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Living Qur'anic Ethics in Everyday Muslim Life: Decolonial Perspectives on Islamic Moral Consciousness

Iqra *
MY University, Islamabad, Pakistan
naveed.khilji786@gmail.com

Hafiz Mohsin Zia Qazi
Institute of Islamic Studies and Shariah, MY University, Islamabad, Pakistan
hod.islamicstudies@myu.edu

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*Corresponding Author

Abstract

This study examines how Qur'anic ethics functions as a living moral consciousness in everyday Muslim life through a decolonial perspective. The research responds to the dominance of Western ethical paradigms and Orientalist traditions represented by figures such as Edward Said, William Montgomery Watt, Joseph Schacht, and Bernard Lewis, whose approaches frequently reduced Islamic ethics to rigid legalistic doctrines detached from the lived realities of Muslim societies. This study employs a qualitative library research approach by analyzing Qur'anic verses, classical and contemporary tafsir works, decolonial theories, and recent scholarship on Islamic moral consciousness. The findings reveal that Qur'anic ethics operates as an embodied and context-sensitive moral framework grounded in the principles of *tawḥīd*, justice, compassion, stewardship, accountability, and social responsibility. These ethical principles are reflected in Q.S. al-Naḥl [16]:90 concerning justice and social welfare, interpreted in Tafsir al-Tabari and Tafsir Ibn Ashur as the foundation of social ethics; Q.S. al-Māʾūn [107]:1–7 concerning social care and criticism of elitism in Tafsir al-Manar; and Q.S. al-Aʿrāf [7]:56 concerning ecological responsibility in Tafsir al-Misbah. The study further finds that these ethical values are concretely manifested through Islamic philanthropy and community welfare programs in Indonesia, environmentally friendly mosque movements in Malaysia, ethical finance initiatives in Turkey, and social solidarity institutions in Qatar and United Arab Emirates. However, the research also identifies a paradox in which many Muslim-majority countries continue to rank below non-Muslim countries in global indices related to corruption control, social trust, education, and human development. Reports published by Transparency International through the Corruption Perceptions Index and the United Nations Development Programme through the Human Development Index consistently place countries such as Denmark, Finland, Sweden, and New Zealand at the highest positions, while many Muslim countries remain comparatively lower despite possessing strong normative foundations of Islamic ethics. These findings indicate a gap between normative Islamic teachings and their embodiment within public ethics and social governance. This article argues that a decolonial reconstruction of Qur'anic ethics is necessary not only to challenge the dominance of Western epistemologies,

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but also to revitalize Islamic moral consciousness as a living ethical practice capable of addressing global inequality, technological challenges, and the moral crises of contemporary Muslim societies.

Studi ini mengkaji bagaimana etika Al-Qur'an berfungsi sebagai kesadaran moral yang hidup (living moral consciousness) dalam kehidupan sehari-hari umat Muslim melalui perspektif dekolonial. Penelitian ini merespons dominasi paradigma etika Barat dan tradisi Orientalisme yang direpresentasikan oleh tokoh-tokoh seperti Edward Said, William Montgomery Watt, Joseph Schacht, dan Bernard Lewis, yang pendekatannya sering kali mereduksi etika Islam sebagai doktrin legalistik yang kaku dan terpisah dari realitas kehidupan masyarakat Muslim. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan (library research) dengan menganalisis ayat-ayat Al-Qur'an, karya tafsir klasik dan kontemporer, teori-teori dekolonial, serta kajian terbaru mengenai kesadaran moral Islam. Temuan penelitian menunjukkan bahwa etika Al-Qur'an bekerja sebagai kerangka moral yang terinternalisasi (embodied) dan responsif terhadap konteks sosial, dengan berlandaskan pada prinsip tauhid, keadilan, kasih sayang, amanah pengelolaan kehidupan (stewardship), pertanggungjawaban, dan tanggung jawab sosial. Prinsip-prinsip etis tersebut tercermin dalam Q.S. al-Naḥl [16]:90 tentang keadilan dan kesejahteraan sosial yang dalam Tafsir al-Tabari dan Tafsir Ibn Ashur dipahami sebagai fondasi etika sosial; Q.S. al-Mā ʿūn [107]:1–7 tentang kepedulian sosial dan kritik terhadap elitisme sebagaimana dijelaskan dalam Tafsir al-Manar; serta Q.S. al-Aʿrāf [7]:56 tentang tanggung jawab ekologis sebagaimana dijelaskan dalam Tafsir al-Misbah. Penelitian ini juga menemukan bahwa nilai-nilai etika tersebut termanifestasi secara konkret melalui praktik filantropi Islam dan program kesejahteraan masyarakat di Indonesia, gerakan masjid ramah lingkungan di Malaysia, inisiatif keuangan etis di Turki, serta lembaga solidaritas sosial di Qatar dan Uni Emirat Arab. Namun demikian, penelitian ini juga mengidentifikasi adanya paradoks bahwa banyak negara mayoritas Muslim masih berada di bawah negara-negara non-Muslim dalam berbagai indeks global yang berkaitan dengan pengendalian korupsi, kepercayaan sosial, pendidikan, dan pembangunan manusia. Laporan yang diterbitkan oleh Transparency International melalui Corruption Perceptions Index dan United Nations Development Programme melalui Human Development Index secara konsisten menempatkan negara-negara seperti Denmark, Finlandia, Swedia, dan Selandia Baru pada posisi tertinggi, sementara banyak negara Muslim masih berada pada peringkat yang relatif lebih rendah meskipun memiliki fondasi normatif etika Islam yang kuat. Temuan tersebut menunjukkan adanya kesenjangan antara ajaran normatif Islam dan pengejawantahannya dalam etika publik serta tata kelola sosial. Artikel ini berargumen bahwa rekonstruksi dekolonial terhadap etika Al-Qur'an diperlukan tidak hanya untuk menantang dominasi epistemologi Barat, tetapi juga untuk merevitalisasi kesadaran moral Islam sebagai praktik etis yang hidup dan mampu merespons ketimpangan global, tantangan teknologi, serta krisis moral masyarakat Muslim kontemporer.

Keywords: *Qur'anic Ethics, Decolonial Islam, Everyday Muslim Life, Moral Consciousness.*

Introduction

Contemporary discussions on moral crises in Muslim societies—including corruption, social inequality, hyper-consumerism, environmental destruction, and the weakening of communal responsibility—are frequently approached through secular sociological and technocratic paradigms that marginalize the ethical and

spiritual dimensions of Islam (Ahmed, 2020). Within this framework, religion is often reduced to a symbolic identity or normative legal structure detached from everyday moral practice. As a consequence, the transformative capacity of Qur'anic ethics as a lived moral consciousness has received insufficient attention in contemporary academic discourse. This condition reflects the enduring influence of colonial and postcolonial epistemologies that positioned Western moral philosophy as universal while relegating Islamic ethical systems to the margins of intellectual modernity (Ali, 2024). Such reductionist tendencies have contributed to the fragmentation between faith, morality, and social praxis in contemporary Muslim life.

In contrast, the Qur'an presents ethics not merely as an abstract theological doctrine, but as a dynamic and transformative framework rooted in *tawḥīd*, justice, compassion, accountability, and social responsibility. Qur'anic ethics integrates belief, intention, and action into a unified moral system that directly shapes everyday human conduct and collective life. In this regard, morality is understood as an action-oriented endeavor grounded in *maqāṣid al-sharīʿah* and spiritual consciousness rather than a secular separation between religion and public life (Nurdiyanto et al., 2025; Thaib et al., 2025). The ethical worldview of the Qur'an therefore functions not only as a theological ideal, but also as an embodied moral practice capable of responding to the complexities of pluralistic and rapidly changing societies.

Recent scholarship has increasingly emphasized the importance of integrating Islamic epistemology into contemporary social and educational structures. However, many studies remain limited to the superficial incorporation of Islamic terminology without critically addressing the epistemological foundations necessary for reconstructing an authentic Islamic moral framework (Choudhury, 2018, p. 265). Several scholars argue that Islamic ethics should be understood through the integration of revelation and reason, where ethical consciousness shapes human behavior, environmental stewardship, and social responsibility (Ibrahim et al., 2024, p. 41). Likewise, ethical integration within Muslim societies should be viewed as a negotiated and context-sensitive process rather than a rigid theological abstraction (Dhanani & Jones, 2026). This perspective is important because it positions the Qur'an not merely as a historical text, but as a living ethical discourse continuously interacting with everyday Muslim realities.

The urgency of reconstructing Qur'anic ethics in contemporary life becomes increasingly significant amid the moral volatility of modernity, global inequality, and the rise of secular individualism. A praxis-oriented understanding of Islamic ethics provides a counter-hegemonic response to the dehumanizing effects of modern capitalism and moral relativism by reasserting values such as justice, compassion, stewardship, and communal accountability (Pratama, 2026; Kader, 2021, p. 102). In this context, *tawḥīd* operates not only as a theological principle, but also as an epistemological paradigm capable of overcoming the fragmentation of knowledge

produced by secular modernity (Helmy et al., 2025). This integrative paradigm seeks to dissolve the dichotomy between religious sciences and worldly inquiries that continues to dominate modern academic structures (Roqib2, 2025a, 2025b).

Several contemporary studies have discussed Islamic ethics, decolonial theory, and the integration of Islamic knowledge. Nevertheless, most existing research still focuses on normative theological discourse, institutional Islamization, or philosophical critiques of Western epistemology. Limited attention has been given to how Qur'anic ethics operates as a lived moral consciousness within everyday Muslim life, particularly through the lens of decolonial perspectives. Previous studies also tend to conceptualize Islamic ethics as a static doctrinal system rather than as a dynamic ethical practice embedded within contemporary social realities. This indicates a significant research gap concerning the relationship between Qur'anic ethics, moral consciousness, and everyday Muslim practices in postcolonial contexts.

Therefore, this study aims to examine how Qur'anic ethics can be understood as a living and context-sensitive moral framework that shapes everyday Muslim life through a decolonial perspective. By critically engaging contemporary postcolonial discourse and Islamic ethical thought, this article seeks to reconstruct Qur'anic ethics as an embodied moral consciousness that bridges revelation, social praxis, and contemporary human challenges.

Method

This study employs a qualitative library research design using a critical-decolonial approach to examine how Qur'anic ethics operates as a living moral consciousness in everyday Muslim life. The research specifically analyzes the intersection of Qur'anic ethics, decolonial Islamic thought, contemporary Muslim social practices, and ethical challenges in modern society between 2020 and 2026 (Juliyanti et al., 2026). The study combines critical literature review with thematic content analysis to investigate how Islamic ethical principles are embodied within contemporary social realities, particularly in the context of globalization, digital society, environmental crises, and public morality.

The primary data consist of three categories. First, normative Islamic sources, including selected Qur'anic verses concerning justice, social responsibility, stewardship, and moral accountability, particularly Q.S. al-Naḥl [16]:90, Q.S. al-Māʾūn [107]:1–7, Q.S. al-Aʿrāf [7]:56, and Q.S. al-Baqarah [2]:177. Second, major classical and contemporary tafsir works, including Tafsir al-Tabari, Tafsir Ibn Ashur, Tafsir al-Manar, Tafsir al-Misbah, and The Study Quran. Third, secondary data consist of 45 academic publications indexed in Scopus, Web of Science, and SINTA databases published between 2020 and 2026, including journal articles, books, policy reports, and research studies discussing Islamic ethics, decoloniality, lived Islam, moral consciousness, digital ethics, and social transformation. Data collection

was conducted through systematic literature documentation using keyword combinations such as “Qur’anic ethics,” “Islam in everyday life,” “decolonial Islam,” “Islamic moral consciousness,” “Islamic social ethics,” and “lived Muslim ethics.” Literature selection employed purposive sampling based on four criteria: relevance to Qur’anic ethics, engagement with decolonial or postcolonial perspectives, discussion of Muslim social practices, and publication within reputable academic databases. From the initial 87 publications identified, 45 core references were selected after duplication removal, relevance screening, and thematic evaluation.

This research utilizes thematic content analysis to map major ethical themes—including justice (*ʿadl*), compassion (*raḥmah*), stewardship (*khilāfah*), accountability (*ḥisāb*), digital ethics, social solidarity, and environmental responsibility—against the foundational objectives of *Maqāṣid al-Sharīʿah* (Al-Jayyousi & Khatib, 2026; Falah & Achfama, 2026). The analysis facilitates a contextual evaluation of how Qur’anic ethical principles are embodied within contemporary Muslim practices and institutional structures. This analytical approach also enables an assessment of how technological developments, digital governance, and public ethics align with the preservation of human dignity, intellectual integrity, and social welfare (Larhzizer et al., 2025). Furthermore, the study grounds its interpretive framework in the ethical pillars of *Tawḥīd*, *ʿAdl*, and *Iḥsān* to critically evaluate how contemporary Muslim societies negotiate ethical challenges within modern social realities (Kannike & Fahm, 2025; Mahmood et al., 2025). The research also integrates the reconstruction of *Mabādi’ ‘Asyrah* as an ontological framework to maintain the continuity between Islamic intellectual tradition and contemporary social transformation (Dawam et al., 2025). By prioritizing *ḥikmah* and *tabayyūn* as ethical principles in interpreting social and digital realities, this study emphasizes that moral consciousness should be measured not merely by formal religious adherence, but by the capacity to foster justice, ethical discernment, social responsibility, and communal welfare. To contextualize the embodiment of Qur’anic ethics in everyday life, the study compares Muslim-majority countries such as Indonesia, Malaysia, Turkey, Qatar, and United Arab Emirates with non-Muslim-majority countries frequently ranked highly in global governance and welfare indices, including Denmark, Finland, Sweden, and New Zealand. Comparative data were obtained from reports published by Transparency International, the United Nations Development Programme, and the World Happiness Report to analyze the relationship between normative Islamic ethics and public ethical embodiment.

The analysis was conducted through four stages: data reduction, thematic categorization, interpretive comparison, and critical synthesis. First, the data were reduced by identifying recurring themes related to Qur’anic ethical consciousness and lived Muslim practices. Second, the themes were categorized into dimensions of everyday ethics, including philanthropy, ecological awareness, ethical consumption, digital morality, and social solidarity. Third, interpretations from

classical and contemporary tafsir were compared with empirical social indicators and contemporary Muslim realities. Finally, the findings were critically synthesized using decolonial perspectives to examine the gap between normative Islamic teachings and their embodiment within social governance and public morality. The findings are presented descriptively and analytically through thematic narratives, comparative interpretation tables, and conceptual mapping of Qur'anic ethical principles and their manifestations in everyday Muslim life. This model allows the study to demonstrate concretely how Qur'anic ethics functions not merely as a normative doctrine, but as a lived ethical practice continuously negotiated within contemporary Muslim societies (Ahmad et al., 2025; Elmahjub, 2023, p. 1; Hidayati & Cynthia, 2024).

Result and Discussion

Qur'anic Ethics and Contemporary Moral Consciousness

Recent scholarly discussions on Qur'anic ethics demonstrate a significant shift from purely theocentric interpretations toward more anthropocentric and context-sensitive paradigms that seek to address contemporary humanitarian and social crises through contextual hermeneutics (Darojat et al., 2025; Mahtir et al., 2025). This transition reflects the growing awareness that Islamic ethics should not be confined to abstract theological formulations, but must function as a living moral framework shaping everyday Muslim life. Within this perspective, Qur'anic ethics is increasingly understood as a dynamic ethical consciousness capable of guiding human behavior, social responsibility, and public morality in modern pluralistic societies.

This development is closely connected to the emergence of integrative epistemological approaches that synthesize revelation, empirical observation, and rational inquiry. Several scholars argue that divine revelation should remain the supreme ethical reference, while reason and empirical realities operate as interpretive instruments for contextualizing moral guidance within changing social environments (Husein et al., 2025; Subhan, 2025). Consequently, contemporary Islamic ethical studies increasingly adopt methodological pluralism by integrating interdisciplinary perspectives to examine the interaction between religious values, social structures, and institutional realities (Annaprimadonita, 2024). The rise of digital epistemology further strengthens this transformation by reshaping the circulation, validation, and contestation of Islamic ethical discourses within globalized knowledge networks (Bahrudin et al., 2024).

Decolonial Perspectives and Prophetic Social Transformation

The reconstruction of Qur'anic ethics in contemporary scholarship is also influenced by decolonial critiques of Western epistemological dominance. These perspectives challenge the secular-materialist reductionism that frequently

marginalizes transcendental and spiritual dimensions in moral discourse. In response, scholars increasingly emphasize prophetic social science as a framework for translating ethical consciousness into transformative social praxis through the principles of humanization, liberation, and transcendence (Dendi et al., 2025). Within this framework, morality is not viewed merely as personal piety, but as an active ethical force capable of transforming social realities.

Wardiono (2019, p. 28) explains that prophetic ethics operates through the dialectical relationship between revelation and reason, enabling religious values to move beyond doctrinal abstraction toward concrete social engagement. Similarly, the Tawhidi Methodological Worldview proposes an integrative paradigm that unifies metaphysical principles, rationality, and revelation across disciplinary boundaries in order to address the moral and spiritual crises of modern society (Rusydiana, 2025). This reconstruction asserts that Islamic epistemology must not remain a theoretical discourse detached from lived realities, but should instead function as a practical ethical system embedded within intellectual, educational, and social structures (Syafaq et al., 2023).

Furthermore, several studies advocate for the internalization of ethical-tawhidic values into professional sciences and institutional systems to overcome the fragmentation between empirical mastery and spiritual cultivation (Harianto et al., 2026). Such an approach seeks to challenge the epistemic reductionism of Western positivism, which often privileges rational-empirical outputs while excluding transcendental moral dimensions from public knowledge production (Nasution et al., 2025).

Tawhidic Ethics, Digital Society, and Everyday Muslim Life

The contemporary expansion of digital society and technological transformation has intensified discussions regarding the relevance of Qur'anic ethics in everyday Muslim life. Scholars increasingly argue that the integration of revelation and empirical knowledge is essential for addressing the ethical implications of emerging technologies such as artificial intelligence, robotics, and big data within Society 5.0 (Abbas et al., 2025). In this context, Tawhidic epistemology is proposed as an ethical framework capable of governing technological development while preserving human dignity and moral responsibility.

Several scholars introduce the concept of "Applied Tawhidi Epistemology" to synthesize *maqāṣid al-syarīʿah*—particularly the protection of intellect and faith—with computational and autonomous systems (Awang et al., 2026). This integrative framework aims to ensure that technological development remains grounded in ethical accountability rather than purely instrumental rationality (Al-Faqih et al., 2025; Mahbubi, 2025). Likewise, Ali et al. (2025, p. 6) argue that the incorporation of *maqāṣid*-based ethics into technological governance is necessary to prevent the moral erosion produced by secular-materialist paradigms.

The educational dimension of Qur'anic ethics also receives increasing attention in contemporary literature. Several studies emphasize that humans should be understood simultaneously as *'abd* (servant of God) and *khalifah* (ethical steward), thereby positioning technological engagement within a broader framework of moral responsibility and public benefit (Ina, 2025). Accordingly, the development of artificial intelligence and robotics should be directed toward stewardship rather than domination (Shafie & Cob, 2026). This perspective further encourages a pedagogical transition from the automation of *ta'līm* toward *ta'dīb*, where ethical cultivation and spiritual formation remain central to knowledge production (Zidni et al., 2026). In this framework, reason is understood as wisdom and knowledge as a divine trust requiring ethical accountability in the management of digital data and algorithmic systems (Supriatin et al., 2025; Aflah et al., 2025).

Discussion

The findings of this study demonstrate that Qur'anic ethics functions not merely as a normative theological system, but as a lived and embodied moral consciousness continuously negotiated within everyday Muslim life. This confirms that the ethical framework of the Qur'an possesses a dynamic and transformative character capable of responding to contemporary social realities, including digital culture, environmental crises, economic inequality, and moral fragmentation in modern societies. However, the study also reveals a significant tension between the rapid expansion of technological modernity, global secularization, and the preservation of Islamic moral autonomy, particularly when ethical discourse remains trapped within declarative and symbolic formulations rather than practical ethical embodiment in public life (Prabowo et al., 2026).

This tension becomes visible in the contrast between the strong normative foundations of Islamic ethics and the relatively weak embodiment of these principles within many contemporary Muslim societies. Although Qur'anic ethics strongly emphasizes justice, accountability, social solidarity, and stewardship, numerous Muslim-majority countries continue to face persistent challenges related to corruption, public distrust, environmental degradation, digital disinformation, and social inequality. Comparative reports published by Transparency International and the United Nations Development Programme indicate that countries such as Denmark, Finland, Sweden, and New Zealand consistently outperform many Muslim-majority states in indicators of transparency, public trust, social welfare, and human development. This paradox suggests that the existence of strong religious norms alone does not automatically produce ethical social systems unless those values are operationalized through everyday institutional practices, public morality, and civic responsibility.

Table 1. Qur'anic Ethical Principles and Their Everyday Manifestations

Qur'anic Principle	Qur'anic Verse	Tafsir Reference	Everyday Muslim Practices	Social Objective
Justice (*ʿAdl*)	Q.S. al-Naḥl [16]:90	Tafsir al-Tabari; Tafsir Ibn Ashur	Ethical governance, anti-corruption movements, fair economic practices	Social justice and public trust
Compassion (*Raḥmah*)	Q.S. al-Māʾūn [107]:1–7	Tafsir al-Manar	Philanthropy, zakat, waqf, community welfare programs	Poverty alleviation and social solidarity
Stewardship (*Khilāfah*)	Q.S. al-Aʿrāf [7]:56	Tafsir al-Misbah	Green mosque movements, environmental activism	Ecological sustainability
Accountability (*Ḥisāb*)	Q.S. al-Baqarah [2]:177	The Study Quran	Ethical digital behavior, public responsibility, transparent leadership	Moral responsibility and ethical citizenship

The analysis of Qur'anic verses and tafsir literature further confirms that the Qur'an consistently frames ethics as socially embodied praxis rather than abstract dogma. Q.S. al-Naḥl [16]:90, interpreted in Tafsir al-Tabari and Tafsir Ibn Ashur, positions justice (*ʿadl*) and benevolence (*iḥsān*) as the foundation of social order and collective welfare. Similarly, Q.S. al-Māʾūn [107]:1–7, interpreted in Tafsir al-Manar, criticizes religious formalism that neglects care for the poor and marginalized. Meanwhile, Q.S. al-Aʿrāf [7]:56, as elaborated in Tafsir al-Misbah, frames environmental preservation as part of humanity's ethical responsibility as *khalifah*. These interpretations collectively demonstrate that Qur'anic ethics prioritizes moral action, social responsibility, and communal welfare as central manifestations of faith.

In the context of everyday Muslim life, these ethical principles are manifested concretely through various social practices. In Indonesia, Islamic philanthropic institutions such as zakat, waqf, and community-based charity programs function as mechanisms for strengthening social solidarity and poverty alleviation. In Malaysia, environmentally friendly mosque movements reflect the embodiment of ecological ethics rooted in Qur'anic stewardship. Ethical Islamic finance initiatives in Turkey demonstrate attempts to integrate moral responsibility into economic systems, while social welfare institutions in Qatar and the United Arab Emirates illustrate efforts to institutionalize Islamic values within public services and

humanitarian programs. Nevertheless, the findings indicate that these ethical practices often remain fragmented and have not yet fully transformed broader governance structures or public ethical culture.

Table 2. Comparison Between Normative Islamic Ethics and Contemporary Social Realities

Ethical Dimension	Qur'anic Ethical Ideal	Reality in Several Muslim-Majority Countries	High-Ranking Non-Muslim Countries
Corruption Control	Transparency and accountability	Corruption remains relatively high in many Muslim-majority states	Denmark, Finland, and New Zealand rank among the least corrupt countries
Social Trust	Brotherhood and solidarity	Social polarization and distrust persist in several regions	Sweden and Finland show strong civic trust
Environmental Ethics	Stewardship (*khilāfah*)	Environmental degradation remains a major challenge	Scandinavian countries lead in sustainability indicators
Welfare Distribution	Justice and social care	Economic inequality continues in several Muslim countries	Nordic countries maintain stronger welfare systems

From a decolonial perspective, this condition reflects the enduring influence of Western epistemological paradigms that separate spirituality from public ethics and reduce morality to procedural legalism or technocratic rationality. Orientalist scholars such as William Montgomery Watt, Joseph Schacht, and Bernard Lewis frequently interpreted Islamic ethics as static, rigid, and primarily legalistic. In contrast, decolonial critiques inspired by Edward Said challenge these assumptions by emphasizing the contextual, lived, and transformative dimensions of Islamic moral consciousness. This study supports the argument that Qur'anic ethics cannot be adequately understood through secular-modern binaries that isolate religion from everyday social practice.

Figure 1. Decolonial Reconstruction of Qur'anic Ethics in Everyday Muslim Life



Figure 1.
Decolonial Reconstruction of Qur'anic Ethics in Everyday Muslim Life

The findings also indicate that contemporary Muslim societies increasingly require a proactive and contextual ethical framework capable of responding to digital transformation, artificial intelligence, surveillance capitalism, and global consumerism. In this regard, the study argues that a systematic and action-oriented *ijtihad* framework is necessary to translate Qur'anic ethical principles into practical mechanisms of governance, education, digital ethics, and public policy (Ferly et al., 2025). The *maqāṣid al-sharīʿah* approach becomes important because it prevents partialistic interpretations by integrating the protection of faith, intellect, dignity, social welfare, and environmental sustainability within a holistic ethical system (Raquib et al., 2022, p. 12).

Furthermore, the principle of *amānah* should not remain merely a theological concept, but must be operationalized into institutional ethics, digital accountability, and social governance. Ethical principles such as justice, transparency, and public responsibility need to function as practical mechanisms capable of regulating algorithmic systems, digital communication, and economic structures in ways that preserve human dignity and moral agency (Bennouna, 2026). In this sense, Qur'anic ethics provides not only spiritual guidance, but also a moral architecture for confronting the dehumanizing tendencies of technological modernity and hyper-consumerist culture.

Finally, this study demonstrates that the revitalization of Qur'anic ethics requires moving beyond symbolic Islamization toward the embodiment of ethical consciousness within everyday social behavior, institutional structures, and public morality. The decolonial reconstruction of Islamic ethics therefore becomes essential not only for resisting Western epistemological dominance, but also for restoring the integrative relationship between revelation, morality, and lived human experience in contemporary Muslim societies.

Conclusion

This study concludes that Qur'anic ethics functions as a living and embodied moral consciousness that continuously shapes everyday Muslim life through the integration of faith, ethical action, and social responsibility. Unlike secular-modern ethical paradigms that frequently separate spirituality from public morality, the Qur'anic ethical framework unifies *tawḥīd*, justice (*ʿadl*), compassion (*raḥmah*), stewardship (*khilāfah*), and accountability (*ḥisāb*) into a holistic moral system capable of responding to contemporary social challenges. The analysis of Q.S. al-Naḥl [16]:90, Q.S. al-Māʾūn [107]:1–7, Q.S. al-Aʿrāf [7]:56, and Q.S. al-Baqarah [2]:177 through classical and contemporary tafsir demonstrates that the Qur'an consistently positions ethics as socially embodied praxis rather than abstract theological doctrine. The findings further reveal that Qur'anic ethical values are concretely manifested in contemporary Muslim societies through philanthropic institutions, environmental movements, ethical finance, digital responsibility, and community-based social solidarity. Practices such as zakat and waqf movements in Indonesia, environmentally friendly mosque initiatives in Malaysia, and ethical economic programs in Turkey indicate that Islamic ethics continues to operate as a lived moral framework within everyday social realities. Nevertheless, the study also identifies a significant gap between the normative ideals of Islamic ethics and their embodiment within public governance, institutional transparency, and social trust. This paradox becomes visible when many Muslim-majority countries remain below non-Muslim countries such as Denmark, Finland, Sweden, and New Zealand in global indices related to corruption control, welfare, and human development.

From a decolonial perspective, this condition reflects the enduring influence of Western epistemological paradigms and Orientalist approaches that historically reduced Islamic ethics to rigid legalism detached from lived Muslim experiences. This study argues that the decolonial reconstruction of Qur'anic ethics is necessary not only to critique epistemological domination, but also to revitalize Islamic moral consciousness as a transformative ethical practice capable of addressing technological disruption, ecological crises, social inequality, and moral fragmentation in contemporary society. In this regard, the *maqāṣid al-sharīʿah* framework becomes essential for translating Qur'anic ethical principles into practical mechanisms of governance, digital ethics, education, and public responsibility. Ultimately, this study affirms that the future relevance of Qur'anic ethics depends on its ability to move beyond symbolic religiosity toward the embodiment of ethical consciousness within everyday social practices, institutional structures, and public morality in contemporary Muslim societies.

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