefore, *ʿIbād al-Raḥmān* is important to study as the basis for reconstructing a Qur'anic ethics relevant to the moral challenges faced by contemporary Indonesian Muslims (Basid et al., 2026).

Based on this background, this study aims to reinterpret the concept of *ʿIbād al-Raḥmān* in Surah al-Furqān (25): 63-77 as a Qur'anic ethical model for contemporary Indonesian Muslims. Specifically, this study aims to: first, identify the moral characteristics *of ʿIbād al-Raḥmān* as presented in the structure of the verses; second, compare the interpretations of Ibn ʻĀshūr in *al-Taḥrīr wa al-Tanwīr* and Quraish Shihab in *Tafsir al-Mishbah* regarding these verses; third, to analyze how differences in exegetical methodology—*maqāṣidī* in Ibn ʻĀshūr and *adabī-ijtimā'ī* in Quraish Shihab—shape distinct moral articulations; and fourth, to formulate a reconstruction of the ethics of *ʿIbād al-*

Raḥmān into an operational moral framework relevant to social life, character education, religious moderation, and moral leadership in Indonesia.

Interpretations of *'Ibād al-Raḥmān* show significant variation across different exegetical traditions, as the ethical meaning of the Qur'an is determined not only by the text of the verse but also by the methodological orientation *of the* exegete (Suhaimi et al., 2022). Two important exegetical works to compare in this context are *al-Taḥrīr wa al-Tanwīr* by Ibn 'Āshūr and *Tafsir al-Mishbah* by Quraish Shihab. Ibn 'Āshūr, a Tunisian reformist scholar, is known for his strong linguistic-rhetorical approach and his focus on *maqāṣid al-sharī'ah*; consequently, his exegesis tends to emphasize the universal objectives of the Qur'an, the welfare of humanity, and the moral order of civilization (Alkhattb et al., 2024). In contrast, Quraish Shihab, as a contemporary Indonesian exegete, has developed an *adabī-ijtimā'ī* approach that emphasizes the connection between the Qur'an's message and social reality, the needs of society, and a communicative religious language (Syamsuddin, 2021). Comparing the two is important because it allows this study to interpret *'Ibād al-Raḥmān* not merely as a list of moral qualities, but as an ethical construct that can be translated into the reality of Indonesian Muslims.

Previous studies on *'Ibād al-Raḥmān* and these two exegetes can be categorized into several trends. First, there are studies that discuss *'Ibād al-Raḥmān* within the framework of character education. For example, the article by Suhaimi et al. titled *"Character Education: Analysis of 'Ibad al-Rahman in Surah al-Furqan: Character Education: An Analysis of 'Ibad al-Rahman in Surah al-Furqan*" emphasizes the values *of 'Ibād al-Raḥmān* as the foundation for fostering professionalism and ethical integrity among teachers (Suhaimi et al., 2022). Such studies are important because they demonstrate the practical relevance *of 'Ibād al-Raḥmān* in education, though their focus is more directed toward character development rather than the reconstruction of Qur'anic ethics based on comparative exegesis. Second, there are studies that discuss *'Ibād al-Raḥmān* through the interpretations of specific figures or comparisons of specific exegeses. The article by Mohammad Fattah and Ramadhani Firmansyah, titled *"The Ethics of 'Ibād al-Raḥmān in the Qur'an (An Analysis of Surah Al-Furqan, Verses 63-77, in the Tafsir Al-Munir from the Perspective of Wahbah Az-Zuhaili)*" outlines the character *of 'Ibād al-Raḥmān* according to Wahbah al-Zuhailī (Fattah & Firmansyah, 2025). This study enriches the textual understanding of *the "servants of the Most Merciful*," but it has not specifically compared the interpretations of Ibn 'Āshūr and Quraish Shihab, nor has it developed a synthesis into a model of contemporary Indonesian Muslim ethics.

Third, studies on Ibn 'Āshūr generally place him within the discourse of *maqāṣidī* exegesis. For example, the study *"Characteristics of Maqāṣidī Exegesis in Tafsīr al-Taḥrīr wa al-Tanwīr*" highlights Ibn 'Āshūr's tendency to interpret the Qur'an through the lens of sharia objectives and the rationality of the public interest (Laila & Ochviardi, 2024). Another study on *Navigating Tradition and Modernity: A Diachronic Analysis of the Methodological Rupture in Tafsīr al-Taḥrīr wa al-Tanwīr*" also highlights Ibn 'Āshūr's significant role in the development of exegesis oriented toward the ethical objectives of Islamic law (Abdillah et al., 2025). However, these studies have not specifically linked Ibn 'Āshūr's *maqāṣid* framework to the concept of *'Ibād al-Raḥmān* as a social moral model.

Fourth, studies on Quraish Shihab and *Tafsir al-Mishbah* generally highlight the contextual, *adabī-ijtimā'ī*, moderate, and Indonesian characteristics in his exegesis. For example, studies on *Tafsir al-Mishbah* within the discourse of contemporary Indonesian exegesis emphasize that this exegesis combines the *tahlīlī* method with a contextual approach, while other studies highlight its cultural-societal and linguistic characteristics as the defining features of *Tafsir al-Mishbah*. However, these studies have not specifically placed Quraish Shihab in a comparative dialogue with Ibn 'Āshūr to formulate the ethics of *'Ibād al-Raḥmān*. This comparison of Ibn 'Āshūr and Quraish Shihab is supported by studies that highlight *the maqāṣid* in *al-Taḥrīr wa al-Tanwīr* as well as the literary-sociological and contextual characteristics in *Tafsir al-Mishbah*.

Based on this survey, there is a fairly clear gap in the research. Studies on *'Ibād al-Raḥmān* have largely focused on normative-descriptive aspects, character education, or interpretations of specific figures. Studies on Ibn 'Āshūr have highlighted the aspect of *maqāṣid*, while studies on Quraish Shihab have emphasized social contextualization within an Indonesian framework. However, there has been little research that specifically compares the interpretations of Ibn 'Āshūr and Quraish Shihab regarding QS. al-Furqān (25): 63-77, and then synthesizes them into an operational Qur'anic ethical framework for contemporary Indonesian Muslims. This is where the novelty of this study lies: not merely re-examining *'Ibād al-Raḥmān* as a Qur'anic moral concept, but reconstructing it through a dialogue between maqāṣidī exegesis and Indonesian contextual exegesis.

Thus, this study contributes to two domains simultaneously. In the academic realm, it strengthens Qur'anic ethics scholarship by demonstrating how differences in exegetical methodologies influence the construction of moral meaning. In the socio-religious sphere, this study offers a moral framework that can be used to analyze contemporary issues facing Indonesian Muslims, particularly regarding digital communication, religious moderation, middle-class Muslim consumerism, character education, and moral leadership. Through this approach, *'Ibād al-Raḥmān* is not positioned merely as an ideal of individual piety, but rather as a model of social ethics that connects spirituality, public responsibility, and moral praxis in a pluralistic society.

This study employs a qualitative, literature-based research design using a comparative interpretive approach. The material object of this study is the concept of *'Ibād al-Raḥmān* in Surah al-Furqān (25): 63-77, while its formal object is the reconstruction of Qur'anic ethical through a comparison of the exegetical methodologies of Ibn 'Āshūr and Quraish Shihab. The primary sources of this study are *al-Taḥrīr wa al-Tanwīr* by Ibn 'Āshūr and *Tafsir al-Mishbah* by Quraish Shihab, which were selected because they represent two distinct exegetical paradigms. Ibn 'Āshūr's exegesis reflects a linguistic-rhetorical and *maqāṣidī* orientation that emphasizes the universal moral purposes of the Qur'an, whereas *Tafsir al-Mishbah* represents an *adabī-ijtimā'ī* approach that highlights social relevance, moral communication, and the Indonesian context. Secondary sources include journal articles, academic books, research reports, and scholarly works discussing Qur'anic ethics, comparative exegesis, *maqāṣid al-sharī'ah*, *Tafsir al-Mishbah*, and contemporary Indonesian Islam (Husna et al., 2026).

Data collection was conducted by systematically examining the interpretations of the two exegetes regarding Surah al-Furqān (25): 63-77. Each section of the exegesis

related to the character of *'Ibād al-Raḥmān* was identified, classified, and categorized based on the moral themes that emerge in the verses, such as humility, peaceful communication, nocturnal spirituality, eschatological awareness, economic moderation, moral integrity, rejection of violence and falsehood, reflection on the verses, family nurturing, and pious leadership. Data analysis was conducted through a combination of comparative exegesis (*tafsīr muqāran*) and thematic content analysis. The comparative approach was used to identify similarities and differences in the interpretations of Ibn 'Āshūr and Quraish Shihab, while thematic content analysis was used to formulate patterns of moral values that could be synthesized into an ethical framework. The results of the analysis were then operationalized conceptually into a moral model relevant to the lives of contemporary Indonesian Muslims, particularly in the areas of character education, public communication, religious moderation, consumption ethics, and social leadership. The research methodology framework is presented in Figure 1 below:

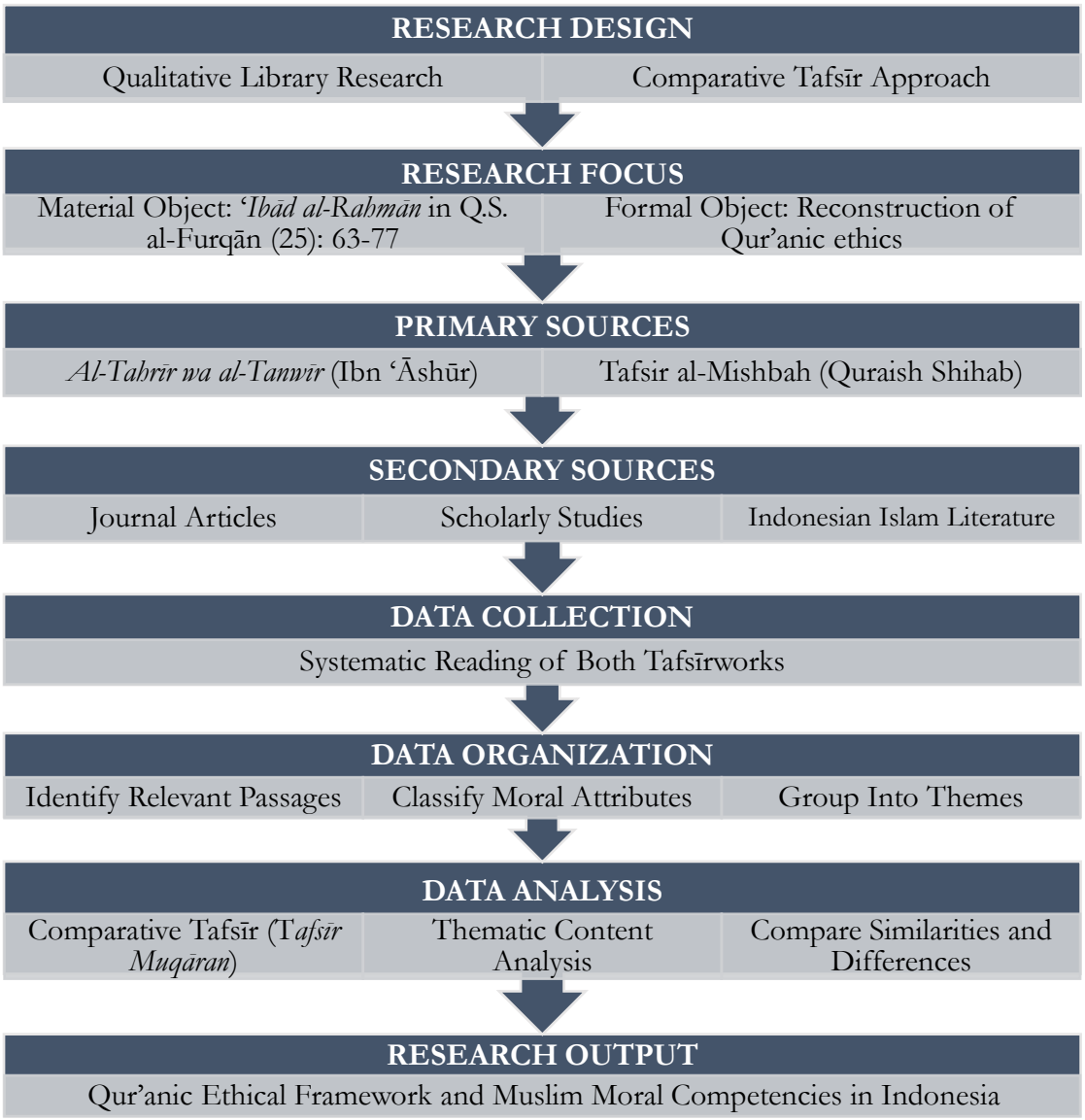

Figure 1. Research Methodology Framework

Figure 1 above illustrates the systematically organized research methodology flowchart, beginning with the definition of the concept *of 'Ibād al-Raḥmān* in Surah al-Furqān (25): 63-77 as the object of study, followed by an analysis through a comparison of the interpretations of Ibn 'Āshūr and Quraish Shihab using the *tafsīr muqāran* approach and thematic content analysis to identify similarities, differences, and the methodological characteristics of the two exegetes. The results of this analysis are then synthesized into a reconstruction of Qur'anic ethics that not only has a normative foundation but is also relevant to the context of contemporary Indonesian Muslims through the formulation of moral competencies that can be implemented in the fields of communication, character education, religious moderation, economic ethics, and social leadership.

The Concept of '*Ibād al-Raḥmān* from the Qur'anic Perspective

The concept *of "'Ibād al-Raḥmān"* is one of the most comprehensive anthropological and ethical constructs in the Qur'an (Fattah & Firmansyah, 2025). This term is explicitly mentioned in Surah al-Furqān (25): 63-77 as a designation for a group of people who are granted the special title of "servants of the Most Merciful." Linguistically, the word *'ibād* is the plural form of *'abd*, meaning a servant or someone who submits and obeys a higher authority. Meanwhile, the word *al-Raḥmān* is one of the names of Allah that affirms the vastness of His mercy toward all creatures (Suhemi, 2022). The combination of these two words indicates that the identity of an ideal believer in the Qur'an is built not only on a vertical relationship of servitude to Allah but also on the internalization of the values of mercy reflected in their social and moral behavior (Billaud, 2016; Nur et al., 2020). Thus, the concept of *'Ibād al-Raḥmān* does not merely describe a spiritual status but also an ethical character that manifests Allah's mercy in human life.

In exegetical literature and Qur'anic studies, *'Ibād al-Raḥmān* is often understood as a representation of the ideal human being (*al-insān al-kāmil*) who integrates theological, spiritual, moral, and social dimensions in a balanced manner. Unlike several other Qur'anic concepts that emphasize specific aspects of piety—such as *al-muttaqūn,* which focuses on piety, or *al-mu'minūn*, which emphasizes faith—the concept *of 'Ibād al-Raḥmān* presents a more comprehensive spectrum of character (Fuadi, 2021; Herlambang et al., 2025). The characteristics mentioned in QS. al-Furqān (25): 63-77 include humility, the ability to manage conflicts peacefully, commitment to worship, eschatological awareness, economic moderation, upholding human values, moral integrity, openness to divine guidance, and concern for family and the future of future generations. The arrangement of these characteristics indicates that the Qur'an views morality not as a collection of isolated virtues, but as an interconnected system of values that shapes the Muslim personality as a whole (Bensaid & Machouche, 2019; Shaukat et al., 2024b; Zabidi et al., 2026).

From the perspective of Islamic ethics, the concept *of 'Ibād al-Raḥmān* is also closely related to the universal objectives of Sharia (*maqāṣid al-sharī'ah*) (Ibn 'Asyur, 2001). Several characteristics mentioned in this series of verses are directly related to the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). The prohibitions against polytheism, murder, and adultery, for example, demonstrate the Qur'an's concern for safeguarding the foundations of human life, while

the call for moderation in the management of wealth reflects the importance of economic balance as part of a moral life (Suleimān et al., 2024; Umami & Ghofur, 2022). This indicates that *'Ibād al-Raḥmān* is not merely an individual spiritual concept but also encompasses a broad social and civilizational vision.

Furthermore, the concept *of 'Ibād al-Raḥmān* reveals a close relationship between individual piety and social responsibility. Some of the characteristics mentioned in QS. al-Furqān (25): 63-77 relate to the relationship between humans and Allah, such as *qiyām al-layl* and prayers seeking protection from the torment of Hell (Rosi & Muchlis, 2023). However, others are directly related to social interaction, such as responding to ignorance with peace, avoiding false testimony, and building a righteous family. The structure of these verses indicates that the Qur'an rejects the dichotomy between spirituality and social life (Yurtseven et al., 2025). An ideal Muslim is not only required to have a good relationship with God but must also be able to embody divine values in concrete social life.

In the context of contemporary Muslim society, the concept of *'Ibād al-Raḥmān* is becoming increasingly relevant because it offers an integrative moral paradigm. The challenges of modernity, digitalization, social polarization, consumerism, and a crisis of role models require an ethical model that is not only normative but also capable of bridging the gap between revelatory values and the realities of modern life (Sulistyowati & Imawan, 2026). Therefore, *'Ibād al-Raḥmān* can be understood as a Qur'anic ethical framework that provides the foundation for the formation of Muslim character oriented toward spirituality, humanity, and social responsibility simultaneously (Akhyar & Wilaela, 2018). Building on this conceptual framework, the following discussion will examine how Ibn 'Āshūr and Quraish Shihab interpret the attributes *of 'Ibād al-Raḥmān* and how their differing methodological approaches influence the resulting moral constructs.

Textual-Exegetical Mapping of the Attributes of *'Ibād al-Raḥmān*

The Qur'anic portrayal of *'Ibād al-Raḥmān* in QS. al-Furqān (25): 63-77 constitutes one of the most systematic moral profiles in the Qur'an, as it presents an integrated ethical subject rather than merely a fragmented collection of virtues (Al Ghoni et al., 2024). A textual-exegetical analysis of this series of verses, based on the interpretations of Ibn 'Āshūr and Quraish Shihab, reveals that the attributes *of 'Ibād al-Raḥmān* are arranged within a coherent moral framework, encompassing spiritual orientation, social behavior, economic responsibility, personal integrity, and family care. Both exegetes agree in viewing this passage as a Qur'anic construct of moral idealism, although each articulates its dimensions with different emphases.

At the textual level, humility (*tawāḍu'*) functions as a fundamental ethical disposition. Ibn 'Āshūr's semantic analysis of the term *hawnan* positions humility as the antithesis of the arrogance embedded in pre-Islamic social hierarchies, and frames it as a civilizational ethic governing public presence and social interaction (Ibn 'Asyur, 1984). Quraish Shihab upholds this fundamental meaning while expanding its ethical resonance into everyday behavior that fosters social harmony (Shihab, 2002). This convergence indicates that humility serves as an ethical gateway through which other moral attributes are expressed,

with anchoring the moral identity of *'Ibād al-Raḥmān* in simplicity manifested in action, rather than in abstract piety.

The social dimension of this moral identity is further elaborated through the command to respond to ignorance with peaceful speech (*qaulan salāman*). Ibn 'Āshūr interprets this response as an expression of *ḥikmah*, emphasizing moral self-control and ethical elevation without relinquishing engagement with social reality (Ibn 'Asyur, 1984). Meanwhile, Quraish Shihab highlights its communicative effectiveness, framing it as a conscious strategy to prevent conflict escalation and preserve dignity (Shihab, 2002). Textually, the Qur'an thus positions ethical self-control not as a passive stance, but as an active moral choice that underpins social cohesion.

Spiritual discipline is brought to the fore through the depiction of night prayer (*qiyām al-layl*), which Ibn 'Āshūr situates within an eschatological framework and interprets as the pinnacle of spiritual closeness that strengthens moral accountability (Mohammed & Abuzaid, 2023). Quraish Shihab complements this by emphasizing its psychological and existential functions, particularly its role in fostering inner clarity and emotional balance (Herlambang & Parwanto, 2023). Thus, the Qur'anic text integrates spirituality as a moral pillar, rather than as an isolated ritual practice.

Affective moral regulation is articulated through fear of divine punishment (*khauf*) and prayers for protection from hell. Ibn 'Āshūr conceptualizes fear as a system of spiritual vigilance that guards against ethical negligence (Ibn 'Asyur, 1984; Umami & Ghofur, 2022), while Quraish Shihab emphasizes the importance of balancing fear with hope (*rajā'*) to avoid falling into moral despair (Shihab, 2002). This balance reflects Qur'anic moral psychology, in which accountability and mercy coexist as motivational forces.

Economic ethics is expressed through the principle of moderation in spending (*qawām*), which both exegetes understand as a moral imperative, not merely a pragmatic recommendation. Ibn 'Āshūr situates this principle within the framework of distributive justice and socioeconomic stability (Dimyati & Absori, 2018; Ibn 'Asyur, 1984), whereas Quraish Shihab emphasizes individual financial discipline as a bulwark against consumerism (Syamsuddin, 2021). Textually, the Qur'an frames economic moderation as an ethical manifestation of balance (*i'tidāl*), which is central to moral life.

The prohibitions against shirk, unjust killing, and adultery affirm the moral boundaries that must not be transgressed by *'Ibād al-Raḥmān*. Ibn 'Āshūr emphasizes its theological and civilizational dimensions as guardians of the essential goals of religion and humanity (Ibn 'Asyur, 1984; Mujib & Hamim, 2021), while Quraish Shihab highlights its destructive social impact, particularly on the erosion of dignity and social trust (Mujahidin et al., 2024; Shihab, 2002). The textual sequence of these prohibitions affirms their position as the backbone of Qur'anic ethics.

Repentance (*tawbah*) occupies a crucial transformational position in this moral framework. Ibn 'Āshūr elaborates on the ethical seriousness and procedural integrity of repentance (Ibn 'Asyur, 1984) , while Quraish Shihab emphasizes its redemptive promise, particularly the Qur'anic assurance of moral transformation (Shihab, 2002) . Textually, repentance affirms a moral dynamic that allows ethical identity to be continually renewed and not permanently compromised.

Other attributes, such as refraining from false testimony (*al-zūr*), turning away from frivolous matters (*al-laghw*), and remaining responsive to divine revelation, further reinforce this attitude of moral vigilance. Ibn 'Āshūr frames these qualities as guardians of reason, time, and honor, while Quraish Shihab interprets them as expressions of ethical focus and mental resilience. Ultimately, concern for one's family and future generations places personal morality within an intergenerational vision, culminating in the aspiration to become a moral exemplar (*imāman li al-muttaqīn*). Thus, this series of verses concludes with the extension of individual ethics into the social legacy. To clarify this mapping, Table 1 below synthesizes the textual attributes and exegetical emphases of both scholars:

Table 1. Textual–Exegetical Mapping of *'Ibād al-Raḥmān* Attributes

Moral Attribute	**Qur'anic Expression**	**Ibn 'Āshūr's Emphasis**	**Quraish Shihab's Emphasis**
Humility	They walk humbly on the earth	A linguistic-civilizational ethic opposing arrogance	Social harmony and everyday ethical conduct
Ethical Restraint	Words of peace	Wisdom and moral self-mastery	Conflict De-escalation and Communicative Ethics
Spiritual Discipline	Standing and Prostration	Eschatological Intimacy and Accountability	Psychological balance and inner clarity
Moral Vigilance	Fear of Punishment	Spiritual warning against complacency	Balance between fear (*khauf*) and hope (*rajā'*)
Economic Moderation	*Qawāman*	Distributive justice and macroeconomic stability	Personal financial discipline
Core Moral Boundaries	Shirk, murder, adultery	Theological and civilizational safeguards	Social dignity and communal stability
Repentance	Repentance and faith	Ethical seriousness and procedural integrity	Transformative and humanistic redemption
Integrity & Focus	Falsehood, frivolity	Protection of intellect, time, and honor	Mental Resilience and Ethical Focus
Responsiveness	They do not turn away, nor are they blind	Openness of the Believer's Heart	Active intellectual receptivity
Family & Legacy	A source of joy, a leader	Ethical exemplarity	Moral leadership and pioneering goodness

Table 1 above clarifies the textual-exegetical mapping that demonstrates that *'Ibād al-Raḥmān* represents a coherent and structured Qur'anic moral paradigm based on the principle of balance—between humility and dignity, between fear and hope, between spirituality and social responsibility, and between personal piety and communal heritage. By isolating and mapping these attributes before proceeding to methodological or

contextual analysis, this subsection lays a solid interpretive foundation for the subsequent discussion of the determinants of interpretation and ethical reconstruction.

Methodological Determinants in Moral Meaning Construction

The term "methodological determinants" in this discussion refers to the elements of exegetical methodology that influence the process of producing, emphasizing, and articulating the moral meaning of the Qur'anic text. These determinants include the exegete's epistemological orientation, the analytical tools employed, the purpose of interpretation, and the ways in which the exegete connects the text to social reality (Suharyat & Asiah, 2022). Thus, methodology is not understood merely as a technical procedure for reading the text, but as a framework that determines how Qur'anic norms are conceptualized, prioritized, and directed into ethical principles. In the context of *'Ibād al-Raḥmān's* interpretation, the difference between Ibn 'Āshūr and Quraish Shihab does not primarily lie in the textual object under examination—since both interpret Qur'anic QS. al-Furqān (25): 63-77—but rather in their respective methodological approaches to constructing the moral meaning of that sequence of verses, as shown in the figure below:

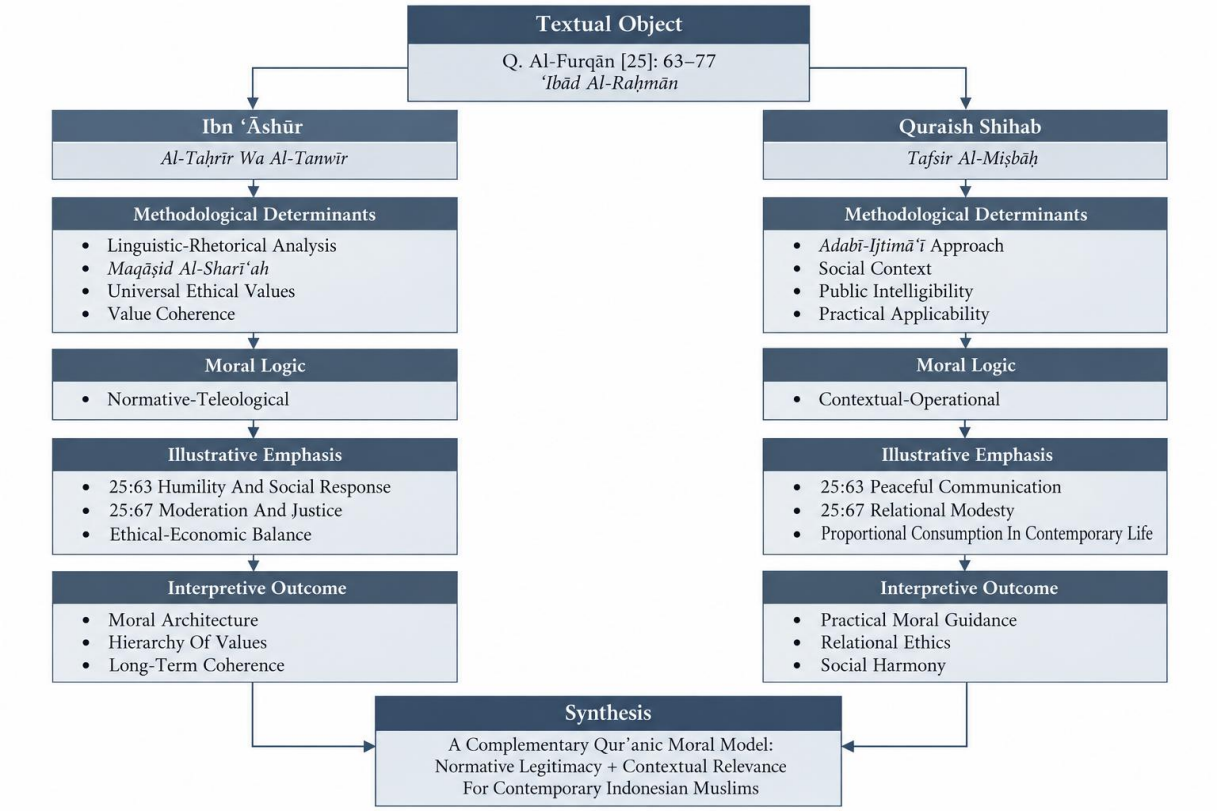

Figure 2. Methodological determinants of the construction of the moral meaning of *'Ibād al-Raḥmān* according to Ibn 'Āshūr and Quraish Shihab.

Figure 2 above shows that QS. al-Furqān (25): 63-77 serves as the same textual object but yields different moral emphases due to the mediation of distinct exegetical methodologies. For Ibn 'Āshūr, the dominant methodological elements are linguistic-rhetorical analysis and a *maqāṣidī* orientation, so that the moral meaning is directed toward universal ethical goals and the order of values within the (Ebadi et al., 2025). For

Quraish Shihab, the dominant methodological elements are the *adabī-ijtimā'ī* approach, social sensitivity, and public comprehensibility, so that moral meaning is more often translated into behavioral ethics closely aligned with the lived experiences of society (Akbarul Falah, 2023).

Ibn 'Āshūr's interpretive framework is based on a *maqāṣid-oriented* approach, reinforced by rigorous linguistic and rhetorical (*balāghah*) analysis (Alkhattb et al., 2024). Through this approach, the moral attributes *of 'Ibād al-Raḥmān* are understood not merely as a list of individual traits, but as part of the Qur'an's ethical purpose in shaping morally orderly individuals and societies. For example, QS. al-Furqān (25): 63 describes the servants of the Most Merciful as individuals who walk humbly on earth and respond to the ignorant with words of peace. In Ibn 'Āshūr's interpretation, the values of humility and peaceful response can be understood as norms that preserve human dignity, curb social aggression, and direct public interactions toward the common good. Similarly, QS. al-Furqān (25): 67, which emphasizes moderation and generosity in spending wealth, illustrates a principle of moral balance related to the stewardship of wealth, the control of consumerist desires, and socio-economic stability (Mohammed & Abuzaid, 2023). Thus, Ibn 'Āshūr's interpretation tends to operate through normative-teleological logic: the moral meaning of the verse is linked to the overarching objectives of sharia, such as the protection of religion, life, reason, lineage, wealth, and the public interest (Mujib & Hamim, 2021).

In contrast, the *adabī-ijtimā'ī* methodology developed by Quraish Shihab prioritizes contextual understanding and social applicability (Amrullah & Ibrahim, 2021). Within this framework, the verses regarding *'Ibād al-Raḥmān* are read as ethical guidelines that can be applied in daily life. QS. al-Furqān (25): 63, for example, not only explains the nature of humility in normative terms but also provides practical guidance on the ethics of communication: an ideal Muslim is not easily provoked, does not respond to foolishness with verbal violence, and is able to maintain dignity in social interactions. In the context of contemporary Indonesia, such an interpretation is relevant to the issues of hate speech, digital polarization, and identity conflicts in the public sphere (Fuadi, 2021). Similarly, QS. al-Furqān (25): 67 can be interpreted as the ethics of proportional consumption—that is, an attitude that is neither wasteful nor stingy—amid rising consumerism among the Muslim middle class. Thus, Quraish Shihab's exegesis operates through a contextual-operational logic: the moral meaning of the verse does not stop at general principles but is translated into behavioral guidelines that can be understood and practiced in social life.

This difference in logic is also evident in the interpretation of QS. al-Furqān (25): 72, which describes *'Ibād al-Raḥmān* as individuals who do not bear false witness and preserve their dignity when faced with frivolous matters. Within Ibn 'Āshūr's framework, this verse can be understood as part of a moral framework that upholds truth, preserves social integrity, and prevents the disruption of public order. Its moral value is normative because it relates to the obligation to uphold truth and human dignity (Tabrozi, 2025). Meanwhile, in Quraish Shihab's interpretation, the same verse can be linked to more concrete social practices, such as honesty in testimony, caution in disseminating information, and the ability to avoid conversations or actions that undermine one's moral

character (Djidin & Syamsuddin, 2026). In the context of digital culture, this value can be extended to media ethics, such as rejecting hoaxes, slander, and content that degrades human dignity.

Another example is found in QS. al-Furqān (25): 74, which contains a prayer that families and descendants may be a source of comfort and that believers may serve as leaders for the righteous. Within Ibn ʻĀshūr's normative-teleological framework, this verse indicates that family and leadership are part of a broader moral purpose: the formation of a righteous generation, the continuity of values, and the emergence of a social order guided by piety. Leadership here is not merely a social position but a moral function to maintain the collective direction of society (Suleimān et al., 2024). Furthermore, within Quraish Shihab's contextual-operational framework, this verse can be interpreted as a practical guide regarding family responsibilities, children's education, social exemplary conduct, and servant leadership (Yunus & Hj Mohd Yusoff, 2023). Thus, the concept *of imām li al-muttaqīn* can be linked to contemporary Indonesia's need for moral figures capable of serving as role models within families, educational institutions, religious communities, and the public sphere.

This methodological difference reveals two modes of moral reasoning in Qur'anic exegesis. Ibn ʻĀshūr's approach operates through normative-teleological logic, as moral meaning is derived from the relationship between textual guidance and universal ethical goals (Hocini et al., 2021; Jannah, 2025). In contrast, Quraish Shihab's approach follows a contextual-operational logic, as moral meaning emerges through the translation of textual values into forms relevant to the reader's social experience. These two logics need not be positioned as opposites. The normative-teleological logic provides legitimacy, depth, and coherence to values, while the contextual-operational logic provides accessibility, relevance, and social applicability.

Furthermore, these methodological differences also shape the conceptualization of moral agency. In Ibn ʻĀshūr's interpretation, moral agency is directed toward internal discipline, self-alignment with divine purposes, and long-term moral accountability (Ibn 'Asyur, 1984). An ideal Muslim is understood as an ethical subject who directs his or her individual and social actions toward the common good. In Quraish Shihab's reading, moral agency is more relational and situational, as it emphasizes the ability to respond to social conditions wisely, communicatively, and proportionally (Shihab, 2002). Consequently, the same Qur'anic attributes yield different emphases: Ibn ʻĀshūr highlights moral architecture and a hierarchy of values, whereas Quraish Shihab emphasizes moral praxis and social applicability.

This analysis confirms that the reinterpretation of *ʿIbād al-Raḥmān* cannot be separated from methodological awareness. Moral meaning does not merely exist as a static textual message but is constructed through an interpretive framework that mediates the relationship between revelation and reality. Recognition of these methodological determinants is essential to avoid two extreme tendencies: textual absolutism that disregards context, and contextual relativism that detaches moral meaning from its normative foundation. Through a comparative reading of Ibn ʻĀshūr and Quraish Shihab, *ʿIbād al-Raḥmān* can be reconstructed as a model of Qur'anic ethics that possesses

both normative legitimacy and practical relevance for the lives of contemporary Indonesian Muslims.

Ethical Reconstruction of *'Ibād al-Raḥmān* in Contemporary Indonesian Islam

Building on the textual-exegetical mapping and the previous analysis of methodological determinants, this subsection presents the main contribution of the research, namely the reconstruction *of 'Ibād al-Raḥmān* as a coherent and relevant framework of moral competence for the lives of contemporary Indonesian Muslims (Hefner, 2022). This reconstruction is not carried out by directly translating Qur'anic attributes into modern terms, but rather through four stages of argumentation. First, the moral attributes in QS. al-Furqān (25): 63–77 are identified as the normative foundation. Second, these attributes are interpreted through a synthesis of the exegeses of Ibn ʻĀshūr and Quraish Shihab. Third, the resulting moral meanings are contextualized within the ethical challenges faced by contemporary Indonesian Muslim society. Fourth, the results of this contextualization are formulated as moral competencies that can be conceptually understood, cultivated, and evaluated.

Thus, terms such as "humanistic digital communication ethics," "productive spirituality," or "ethical economic agency" are not intended as categories imposed externally on the text of the Qur'an (Harianto & Nasrudin, 2026). These terms are the result of a conceptual development of the moral values already contained in the attributes of *'Ibād al-Raḥmān*, as mediated by the exegeses of Ibn ʻĀshūr and Quraish Shihab. Ibn ʻĀshūr provides a normative-teleological foundation by situating these attributes within the framework of *maqāṣid*, public interest, and moral order (Akhyar & Wilaela, 2018). Meanwhile, Quraish Shihab provides a contextual-operational foundation by translating these values into social behaviors that can be practiced in real life. The synthesis of the two allows *'Ibād al-Raḥmān* to be understood not only as an ideal moral persona but also as a model for the formation of contemporary Muslim moral agency.

In the realm of social interaction, QS. al-Furqān (25): 63 describes *'Ibād al-Raḥmān* as individuals who walk upon the earth with *hawnan* and respond to the ignorant with *salāman*. According to Ibn ʻĀshūr's interpretation, *"hawnan"* does not merely refer to a physically gentle demeanor, but to moral qualities such as composure, self-control, and the rejection of arrogance. Meanwhile, *"qaulan salāman"* indicates the ability to maintain one's dignity and prevent the escalation of conflict through peaceful verbal responses (Ibn 'Asyur, 1984). Quraish Shihab emphasizes the social dimension of this verse by pointing out that believers do not respond to provocation with similar foolishness, but rather engage in communication that soothes and does not damage social relationships (Shihab, 2002). From this synthesis, the line of reasoning becomes clear: if *hawnan* and *qaulan salāman,* in their original context, govern the ethics of physical and verbal presence in social spaces, then in the context of contemporary Indonesia, both can be expanded to encompass the ethics of communication in digital spaces, since digital spaces have now become one of the primary arenas for social interaction, the expression of identity, and moral conflict.

On that basis, *tawāḍuʿ* and *qaulan salāman* are reconstructed into a humanistic ethic of digital communication. This reconstruction does not alter the meaning of the verse but expands its scope of application (Hefner, 2022). The principle of humility is

interpreted as a willingness not to dominate the conversation, not to belittle others, and not to use differences as a reason to humiliate one's conversation partner. The principle of *qaulan salāman* translates to the ability to choose language that does not escalate tensions, does not spread hate speech, and does not reinforce disinformation. In the Indonesian context, marked by digital polarization, identity conflicts, and rising symbolic violence on social media, this competency is crucial as a form of active moral resilience—not merely a passive stance or avoidance of conflict.

Spiritual attributes in QS. al-Furqān (25): 64-66, such as *qiyām al-layl*, awareness of divine punishment, and the balance between fear and hope in Allah, are reconstructed into productive spirituality. The line of reasoning must be carefully explained (Ali & Isnaini, 2024). In Ibn 'Āshūr's exegesis, night prayer reveals a depth of inner orientation and moral discipline that transcends religious formalities. It shapes a moral subject whose actions are guided not only by social oversight but by an awareness of divine accountability (Ibn 'Asyur, 1984). Quraish Shihab, with a more communicative and social approach to explanation, emphasizes that worship and prayer in these verses cultivate spiritual sensitivity, humility before God, and an awareness that human beings require continuous moral guidance (Shihab, 2002). Thus, *qiyām al-layl* and *khauf-rajā'* refer not only to individual rituals but also to the development of inner capacity to maintain ethical consistency.

The term "productive spirituality" in this study is not intended to refer to spirituality that is subject to the logic of economic productivity, but rather to spirituality that generates moral strength (Hefner, 2022). "Productive" here means generating inner clarity, emotional control, patience, integrity, and steadfastness in the face of social pressures. In the context of contemporary Indonesian Muslims, this kind of spirituality is important because moral challenges arise not only in the form of social conflict but also in the form of psychological exhaustion, digital anxiety, performative pressures, and a disconnect between ritual piety and social ethics. Therefore, this reconstruction emphasizes that worship is not an escape from social reality, but rather a source of moral energy for living consistently, responsibly, and with a focus on the common good.

The principle of economic moderation in QS. al-Furqān (25): 67—namely, neither being excessive nor stingy in spending one's wealth—is reconstructed as ethical economic agency. Within Ibn 'Āshūr's framework, the principle of *qawām* signifies a balance that safeguards wealth, prevents damage caused by wastefulness, and shields people from stinginess that undermines social solidarity. This value is linked to *the maqāṣid*, particularly the preservation of wealth and the maintenance of social welfare (Ibn 'Asyur, 1984). In Quraish Shihab's explanation, moderation in spending is understood as proportional behavior that takes into account needs, capabilities, and social responsibility. From this perspective, the path of its reconstruction moves from the norm of balance toward the competence to manage consumption ethically (Shihab, 2002). In the Indonesian context, particularly amid the growth of the Muslim middle class, the halal lifestyle industry, and a culture of symbolic consumption, *qawām* can serve as a critique of religious consumerism (Hidayat, 2023). Moderation is not merely about individual frugality, but a moral awareness to weigh the impact of consumption on oneself, one's family, society, and the environment.

The Qur'anic prohibitions in QS. al-Furqān (25): 68-71—such as the prohibitions against shirk, murder, and adultery, as well as the call to repent and reform oneself—are reconstructed as a commitment to universal human values. In Ibn 'Āshūr's interpretation, these prohibitions safeguard the fundamental pillars of moral life: religion, life, honor, lineage, and social order (Ibn 'Asyur, 1984). Quraish Shihab emphasizes that these prohibitions are not merely a list of major sins, but rather a protection of human dignity and a healthy social life (Shihab, 2002). Thus, reconstructing these prohibitions within the framework of a commitment to universal human values does not obscure religious values, but rather serves as a social articulation of the moral message of the verses. In Indonesia's pluralistic context, this value can underpin respect for life, the protection of human dignity, the rejection of violence, and the strengthening of social justice (Hefner, 2022).

Furthermore, QS. al-Furqān (25): 72–73 portrays *'Ibād al-Raḥmān* as individuals who do not bear false witness, avoid futile matters while maintaining their dignity, and do not turn a deaf ear or a blind eye when reminded of God's verses. These attributes are reconstructed as moral reflexivity and lifelong ethical learning (Hidayat, 2023). In Ibn 'Āshūr's interpretation, this verse highlights the importance of epistemic and moral integrity: a believer must not engage in falsehood, must not become part of moral corruption, and must not close oneself off from the truth (Ibn 'Asyur, 1984). In Quraish Shihab's explanation, this verse can be understood as an encouragement to maintain personal integrity, remain open to advice, and respond to Allah's guidance with active awareness. His interpretive framework moves from integrity in receiving and conveying the truth toward the contemporary ability to evaluate oneself, correct mistakes, accept criticism, and learn from change (Shihab, 2002). In a society inundated with information, hoaxes, and polarized opinions, moral reflexivity becomes a crucial competency to ensure that religious practice does not descend into fanaticism, closed-mindedness, or uncritical self-justification.

Finally, QS. al-Furqān (25): 74 contains a prayer that spouses and offspring may be a source of comfort to the heart and that believers may serve as leaders for the righteous. These attributes are reconstructed into intergenerational ethics and service-oriented leadership (Hidayat, 2023). Within Ibn 'Āshūr's framework, this verse indicates that family and leadership are integral to the moral continuity of society. Piety does not end with the individual but is directed toward shaping a generation and a community of the God-fearing (Ibn 'Asyur, 1984). In Quraish Shihab's interpretation, this supplication emphasizes family responsibility, exemplary conduct, and the aspiration to become individuals who provide moral benefit to others. Therefore, the concept of *imām li al-muttaqīn* can be reconstructed as servant leadership—not domineering leadership (Shihab, 2002). In the Indonesian context, these competencies are relevant to character education within families and Islamic institutions, community development, and the crisis of exemplary leadership in the public sphere.

To clarify this path of reconstruction, Table 2 below summarizes the relationship between Qur'anic attributes, the synthesis of Ibn 'Āshūr's and Quraish Shihab's exegesis, the reconstructed moral competencies, their relevance to contemporary Indonesia, and their conceptual indicators.

Table 2. Reconstruction of *'Ibād al-Raḥmān* into Contemporary Indonesian Muslim Moral Competencies

Qur'anic Attribute	**Exegetical Synthesis of Ibn 'Āshūr and Quraish Shihab**	**Reconstructed Moral Competence**	**Relevance to Contemporary Indonesia**	**Conceptual Indicators**
Tawāḍu', *hawnan*, and *qaulan salāman*	Ibn 'Āshūr interprets humility and peaceful response as ethical dispositions that preserve human dignity and social order. Quraish Shihab emphasizes non-provocative communication, self-restraint, and the refusal to respond to ignorance with verbal aggression.	Humanistic Social and Digital Communication Ethics	Digital polarization, hate speech, identity-based conflict, and the decline of ethical public discourse	Respectful language; conflict de-escalation; verification of information; avoidance of provocation; preservation of the dignity of those involved
Qiyām al-layl, supplication, fear of God, and hope (*rajā'*)	Ibn 'Āshūr views nighttime devotion and eschatological awareness as disciplines that cultivate inner accountability before God. Quraish Shihab highlights spiritual intimacy, humility, and continuous dependence on divine guidance.	Productive spirituality	The gap between ritual piety and social ethics, psychological pressure, digital anxiety, and the need for moral consistency	Spiritual discipline; self-reflection; emotional regulation; ethical perseverance; consistency between worship and social conduct
Moderation in spending: neither extravagance nor miserliness	Ibn 'Āshūr interprets moderation as a maqāṣid-oriented principle that protects wealth and sustains social welfare. Quraish Shihab emphasizes proportional spending based on need, capacity, and social responsibility.	Ethical economic agency	Muslim middle-class consumerism, symbolic halal lifestyles, social inequality, and sustainability concerns	Proportional consumption; prioritizing needs over prestige; social generosity; environmental responsibility; avoiding wastefulness and miserliness
Protection of faith, life, dignity, and	Ibn 'Āshūr interprets the prohibitions	Commitment to universal human values	Social violence, intolerance, discrimination,	Respect for life; rejection of violence;

moral integrity	against shirk, unlawful -killing, and sexual immorality as safeguards for religion, life, honor, lineage, and social order. Quraish Shihab underscores the protection of human dignity and the cultivation of a morally healthy society.		the erosion of human dignity, and the need for social justice	protection of h human dignity; just social relations; respect for difference within an Islamic ethical framework
Repentance, integrity, avoidance of falsehood, and responsiveness to revelation	Ibn 'Āshūr emphasizes moral and epistemic integrity, the rejection of falsehood, and openness to truth. Quraish Shihab stresses receptivity to moral admonition, self-improvement, and active responsiveness to divine guidance.	Moral reflexivity and lifelong ethical learning	Hoaxes, polarization of opinion, fanaticism, ethical illiteracy, and rapid sociocultural change	Self-correction; openness to advice; avoidance of false testimony and misinformation; ethical self-evaluation; willingness to learn from criticism and new knowledge
Family and leadership	Ibn 'Āshūr views family and leadership as mechanisms for transmitting moral continuity across generations. Quraish Shihab emphasizes familial responsibility, moral exemplarity, and leadership that benefits others.	Intergenerational ethics and servant leadership	Character education, the crisis of moral exemplarity, Muslim family formation, and the need for ethical leadership in public life	Moral exemplarity; ethical family formation; service-oriented leadership; communal guidance; transmission of values to future generations

Table 2 above shows that *'Ibād al-Raḥmān* emerges as a multidimensional moral framework that integrates transcendence, self-discipline, responsibility, epistemic integrity, and moral leadership. This model goes beyond a normative-descriptive reading because it does not stop at explaining ideal traits but elaborates on how these traits can be translated into moral competencies in the context of contemporary Indonesia. Thus, Qur'anic ethics is not positioned as a static moral code, but rather as a living moral grammar: rooted in revelation, mediated by interpretation, and embodied in ever-changing social praxis.

Normative and Socio-Religious Implications for Contemporary Indonesian Islam

The reinterpretation of *'Ibād al-Raḥmān* proposed in this study carries significant normative and socio-religious implications for contemporary Indonesian Islam. At the normative-theoretical level, the findings of this study challenge static and moralistic readings of Qur'anic ethics by demonstrating that moral ideals in the Qur'an are neither ahistorical nor detached from social reality (Fuadi, 2021; Yurtseven et al., 2025). Conversely, the concept of *'Ibād al-Raḥmān* emerges as a dynamic ethical paradigm, as it is capable of integrating universal moral goals with contextual moral expressions. This underscores that Qur'anic ethics functions as a living moral framework capable of guiding ethical reasoning amid social, cultural, economic, and technological changes, rather than merely as a closed set of prescriptive norms (Mujahidin et al., 2024).

From the perspective of Qur'anic studies and Islamic ethics, this research contributes to the debate regarding the relationship between normativity and contextuality in exegesis (Ali & Isnaini, 2024). By juxtaposing Ibn 'Āshūr's maqāṣidī framework and Quraish Shihab's socio-contextual exegesis, this study demonstrates that methodological plurality does not fragment the moral meaning of the Qur'an but rather enriches its ethical articulation. The synthesis of the two yields a model of moral reasoning that upholds universal values such as justice, dignity, moderation, compassion, and responsibility, while simultaneously opening space for practical application within specific social contexts (Abdullah et al., 2025). Thus, this study offers a middle ground between the tendency toward textualism, which disregards context, and contextualism, which risks weakening the normative foundation of revelation.

At the socio-religious level, the reconstructed moral framework of *'Ibād al-Raḥmān* has concrete implications for Islamic education. In the context of the curriculum, the values of *'Ibād al-Raḥmān* can serve as material for developing ethics, thematic exegesis, and Qur'an-based character education (Suhemi, 2022). For example, *'hawnan'* and *'qaulan salāman'* can be developed into materials on communication ethics and digital ethics for students; *'qiyām al-layl'* and eschatological awareness can be directed toward fostering spirituality, self-discipline, and moral consistency; while *'qawām'* can serve as the foundation for learning about consumption ethics, anti-waste practices, and social responsibility. Thus, the educational implications of this concept extend beyond strengthening moral knowledge to include the development of character indicators, such as the ability to exercise self-control, respect differences, practice *tabayyūn*, reject hate speech, live simply, and use digital media responsibly (Suleymanova, 2015).

These implications are also relevant for Islamic educational institutions, such as pesantren, madrasahs, Islamic religious universities, and Muslim youth development centers. In the context of pesantren, the concept of *'Ibād al-Raḥmān* can be used as an approach to guiding students through the integration of personal etiquette, discipline in worship, social responsibility, and servant leadership. In the context of madrasahs and Islamic schools, this concept can serve as the foundation for developing character education modules that connect Qur'anic verses with students' real-world challenges, such as bullying, intolerance, misuse of social media, consumerism, and a lack of

academic responsibility. In the context of higher education, this framework can be developed into a model of Qur'anic ethical literacy that trains students to connect exegesis, social issues, and moral decision-making (Ikhwanudin et al., 2025).

In the realm of public discourse, the reconstruction of *'Ibād al-Raḥmān* has implications for the formation of ethics in digital da'wah, ethics in religious debate, and a culture of *tabayyūn*. The attribute of *qaulan salāman* not only teaches peaceful communication in interpersonal relationships but can also serve as a normative principle for da'wah on social media. The concrete implication is that digital da'wah must avoid demeaning speech, sectarian provocation, claims of truth accompanied by insults, and the dissemination of unverified religious information. The principle of *hawnan* requires Muslim da'wah practitioners, academics, and social media users to adopt an epistemological humility—that is, a willingness to acknowledge the limitations of knowledge, respect differing opinions, and refrain from turning the digital space into an arena of symbolic domination (Rahmat & Yahya, 2021). Thus, the concept of *'Ibād al-Raḥmān* can serve as the foundation for a more courteous, argumentative, and responsible public communication ethic.

Another implication lies in the strengthening of religious moderation. A reinterpretation of *'Ibād al-Raḥmān* reveals that moderation is not merely a political middle ground or a social compromise, but rather a moral quality rooted in the Qur'an. The principle of *qawām* signifies balance in the use of wealth; *qaulan salāman* signifies balance in communication; the prohibition against violence and falsehood signifies a commitment to human dignity; while serving as an *imām li al-muttaqīn* signifies a leadership orientation that is God-fearing and serves (Ibn 'Asyur, 2001). Thus, this concept can serve as the foundation for a religious moderation module that not only emphasizes interfaith tolerance but also fosters concrete moral practices: avoiding extremism in judging other groups, refraining from hastily labeling others as unbelievers or misguided, refraining from spreading hatred, and being able to build social cooperation without compromising religious commitment.

In the context of Indonesian Muslim families, the concept of *'Ibād al-Raḥmān* has implications for fostering intergenerational ethics. The prayer in QS. al-Furqān (25):74 regarding the family as *qurrata a'yun* and the aspiration to become *imām li al-muttaqīn* indicates that Qur'anic piety does not stop at the formation of the individual but also encompasses the formation of the family as a space for moral transmission. In practice, this value can be applied through moral education within the family, fostering respectful dialogue between parents and children, setting a good example in the use of digital media, cultivating a modest attitude toward consumption, and reinforcing social responsibility from an early age (Hidayat, 2023). Thus, the family functions not only as a biological and social institution but also as a moral ecosystem where the values of *'Ibād al-Raḥmān* are passed down and practiced.

For Muslim religious and community leaders, this reconstruction provides the foundation for a service-oriented model of moral leadership. The concept of *imām li al-muttaqīn* can be understood as an aspiration to be a moral role model, not merely a holder of religious authority (Yani et al., 2022). Its concrete implications include the preparation of sermon and lecture materials that emphasize the ethics of compassion, social

responsibility, digital literacy, and respect for human dignity. Furthermore, religious leaders can utilize the *ʿIbād al-Raḥmān* framework as a guide for community conflict mediation, the mentoring of mosque youth, the strengthening of a culture of consultation, and the development of da'wah programs that are not only oriented toward enhancing ritual practices but also toward fostering social character.

In the socio-economic sphere, the principle of *qawām* has significant implications for the consumption ethics of Indonesian Muslims. Amid the growth of the Muslim middle class, the halal industry, and a culture of symbolic consumption, Qur'anic moderation can serve as the basis for critiquing religious lifestyles that are excessive yet insensitive to social justice (Asmuni, 2021). Concrete implications include ethics-based financial literacy education, anti-isrāf movements, the strengthening of Islamic philanthropy, sustainable consumption, and fostering a culture of proportional living within families, schools, Islamic boarding schools, and Muslim communities. Thus, *qawām* is understood not merely as an exhortation to frugality, but as a moral economic principle that balances personal needs, social responsibility, and environmental sustainability.

Finally, the reinterpretation of *ʿIbād al-Raḥmān* enriches the discourse on religious moderation (*wasaṭiyyah*) in Indonesia by linking the concept of moderation to a robust Qur'anic moral anthropology. Moderation within this framework is not understood as an ideological compromise or merely a lenient stance toward differences, but rather as an ethical balance between spirituality and social responsibility, between principled steadfastness and compassion, between self-restraint and public engagement, and between individual piety and communal service. By situating moderation within the moral architecture of *ʿIbād al-Raḥmān*, this study offers a Qur'an-based ethical justification for efforts to strengthen an inclusive, humanistic, and transformative Indonesian Islam in the public sphere.

Conclusion

This study concludes that the Qur'anic concept of *ʿIbād al-Raḥmān* in QS. al-Furqān (25): 63-77 can be reconstructed as a relevant ethical framework for contemporary Indonesian Muslims. Through a comparative analysis of Ibn ʿĀshūr's *al-Taḥrīr wa al-Tanwīr* and Quraish Shihab's *Tafsir al-Mishbah*, this study demonstrates that Ibn ʿĀshūr's maqāṣid-oriented interpretation provides a normative and teleological foundation for Qur'anic ethics, while Quraish Shihab's *adabī-ijtimā'ī* approach translates these values into socially intelligible and practically applicable moral guidance. The synthesis of these two approaches enables *ʿIbād al-Raḥmān* to be understood not merely as a set of ideal personal virtues, but as a contemporary moral model that includes humanistic communication, productive spirituality, ethical economic agency, moral reflexivity, and service-oriented leadership.

The main contribution of this study lies in formulating *ʿIbād al-Raḥmān* as an operational framework that connects Qur'anic moral ideals with concrete issues in the lives of Indonesian Muslims, including digital ethics, religious moderation, character education, consumer culture, family formation, and public leadership. However, this study is limited to textual, comparative, and conceptual analysis of two tafsir works; it

does not examine how the reconstructed moral competencies are received, taught, or practiced within Muslim communities, educational institutions, or digital religious spaces. Future research may therefore develop empirical and interdisciplinary studies by testing this framework in Islamic education, pesantren-based character formation, digital da'wah ethics, youth moral development, or religious moderation programs in Indonesia. Such studies would further assess the practical relevance of *'Ibād al-Raḥmān* as a transformative Qur'anic ethical model for contemporary Muslim society.

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CRediT Authorship Contribution Statement
Maftukh Khanan Al-Faiz contributed to the conceptualization of the study, research design, data collection, textual and comparative analysis of the tafsīr sources, and the writing of the original draft. He also led the development of the ethical reconstruction framework and the synthesis of findings. **Abdul Kholiq Hasan** contributed to the theoretical framework, critical review of the literature on Qur'anic ethics, and methodological refinement. He also participated in data interpretation and substantially revised the manuscript for intellectual content. **Mohammad Zakki Azani** contributed to the literature review, contextual analysis related to contemporary Indonesian Islam, and the development of moral competency indicators. He assisted in organizing data and supporting the discussion section. **Muhammad Badat Alauddin** contributed to data validation, consistency checking of textual references, and editorial review. He also assisted in refining the structure of the Results and Discussion sections and improving the clarity of the academic language. **Fahmi Ulum Al Mubarok** contributed to the verification of tafsīr references, the identification of supplementary literature, and the refinement of the analytical arguments. He also assisted in cross-checking citations, strengthening the coherence of the manuscript, and supporting the final editing process.

Declaration of Competing Interests
The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Declaration of Generative AI Use
During the preparation of this manuscript, the author employed ChatGPT, a generative artificial intelligence (AI) tool developed by OpenAI, exclusively to assist in developing a preliminary conceptual outline and organizing initial ideas for the discussion, as well as to identify and correct typographical errors. All AI-generated suggestions were critically evaluated, reviewed, and independently refined by the author. The scientific arguments, analyses, interpretations, and conclusions presented in this manuscript are entirely the

result of the author's independent intellectual contributions. The author assumes full responsibility for the accuracy, originality, academic integrity, and final content of the manuscript.

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