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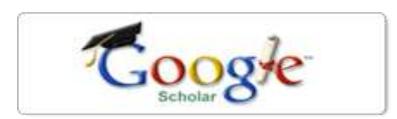
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**The Role of the Holy Qur'an in Shaping and Building Human Behaviour
(A Comprehensive Social Study):
Peran Al-Qur'an dalam Membentuk dan Membangun Perilaku Manusia
(Studi Sosial Komprehensif)**

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Abstract

General Background: The Holy Qur'an serves as a fundamental source of moral values, ethics, and social guidance in Islamic societies. **Specific Background:** In Iraq, characterized by sectarian diversity and strong religious traditions, Qur'anic teachings contribute to shaping individual and collective behaviour. **Knowledge Gap:** However, integrated social analyses examining how Qur'anic principles guide behavioural formation within the Iraqi context remain limited. **Aims:** This study aims to analyse the role of the Holy Qur'an in shaping human behaviour in Iraqi society from a social perspective. **Results:** The findings indicate that the Qur'an provides a behavioural framework through legislative guidance, Qur'anic narratives, moral accountability, and ethical values such as justice, responsibility, cooperation, and spiritual purification. The study also shows that religious authorities, educational institutions, and community initiatives contribute to translating Qur'anic teachings into social practices. **Novelty:** This research presents an integrated social analysis linking Qur'anic teachings, interpretative diversity between Sunni and Shia traditions, and behavioural formation in Iraq. **Implications:** Strengthening Qur'anic education and encouraging inter-sectarian dialogue may support the development of ethical conduct and social cohesion in Iraqi society.

Highlights:

- Qur'anic teachings provide a comprehensive ethical system guiding personal and social conduct in Iraq
- Religious authorities and institutions contribute to translating scriptural teachings into community practices
- Sectarian interpretative diversity shapes the understanding of moral values in Iraqi society

Keywords: Qur'anic Values; Human Behaviour; Iraqi Society; Social Ethics; Islamic Teachings

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Chapter One

Introduction

Dinasti politik adalah kekuasaan yang secara turun temurun dilakukan dalam kelompok keluarga dengan tujuan untuk mempertahankan atau mendapatkan kekuasaan. Keadaan politik oligarki selalu mempengaruhi dinamika politik di Indonesia. Pada kenyataannya kekuatan politik seringkali mendominasi pada mereka yang mempunyai kekuasaan atau yang mempunyai finansial yang cukup, walaupun seperti yang kita ketahui prinsip demokrasi membuka kesempatan yang sama bagi semua individu untuk berpartisipasi dalam proses politik [1]. Peristiwa ini tidak hanya memperkuat pola pikir nepotisme didalamnya, tetapi juga mencerminkan masalah struktural dalam sistem politik Indonesia.

The everlasting book of Islam, the Holy Quran, is the main source of divine guidance, which is not only related to the spiritual realm, but also to all aspects of the individual and social life [1]. It is a full value and moral system and a complete guide to behaviour system intended to create good individuals and a good society [2]. It embodies a life constitution that sets forth the foundational rule of justice as the basis for human relationships [1].

This is the significance of the Qur'anic role in terms of directing the behaviour of humankind by instilling the correct beliefs, which is a key factor in influencing a human being and society as a whole [3]. The Qur'an provides more than just a theoretical basis; it provides concrete means to secure the building of social values through Qur'anic narratives and rulings, doctrinal, scientific, humanitarian and penal foundations to establish those values in the hearts of men [4]. From this perspective, Qur'an is the existence guide and normative source that guide the Muslim in doing everyday behaviour and a part of how Muslim are integrated to each other which result in a collective identity generation and create the frame of their way of thinking [5]. The importance of religious leadership has also been proven based on findings that the implementation of religious teaching is a factor of social responsibility [6] which remains valid even in the context of Iraq.

The Qur'an has a link to human behaviour, it establishes social ethics and builds on individual responsibility first to know the social awareness through establishing the individual virtues such as generosity, charity, patience and gratefulness on the social fabric [7]. This behavioural construct will be intimately intertwined with its social and cultural contexts with which they interact, suggesting that such a role must be studied in specific environments.

Iraq is an important case to examine this interaction due to its long Islamic history and diversity of jurisprudential and interpretive schools [8][9]. These schools have shaped how Qur'anic principles are understood and implemented and as a result, how human and social behaviour is moulded. Previous studies [10][11] showed how doctrinal interpretations, either Sunni or Shia, deepen the understanding and guide the behaviour, and even reflect a preference of the interpreters that reflects the cultural and political environment in which the interpretations are performed. Thus, it becomes important to find out the role of Qur'an on social and behavioural diseases [12][13] and Islamic values towards the spiritual health of Iraqi Muslims [14]. Such

use of reading sacred verses provides a sense of comfort and fortitude in Iraq, where much value is placed on the ability to read the Qur'an and memorise its verses [15].

This study is an integrated social study that illustrates the role of the Holy Quran in shaping and building human behavior and values in general, and this research aims to explore this role in-depth as it crystallizes in implementation in Iraqi society to understand the Quranic roots of positive values and behaviors at the present time to be in tools to answer the crucial questions of the time.

Significance of the research

This is an extremely valuable work for a number of reasons, not the least of which is that it proposes a better understanding of the function of the Holy Quran as the past, present, and future guide for human behaviour with great relevance today and for the practical obstacles that Islamic societies face. As follows: Their importance is represented in the following:

Religious and doctrinal significance: The Holy Quran is the principal source of Islamic legislation and the major reference for Muslims regarding their religion and their worldly matters. This research underlined the importance of Quran as being central in instilling correct aqeedah which is the corner stone of building correct adab for individual and society [3].

Social and Psychological Significance: The research shows that the holy Quran has played essential role in the reconstruction of Islamic personality as well as human behavior with balance and coherence, and it has been effective to achieve a static transformation of the structure of the Muslim community through the implementation of justice and ethics [1]. This Qur'anic paradigm of human behaviour rises above the narrow purview of conventional psychological and sociological perspectives. Integrating the spiritual, ethical and collective in its understanding of human behaviour, it offers a holistic vision of the human person as embedded in a societal fabric and responding to divine dictates. Islamic spiritual wellbeing has also been documented in the Iraqi context [14], it also plays a role in the spiritual health of Muslims.

Dealing with current problems

The Qur'an does not try to combat social and behavioral corruption only through threat and punishment, but builds up the living conscience and raises men who take responsibility for themselves [13][16][7]. This effectively addresses numerous psychological and social crises that plague many modern societies, including corruption, which is seen as a phenomenon in Iraq, something which religious faith can work to alleviate [17][12][2].

Methodological and comparative significance:

The study sheds light on the concept of the significance of studying the function of Qur'an in an environment of intellectual abundance of the Iraqi society filled with mixed jurisprudential and interpretative references of both the Sunni and Shia sects. This comparative aspect helps to enhance the academic insight of what is different among the sectarian texts and what is common in influencing the behaviour, a dilemma that could be a missing link in the Arabic literature, which might still be insufficiently seen behind conducting the thorough studies in this area of the research [10][9].

Being socially responsible: by nature, Qur'an promotes collective consciousness, and as a result, individual ethics get integrated into an institutional value system that guarantees social equity and social welfare among members of the community [7]. Thus, the recognition of this function of the Qur'an supports the concept of social responsibility as well as taking initiatives for sustainable development and social harmony [18].

Research objectives

The study has certain science goals to achieve, thereby enriching the knowledge pertaining to the role of the Holy Qur'an in regulating human action, especially in the specificity of the Iraqi context with its sectarian diversity. These objectives are as follows:

General objective

Social Study of The Significance of Quran for Its Active Role in the Welfare of Humanity in the Context of a Study on the Strengthening of Human Conduct in the Iraq Society Deriving From the Study of Quran Commentaries

Specific objectives

Analysis of Quranic principles: Approach to get Quranic principles.

To lay out the essential values taken by the Holy Quran in formation of appropriate human conduct with social and moral values.

Chapter Two

Theoretical background and previous studies

This chapter seeks to build a broad theoretical framework that elucidates the implications and ideas related to the influence of the Holy Qur'an on human behaviour, in addition to a critical review of previous studies that have dealt with this subject, with a strict limitation to the Iraqi context.

A. A Theory of the Qur'an and Human Behaviour

1. Human Behaviour in the Perspective of Qur'an

Human behaviour, in an organic ethical and existential unity, is primarily founded in the Holy Qur'an. In Islam the concept of behaviour is not limited to the visible human acts, but rather the intention and belief that comprise the main driving force of action. The Qur'an views a human being as an honoured and accountable creature whose behaviour is complex and affected by many factors, and therefore provides a holistic guidance for cultivating virtuous conduct that benefits both the individual and the society. Contrarily, Quranic stories are unique in their approach to build social values via doctrinal, scientific, humanitarian, and punitive bases to fortify these values in the hearts of humans [4].

2. The Quranic principles and moral values, to guide behaviour

Islamic thought considers belief correct as its first part in building a Muslim human behaviour.

Belief is the basis on which everything depends, as the Holy Qur. Islamic spirituality is part and parcel of Iraqi communities [14] Al-Quran, hadith of the Prophet (s.a.w) and the Imams.

3. The Holy Quran a source of values and ethics

The Holy Quran is a primary reference for the values and ethics which comprise the roots of the good social conduct. Some of these values include the following:

Social Responsibility: Quran has highlighted adherence to the teachings of religion and its impact on the social responsibility of Muslims, it has been studied in the context of Iraq [6].

Justice and rights: One of the particular focuses of the Qur'an is human rights and duties, for it (the Qur'an) has made the fulfilment of rights conditional upon the satisfaction of Allah Almighty and the path to Paradise. It provides an accurate, holistic and divine response to these challenges, one that recognises the human element between divine legislation and human nature [19].

Given the concentration only on Iraqi sources, Section II will shed the light on the previous studies about the role of Qur'an in human behaviour.

References available under this heading: very few Nevertheless, it is possible to learn some lessons from the studies that relate to the context of Iraq in general, or that have been conducted by Iraqi researchers.

Abstrak: Peranan kisah kisah Qurani dalam pembinaan nilai nilai sosial: Komunikasi Qurani: Kajian Penyelidik UTHM Fakulti Sains Kemanusiaan 2021-06-20, 23:09 (EST) Kertas adalah dimuat naik ke dalam Media Jabatan Sejarah dan Geografi Fakulti Sains Kemanusiaan (UTHM) Menurut satu kajian yang dijalankan oleh penyelidik di Fakulti Ilmu Islam Universiti Baghdad Iraq, pengumuman dalam al-Qur'an adalah sumber yang tidak dapat ditentukan bentuk bagi mereka yang dalam mengharapkan faedah dari prinsip yang mutlak. This research highlighted the bases for cultivating social values in Quranic stories and elucidated the most significant of those doctrinal, scientific and human grounds, in addition to the retributive ground that help entrench these values in the hearts of the youth [4].

Iraqi scholars and Qur'anic interpretation: Some studies talk about the role of Iraqi scholars in interpreting the Holy Qur'an and their efforts in promoting different aspects of behaviour and ethics. Almohammdi (2020) mentioned, for instance, one of them in relation to the Asfiya school toward the interpretation of the Holy Quran and a light of works in Iraq, like Professor Ahmed Al-Kubaisi and his book (Ahsan Al-Qasas) as a case in point for this [11].

Legislative flexibility in jurisprudence: A study [20] carried out in Al-Qadisiyah University, Iraq, which reflects the image of methodology used in Iraq in the field of jurisprudence research that is derived from Islamic law as a source of flexibility and possibility to be in touch with events and developments such as marriage rules.

This shows the way of dealing with the legal texts in the Iraqi jurisprudence whether it is the Qur'an or others in matters of behaviour in the contemporary life problems.

Result and Discussion

Chapter Three

The Mechanism and Modes of Formation of Human Behaviour in the Holy Qur'an; A Study in the Field of the Human Behaviours in Iraq.

This chapter discusses the methods and tools that the Holy Qur'an employs in modifying and developing individual and social human behaviour, and touches upon these expressions by focusing solely on the case of Iraq and its Sunni and Shia sectarian viewpoints.

A. ON QUR'ANIC WAYS OF SHAPING HUMAN BEHAVIOUR:

The Holy Qur'an uses a variety of educational and legislative approaches and methods to teach and instil healthy behavior among the children and the citizens of society, which goes beyond threats and pleas to the building of awareness and internal motivation, which means that the effectiveness of these approaches is clearly evident in Iraqi studies.

1. The legislative way and divine guidance

The Quran is the main source of legislation in Islam since it is the only text that is divine in nature, and many of its text provides clear rulings that cater to every aspect of life. These types of rulings are either obligatory, prohibited or recommended, so they provide Muslims with a behaviour guide. In the case of Iraq, lawmaking regarding personal status law are derived from jurisprudential interpretations of the Qur'an, particularly among the various sects of Islam (Sunni and Shia) who provide their own readings of key verses [21]. In an Iraqi study conducted at Al-Qadisiyah University, titled Legislative Flexibility in the Rules of Marriage: The Ability of Iraqi Jurisprudence to Address Legal Texts to Regulate the Behaviour Related to Contemporary Life in the Light of the Principles of Islamic Jurisprudence, [20] the literature deals with contemporary affairs with regard to guiding behaviour related to marriage.

2. Stories and parables of the Quran

The stories and parables in the Holy Qur'an have a unique ability to influence behaviour through simple illustrations of good and bad, and illustrating the reward or punishment for both. This kind of education helps in values and morals being indirectly and effectively entrenched. In a study conducted by the Faculty of Islamic Sciences at the University of Baghdad in Iraq, it was confirmed that the narrative in the Holy Qur'an is boundless and serves as a source from which those striving to benefit from its absolute general legal exhausting sources – whether they are will look to it over and over again. Chapter 1: Title: Foundations of Building Social Values in the Quranic State of the Art: This study pertains to the basic principles on which the Quranic stories have based upon the most important bases of doctrine, science, and humanity in addition to the punitive basis that affects the anchorage of these values in the hearts of youth [4]. It is obvious that Qur'anic stories represent an Iraqi method of behaviour direction.

3. Incentives and deterrents

Adopting positive behaviour and avoiding negative ones would be viewed as strong motivation to refrain from misbehaving if you believe in the Qur'an who grounds his method of encouraging reward for such whose behaviour is righteous and deterrence through punishment for those behaving against its purpose. The purpose of this method is to strengthen the self-motivation and virtue of fearing God and to

direct the behaviour towards goodness, both for the individual and for society. This is an approach that constitutes part of the overall Qur'anic approach that is known and applied in the Islamic environments in general, such as Iraq, as the attention of the Iraqi studies has been directed toward religious influences on behaviour [2].

B. Qur'an and conditioning of person (moral and spiritual side of the conduct of life)

The pillars of individual virtue and moral behaviour that must be developed in the individual themselves (within the context of Iraq) are a recurring theme in the Holy Qur'an describing the righteous individual vital to the basis of a healthy society.

1. Purification of the soul

Purifying and cleaning the spirit from spiritual and moral afflictions is one of the foremost aims of the Qur'an. The Qur'an urges to thrive and nurture the soul with virtues like patience, gratitude, honesty and trustworthiness.

Islamic spiritual teachings, which come from the Qur'an and hadiths of the Prophet and the Imams, are one of the major roots in the Iraqi context to strengthen individual (spiritual in health) [14]. According to a study conducted in Iraq, the soul is built through the teachings of the Holy Qur'an, and the stronger this foundation is, the more visible the adherence to the Qur'anic methodology; which helps in changing the beliefs, attitudes, and behavioural tendencies of the masses [22].

2. Individual responsibility and self-accountability

The Qur'an stresses the idea of individual responsibility; every person is responsible for him or herself. This same principle advocates for self-regulation and an active conscience, and encourages anyone to endure the results of their decisions and actions. Duties and Responsibilities: An Iraqi study stating that responsibility is one of the important aspects of the human society on earth, and it continues to follow him as long as the relationship is social or moral. [18] 2. In Iraq, compliance with traditional Muslim beliefs is prominently reflected in the social responsibility of Muslims [6] unlike other research.

3. Personal moral code and spiritual values

Qur'an also goes so far as to establish such a solid base of personal ethics as humility, forgiveness, charity, keeping promises, honesty in talk and behavior. These values are a kind of safety valve for the person, and they also create a balance and upright character, one that resists deviance and corruption. Research in Iraq identifies Qur'anic values as correlated with fighting against corruption, as the Qur'an affects a person's behaviour toward society [2]. A descriptive study conducted by the Islamic College of the Iraqi University illustrates the vitality of correct belief by clarifying how such belief influences one individual and the others corrective behavior [3].

C. The Qur'an and the Development of Conduct (The Social and Interpersonal Dimensions)

The Qur'an is not only about the individual, but rather the construction of society on the basis of justice, compassion and cooperation, which will guarantee social cohesion and ensure prosperity in the Iraqi environment.

1. Justice and Equality

Justice, almost the first word in the Holy Quran after Bismillah, and Allah has directed in all dealings to be just as indicated by the essence of Ameerul Momineen (a) when he has said "JUSTICE IS GOLDEN". The Quran commands us to be just, even to the oppressor, and forbids injustice and oppression. This principle creates an equality between people and ensures their rights, which, indeed, helps to lay the foundations of a more secure and stable society. The principled application in social life may be part of jurisprudential discussions, such as those available in Iraqi journals [10].

2. Cooperation and social solidarity

The Qur'an tangentially advocates for cooperation in all that is righteous, noble, good and for social solidarity amongst members of society with an emphasis on the needy, the vulnerable, the poor and the downtrodden. Such values promote a sense of community and cohesion, mitigate the social gap, and help establish a society that rests on solidarity. Religious adherence is considered an important device of social responsibility in Iraq according to a study conducted by Rohmad et al [6]. Likewise, other research shows that religious institutions in Iraq are serious about a dual role in society; it guides and influence society reflecting values in society is a social role [23].

3. Family and community ethics and the role of religious authorities:

The Holy Quran has extensive maps of the sacred family or family as the nucleus of the social ethos of mankind. Among these guidelines are the rights and obligations of spouses and children, as well as treating each other with mutual respect, compassion, and affection. It also emphasizes the ethics regulating the relationship among members of the same society (such as the enjoining of good and forbidden of wrong [24]) and doing good deed [16].

Within the context of Iraqi Shiite studies, the followers of the Ahl al-Bayt are aware of the vital role and the need for tradition (i.e. jurists) in producing an accurate understanding of divine scriptures that ultimately guides their daily behaviour [8]. Shiite religious authorities operating within Iraq exert great pressure in terms of social and political behaviour of the society and are a clear manifestation of approaching Quranic teachings through behavioural practices [17][25]. Meanwhile, a comparative study for instance between Sunni and Shia interpretation of the Quran on the issues of leadership indicates a differences in the way interpretation took place that may influences the understanding and practice of behaviour in both tradition [10][9].

Chapter Four

The Challenges And The Prospects Of The Application Of The Qur'anic Approach To Building Human Behaviour In Iraq

This chapter aims to discuss the challenges to the implementation of the Qur'anic approach to developing human behaviour in an Iraqi context. It examines the contributions of religious institutions and community initiatives to this end, and concludes with recommendations and potential ways forward for strengthening this formative role.

A. The Qur'anic Approach to Human Development

Building the Foundations in Iraq: However, applying the Qur'anic approach to constructing human behavior in Iraq faces several internal and external challenges. Internal challenges are represented in the different interpretations and the nature of the societal environment in which the person exists, while the external challenges are represented in the social and political reality.

1. Difficulty in grasping and analysing the Qur'anic text, and the problems of interpretation

Interpreting and comprehending the Qur'anic text is a challenge in its own right, due to the fact that some people argue that there is an intrinsic complexity in certain verses of the Qur'an, even the simple ones, which require great effort to interpret [8]. The Shiite context stresses "taqlid" (learned jurists) for the purpose of gaining knowledgeable readings on the sacred texts as well as the conduct of the Prophet and the Imams of the House of the Prophet [8]. Indeed this reiteration of the function of the marja'iyya as a tool for resolving problems of comprehension and commentary from the Shia perspective draws the line of alignment yet again with whether these fatwas can resonate with the issues facing the Iraqi youth at present [8].

2. Social and political constraints

There are social and political obstacles that challenge the application of the Qur'anic approach to behaviour in societies, including Iraqi society. One of the Examples is the expansion of sectarian wars, In Iraq called between Shiites and Sunnis lack of trust [26]. Such tensions may not allow unity of Quranic promotion core values. In addition, analysis studies reveals sectarian wars changed the attitudes of the Sunnites and Shiites (both Arabs) and affect voting, social trust and government in Iraq [27]. Historically, changes to religious education curricula in the region have also provoked tensions within and between religious communities and between civil society and the state [28]. This dynamic demonstrates the degree to which religious issues can be sensitive and can adversely affect individual and social behaviour.

B. The part that has been played by religious institutions and collective approaches towards increasing Quranic conduct in Iraq

Although its challenge persists, religious institutions, whether under residents' clerics' supervision or free from it, as well as community initiatives, contribute significantly to promoting Quranic behaviour in Iraq.

The influence of religious authorities: In Iraqi society the behaviour of citizens is greatly guided by religious authorities, both Sunni and Shia. The Shia religious establishment in Iraq has developed into the most powerful player with ever greater willingness to intervene, direct and endorse developments [23]. Then Al-Qadisiyah University researchers attributes many of the legislative flexibility in marriage rules which is affecting Islamic jurisprudence issue to their changing of jurisprudential rulings and the variations of Iraqi jurisprudential environment [20]. This reveals how Iraqi jurisprudence handles, in reality, the legal texts like

the Qur'an to address behavior for modern-day life problems. The role of the religious sector has been identified as instrumental for peace and reconciliation processes in Iraq, as such, their engagement is critical to success [29]. Likewise, religious authorities, nay, Ayatollah al-Sistani (the senior Shiite cleric) have the power to intervene in both political and social spheres and are considered a trusted voice in the anti-corruption battle in Iraq [21].

1. Educational and Dawah Institutions

There are institutions at the educational and Dawah levels in Iraq that help reinforce sacred Islamic principles outlined in the Quran. Abdulkareem & Ye-zhuang [2] showing high influence of religion on corruption further also mentioned many religious organisations in Iraq are leading the battle against corruption by preaching good governance [2]. The University of Iraq [3], for example, addresses the importance of correct belief on both an individual and a societal level through research conducted at the Islamic College, contributing a strong intellectual and interpretive content of the Qur'an that spills into societal awareness and individual behaviour.

2. Corruption fighting and accountability initiatives

One of the challenges in Iraq is to fight corruption, which Holy Quran reminds us the importance of fighting it. Evidence suggests that religious beliefs and values are critical for building a more ethical, less corrupt society [2]. The studies suggest techniques for deepening values of ethics and religion in the transactions of people on money and advise people and institutions to abide by the provisions of Islamic law and to consult the able scholars in this respect [30].

C. Suggestions and Future Visions to Expand the Role of Qur'an in Iraqi Behaviour

Building on the challenges described above and the role of the religious institutions in Iraq, the following recommendations and future scenarios may be drawn up to enhance the role of the Holy Qur'an in directing human behaviour in Iraq.

1. Individual- and institution-level recommendations

Advocating for integrated Quranic education: Educational curricula on the Quran should be designed not just for memorisation but for comprehension and application as well as to foster critical awareness in Islamic education [31].

For years, Sunni and Shia religious authorities have been able to issue fatwas and guidelines, and without taking in the needs of Iraqi youth, religious authorities can play a larger exploratory guideline [8] in the following manners:

Inter-sectarian dialogue: In order to diffuse sectarian tensions in Iraq, efforts must be made to encourage dialogue and cooperation between Sunni and Shia religious scholars in the region, with an emphasis on the values of the Quran that promote social cooperation and unity [26].

Imbuing Transactions with Morality: We must spread moral and religious values in all social and economic transactions, and in particular, should encourage individuals to obey the laws of Shariah in order to fight corruption and instil integrity.

2. Future areas of research

We need much more in-depth comparative study of Sunni and Shia interpretations in Iraq on specific behavioural issues, the similarities and the differences, and how they can be harnessed to create a common vision [10][9]. Role of technology and media: with the effect of modern technology and media on understanding and applying the Qur'an in human behaviour in Iraq and how to use this tool to promote Qur'anic values. Demographic changes and their behavioural effects: An investigation into the effects of demographic variables, namely the Sunni and Shia community members' ages, education and gender, on their political and social behaviour in Iraq [27].

Activating work ethos in post-conflict Iraq: Researching mechanisms of activating work ethos in business and management based on the Holy Quran to build an ethical and sustainable business environment [32].

3. Policy recommendations

Encouraging community initiatives: the government and institutions should strive to fulfil the community initiatives which aim to implement Quranic behaviour by establishing moral values in the society (especially for the youth).

Implement curricula themes: Review religious education curricula in Iraqi schools and universities to help ensure they promote a better interpretation of the Quran and its place in human behaviour, avoid content that can incite sectarian conflict and also contain words reflecting universal moral values, justice and equality in society [33].

Engage religious actors in peacebuilding: Effectively engage religious actors in peacebuilding and national reconciliation efforts due to their considerable influence in the direction of community behavior – [29].

Anti-corruption legislation: Strong and effective anti-corruption legislation based on Islamic principles which are a core of most religions that could be utilized for justice and honesty [17][12][2].

Conclusion

This study seeks to study the most important social aspect related to the human behaviour in general and in particular the behaviour of the Iraqi individual as he lives in a society characterized by sectarian diversity between Sunnis and Shiites and in a clash of cultures, ideas and concepts, studying the most important factors that influence the building of human behaviour and in particular the role of the Holy Quran in shaping and directing that behaviour. As such, the analysis has shown that the Qur'an is not just a mere religious book but a holistic system of behaviour directions meant to build up justice and good morals in individuals as well as in society.

The theoretical framework of the research also clarified that human behaviour in the Qur'anic point of view extends beyond outward practices to include intentions and belief(s), and that the doctrinal and ethical foundations established from the Qur'an and the hadiths of the Prophet and the Imams, as established within Iraqi societies, are the bedrock in the construction of such behaviour [14]. It also demonstrates that

Qur'anic stories are a means of social values building, through doctrinal, scientific, humanitarian and punitive foundations that root these values into the hearts of individuals, particularly the Iraqi youth [4].

As the final word, this research points out the comprehensive and integrative context that the Holy Qur'an offers for attempting to construct an appropriate human life that is always matchable and adaptable for the current challenges every age. Enhancing this aspect in the Iraqi context involves implementing recommendations at both individual and organisational levels; such as promoting comprehensive Quranic education, the role of religious authorities in offering guidance and supporting dialog between sects of Islam [8][26]. Moreover, the book highlights the importance of Islamic law for financial contacts between humans and the need for the compliance of the provisions of Islamic law in this area [30].

Future research should focus on deep comparative research across interpretations, technology and media impact, demographic changes and work ethics [27][32]. In addition to supporting community initiatives, re-evaluating educational curricula, and engaging religious actors in peacebuilding, investment in these areas would further enable the Iraqi society to make the most of the Qur'an message in its building of the individual and society on the principles of justice, virtue and stability.

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