

The Practice of Quranic Eudaimonic in the Life of the Keruak Community: A Case Study Based on QS. *Al-A'la* [87]: 14–15 and Hamka's Perspective

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Abstract

Empirical understanding of how Qur'anic teachings are translated into everyday practices of human flourishing within Muslim communities remains limited. This study examines how the Keruak community understands and practises Qur'anic eudaimonic values and how these practices shape spiritual well-being, interpreted through Qur'an 87:14–15 and Hamka's perspective. Employing a qualitative case study design, the research involved 24 informants purposively selected from the Keruak community in East Lombok, Indonesia. Data were collected through semi-structured interviews, direct observation, and documentation between July and August 2026 and analyzed thematically using data-source and methodological triangulation. The findings reveal that Qur'anic eudaimonic practice is understood as a transformative process beginning with self-purification (*tazkiyah*) and sustained through remembrance of God (*dhikr*) and ritual prayer (*salah*). Participants associated these practices with emotional regulation, patience, moral responsibility, a meaningful orientation toward life, family habituation, social solidarity, and harmonious interpersonal relationships. Spiritual well-being was understood not as the absence of difficulties but as the capacity to respond to adversity with tranquillity, purpose, hope, and ethical commitment. The study concludes that Qur'anic eudaimonic practice constitutes an integrated form of spiritual, moral, psychological, and social flourishing. Theoretically, the findings extend Living Qur'an and Islamic well-being scholarship by connecting Qur'anic guidance with lived experiences of human

flourishing. Practically, they underscore the importance of families, mosques, and community leaders in sustaining spiritual formation, ethical development, and community well-being.

Keywords: Qur'anic Eudaimonia; Living Qur'an; Islamic Spiritual Well-Being; Keruak Community; Hamka's Perspective

INTRODUCTION

Spiritual well-being has become an international issue in understanding how Muslim individuals and communities construct meaningful, balanced, and purposeful lives. In Muslim contexts, spiritual well-being is a multidimensional experience related to spirituality, faith, identity, values, and life purpose. It is also associated with adherence to Islamic values and ethics and with the ability to find meaning and purpose in life (Al-thani, 2025). From a psychological perspective, religiosity has been associated with lower perceived stress, while internal religiosity has been positively associated with life satisfaction among young adults (Sing et al., 2024). These findings suggest that religious commitment is not limited to formal religious identity or ritual performance but may also shape how individuals understand their lives, manage difficulties, and experience well-being. In this context, Quranic and hadith-based religious practices can become part of communities' efforts to attain psychological calm and cope with difficult circumstances (Putra et al., 2023). Similarly, understanding the Qur'an can strengthen faith and contribute to psychospiritual well-being by providing guidance, inner peace, and resources for dealing with life problems (Saibin & Khoza, 2024).

This issue is particularly relevant in Indonesia, where the Qur'an is deeply integrated into the religious and social life of Muslim communities. The Qur'an can become embedded in everyday community practices, where its recitation is understood not merely as a ritual activity but also as a means of seeking blessing, protection, and closeness to God (Mildawati, 2021). Research involving Qur'an memorizers has shown that spirituality and patience are important factors associated with happiness, suggesting that spiritual orientation and religious virtues may contribute to positive experiences of life (Rai'yati, 2024). Furthermore, Qur'anic concepts related to hope can provide an important spiritual framework for understanding and strengthening human mental well-being (Husna & Ni'mah, 2023). Engagement with the Qur'an can also be examined in relation to psychological well-being within an Islamic psychological framework (Sari & Abidin, 2022). In a broader social context,

happiness can emerge from everyday activities when economic and social practices are informed by spiritual values and an orientation toward servitude to God (Casmini, 2022). These studies demonstrate that Qur'anic engagement has potential relevance not only for religious observance but also for emotional stability, happiness, meaning, morality, and human flourishing.

In response to these issues, an Islamic perspective requires well-being to be understood in relation to spiritual and moral development rather than merely as the absence of psychological problems. Maintaining mental health can be understood as part of *hifẓ al-nafs*, or the preservation of the human soul (Nasihah & Faizah, 2025). Islam places significant emphasis on this dimension because mental illness may be associated with persistent anxiety, emotional instability, excessive depression, difficulty accepting reality, and, in severe circumstances, suicidal tendencies (Setiawan et al., 2022). Therefore, Islamic teachings offer more than a religious framework for worship; they also provide moral and spiritual resources for developing inner stability and a meaningful life. Within this framework, the Qur'an provides important guidance concerning the purification of the self and the development of a spiritually oriented life.

One particularly relevant Qur'anic foundation is QS. Al-A'la [87]: 14–15:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝١٥

“Indeed, successful is the one who purifies himself, remembers the name of his Lord, and prays.”
(QS. Al-A'la [87]: 14–15)

These verses establish an important relationship between *tazakkā* (self-purification), remembrance of Allah, prayer, and human success. The verses can therefore provide a Qur'anic foundation for understanding well-being not simply as pleasure or temporary happiness but as a process of becoming a better, spiritually oriented, and purposeful human being. In studies of Qur'anic Sufism, *tazkiyah* is understood as a process of developing and purifying the self that integrates spirituality into human life. Consequently, QS. Al-A'la [87]: 14–15 can be understood not merely as an instruction concerning ritual worship but as a process of developing personal quality through spiritual orientation and the practice of Qur'anic values (Mustakim et al., 2021). This understanding is also consistent with the Qur'anic discussion of the diseased heart. QS. Al-Baqarah [2]: 10 states:

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ

“There is a disease in their hearts, so Allah has increased their disease, and they will have a painful punishment because they used to lie.”

The relationship between purification and human success is further emphasized in QS. Al-Shams [91]: 9–10: **وَقَدْ خَابَ مَنْ دَسَّهَا ۖ قَدْ أَفْلَحَ مَنْ زَكَّهَا**, meaning, “Indeed, successful is the one who purifies it, and indeed, unsuccessful is the one who corrupts it.” A similar message appears in QS. Al-A‘la [87]: 14–17, which connects self-purification, remembrance of Allah, and prayer while emphasizing the superiority and permanence of the hereafter. These Qur’anic foundations indicate that human success is closely connected to the purification of the self, spiritual remembrance, worship, and the orientation of life toward values that transcend immediate worldly satisfaction.

This Qur’anic understanding is strongly connected with Hamka's conception of happiness and human development. Research on Hamka's philosophy of happiness shows that happiness consists of several levels and is shaped by reason, belief, faith, and religion. Hamka also associates happiness with the ability to maintain balance among spiritual, intellectual, physical, and social dimensions of life. Happiness, therefore, is not simply a pleasant emotional state but a condition of holistic human development (Bara et al., 2023). More recent research on psychological well-being in Hamka's thought demonstrates that his Sufi perspective can be interpreted through the framework of eudaimonic psychological well-being, including self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Hisyam, 2026). This interpretation is important because it places Hamka's conception of happiness closer to the idea of eudaimonic well-being, in which a good life is characterized by meaning, personal development, purposeful action, moral orientation, and the realization of human potential rather than by pleasure alone. Consistent with this perspective, gratitude, orientation toward Allah, ethical responsibility, positive relationships, meaning in life, and social responsibility have been identified as interconnected elements of human flourishing from a Qur’anic perspective (Nihlah et al., 2026).

Several previous studies have established important foundations for this research. Ihsan and Alfiansyah, (2021), through a literature-based study of Hamka's *Tasawwuf Modern*, found that genuine happiness is associated with knowing and approaching God, purifying the soul, developing good character, and maintaining balance between spiritual and worldly life. Sulaiman et al., (2021) similarly identified *tazkiyah al-nafs*, *tawhid*, worship, morality, and

spirituality as important elements in constructing human well-being within Islamic traditions. Zamana et al., (2022) found that Qur'anic psychospiritual concepts such as *īmān al-qulūb* and *al-sakīnah* are important for controlling and stabilizing thoughts and emotions. Mursidin, (2023) further demonstrated that Qur'anic ethics and spirituality provide an important framework for responding to psychological challenges, developing moral behavior, and strengthening human resilience.

Empirical studies have also demonstrated relationships between religious practices and psychological well-being. Taufikurohman and Achadi, (2024), in a qualitative descriptive study involving 31 female Qur'an memorizers, found high levels of religiosity in belief, practice, knowledge, experience, and consequences, together with positive dimensions of psychological well-being, including self-acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth. Abqorina et al., (2024), using a case-study approach, found that well-being based on *tazkiyatun nafs* in a pesantren environment involved spiritual purification as a means of responding to anxiety, trauma, and behavioral problems. These studies provide valuable evidence that Islamic religious practices and Qur'anic engagement can be related to dimensions of well-being.

Nevertheless, a clear research gap remains. First, much previous research has examined Qur'anic well-being through conceptual, psychological, or institutional settings, such as literature studies, Islamic psychological models, Qur'an memorization programs, and pesantren environments (Ihsan & Alfiansyah, 2021; Sulaiman et al., 2021; Taufikurohman & Achadi, 2024; Abqorina et al., 2024). These studies provide important theoretical and empirical insights but provide limited understanding of how ordinary Muslim community members outside formal Islamic institutions interpret, experience, and practice Qur'anic values in their everyday lives. Second, previous studies have generally discussed Islamic well-being, *tazkiyah al-nafs*, religiosity, or psychological well-being as broader concepts. They have not specifically examined the interconnected Qur'anic sequence of self-purification, remembrance of Allah, and prayer in QS. Al-A'la [87]: 14–15 as a lived form of eudaimonic well-being. Third, although Hamka's concept of happiness has been widely discussed, the existing studies have primarily examined his ideas through textual or philosophical analysis rather than investigating how Hamka's conception of holistic happiness can be used to interpret actual religious practices within a local Muslim community (Ihsan & Alfiansyah, 2021; Bara et al., 2023). Fourth, there remains limited research that explicitly connects

Qur'anic textual meaning, Hamka's thought, eudaimonic well-being, and the lived religious practices of a specific Muslim community within one analytical framework.

The Living Qur'an approach provides an appropriate theoretical and methodological basis for addressing this gap. Living Qur'an research emphasizes the relationship between the Qur'anic text and communities that receive, interpret, and enact it in everyday life (Rafiq, 2021). It enables researchers to examine how Qur'anic meanings are applied in community life and how such practices may contribute to individual and social transformation (Alizar et al., 2023). It also provides a social and phenomenological perspective for examining how the Qur'an is reflected in the religious practices of Muslim communities (Annas et al., 2024). This perspective is particularly relevant to the present study because meaningful living may develop through processes of suffering, self-acceptance, discovering meaning, realizing meaning, and ultimately living meaningfully (Afna et al., 2024). From a Qur'anic perspective, values are not merely theoretical concepts but function as foundations for human behavior, decision-making, and the organization of individual and communal life (Alosaimi et al., 2024). Qur'anic recitation may simultaneously function as worship, an expression of religious identity, and a means of strengthening the community's relationship with God (Rohman, 2024). Furthermore, Qur'anic practices can be maintained and adapted within changing social circumstances, demonstrating that engagement with the Qur'an is expressed through lived and institutional practices rather than textual understanding alone (Yusuf & Isnawati, 2023).

The novelty of the present study lies in bringing these perspectives together in an empirical case study of the Keruak community. Rather than treating QS. Al-A'la [87]: 14–15 only as a textual object or treating well-being only as a psychological construct, this study examines how the Qur'anic values of *taẓakkā*, remembrance of Allah, and *ṣalāh* are understood and embodied in everyday community life. The study also uses Hamka's perspective to interpret how these practices relate to holistic happiness, spiritual development, moral conduct, purpose, and meaningful living. In this way, the study moves from text to interpretation, from interpretation to lived practice, and from lived practice to eudaimonic meaning and well-being. This integrated approach distinguishes the study from previous research that has generally examined these dimensions separately.

Preliminary observations conducted in the Keruak community on July 7, 2026, provide an empirical basis for this investigation. Several residents were observed regularly engaging in prayer, remembrance of Allah (*dhikr*), Qur'anic recitation, and other religious

activities. These practices appeared to function not only as ritual obligations but also as ways of maintaining inner calm, strengthening relationships with others, and guiding everyday behavior. Some community members also associated religious practice with gratitude, self-discipline, and efforts to improve moral conduct. However, the extent to which these practices are consciously understood as processes of self-purification, spiritual orientation, and meaningful living remains unclear. Therefore, this study focuses on the practice of Quranic eudaimonic in the life of the Keruak community based on QS. Al-A'la [87]: 14–15 and Hamka's perspective. Specifically, it investigates how the Keruak community understands Quranic eudaimonic values, how these values are practiced in everyday life, and what meanings and implications these practices have for the community's well-being and spiritual life. By connecting Qur'anic interpretation, Hamka's conception of holistic happiness, eudaimonic well-being, and the Living Qur'an perspective, this study seeks to provide a contextual understanding of how Qur'anic teachings can become lived values that support meaningful, spiritually oriented, and socially grounded human flourishing.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a case study design to examine the practice of *Quranic eudaimonic* in the life of the Keruak community based on QS. Al-A'la [87]:14–15 and Hamka's perspective. A qualitative approach was selected because the study sought to understand religious experiences, interpretations, values, and everyday practices from the perspectives of community members within their natural social and religious context. Creswell and Poth (2024) explained that qualitative inquiry was appropriate for exploring how individuals or groups constructed meaning from their experiences, while Yin (2018) emphasized that a case study was suitable for investigating a contemporary phenomenon within its real-life context.

The case was bounded by the social and religious life of the Keruak community in East Lombok, West Nusa Tenggara, Indonesia. The study focused specifically on how the values reflected in QS. Al-A'la [87]:14–15, particularly purification of the soul (*tazkiyah*), remembrance of Allah (*dhikr*), prayer (*salah*), moral conduct, meaningful living, and spiritual well-being, were understood and practiced in everyday life. The design therefore connected empirical community practices with the Qur'anic framework and Hamka's interpretation.

2. Research Setting and Informants

The study was conducted in Keruak District, East Lombok, West Nusa Tenggara, Indonesia, from July to August 2026. The research setting was selected because it provided a relevant social and religious context for examining the relationship between Qur'anic values and everyday community life. The study concentrated on naturally occurring religious and social practices rather than experimentally manipulating any conditions.

The informants were selected purposively according to their relevance to the research objectives and their knowledge or experience of religious and social practices in the community. A total of 24 informants participated in the study. They consisted of four religious leaders (*ustaz/kyai*), three community leaders, three mosque or religious institution administrators, five parents or adults, five youths or adolescents, and four general community members. The inclusion of these six groups enabled the study to capture different perspectives across religious authority, community leadership, family life, younger generations, and ordinary community experience. According to Hardani et al. (2020), qualitative researchers select data sources based on their relevance to the research problem rather than statistical representativeness. Anggito and Setiawan (2018) similarly emphasized that qualitative research seeks information from participants who can provide meaningful accounts of the phenomenon being investigated.

3. Research Instruments

The researcher served as the primary instrument and was supported by semi-structured interview guidelines, observation guidelines, and documentation instruments. The interview guidelines consisted of open-ended questions concerning participants' understanding of QS. Al-A'la [87]:14–15, *tazkiyah*, *dhikr*, prayer, moral behavior, meaning in life, tranquility, and perceived well-being. The observation guidelines were used to record relevant religious and social activities, while documentation was used to collect supporting records related to Qur'anic and religious activities within the community.

The use of the researcher as the primary instrument was consistent with qualitative inquiry because the researcher directly interacted with participants, interpreted contextual information, and connected different sources of evidence. Moleong (2018) explained that qualitative research commonly relied on interviews, observations, and documents to understand human attitudes, perspectives, experiences, and behavior. Hennink et al. (2020)

also emphasized the importance of using appropriate qualitative tools and procedures to generate rich and contextually grounded data.

4. Data Collection Procedures

Data were collected through semi-structured interviews, direct observations, and documentation. First, the researcher identified informants according to the predetermined categories and established communication with them before data collection. The researcher then conducted individual semi-structured interviews using open-ended questions. Follow-up questions were used when necessary to clarify participants' statements and obtain deeper descriptions of their experiences and interpretations.

Second, observations were conducted to examine how Qur'anic values were manifested in actual community practices. Particular attention was given to religious activities, prayer, *dhikr*, interpersonal relationships, moral behavior, family practices, and other activities that reflected the values associated with QS. Al-A'la [87]:14–15. Third, relevant documents and records were examined to complement information obtained through interviews and observations. Hennink et al. (2020) described qualitative data collection as a systematic process involving appropriate interaction with participants and the collection of information that addresses the research questions. Anggito and Setiawan (2018) likewise identified interviews, observation, and documentation as important techniques for obtaining qualitative evidence from a natural setting.

5. Data Analysis Techniques

The collected data were analyzed thematically through a systematic process of data organization, coding, categorization, theme development, interpretation, and conclusion drawing. First, the researcher organized and repeatedly reviewed the interview transcripts, observation notes, and documentary information. Second, meaningful segments of data were coded according to their relevance to the research focus. Initial codes included *taẓkiyah*, *dhikr*, prayer, moral behavior, tranquility, meaning in life, spiritual experience, family practice, community relations, and well-being.

Third, related codes were grouped into broader categories and potential themes. Fourth, the themes were reviewed and interpreted in relation to the research questions, QS. Al-A'la [87]:14–15, and Hamka's perspective. Saldaña (2021) explained that coding enables qualitative researchers to organize and interpret data by identifying significant patterns and meanings within textual materials. Braun and Clarke (2021) further described thematic

analysis as a systematic approach for developing, interpreting, and reporting meaningful patterns or themes within qualitative data. The analysis in this study therefore emphasized patterns of meaning rather than numerical measurement.

6. Data Trustworthiness

The trustworthiness of the findings was established through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from the six groups of informants: religious leaders, community leaders, mosque or religious institution administrators, parents or adults, youths or adolescents, and general community members. Methodological triangulation was conducted by comparing interview data with observation findings and relevant documentation.

The researcher also repeatedly compared emerging interpretations with the original statements and field notes to minimize misinterpretation. Differences among informants were not automatically treated as errors but were examined as potentially meaningful variations in how Qur'anic values were understood and practiced. Creswell and Poth (2024) emphasized the importance of systematic procedures for establishing credibility in qualitative inquiry, particularly through the careful use of multiple sources and forms of evidence. Moleong (2018) similarly highlighted the importance of examining qualitative evidence carefully so that interpretations remained grounded in the data.

7. Ethical Considerations

The study was conducted by respecting the voluntary participation, privacy, and dignity of all informants. Before each interview, the researcher explained the purpose of the study, the nature of participation, and the intended use of the information. Informants participated voluntarily and were allowed to decline questions that they considered uncomfortable. Their identities were protected in the reporting of the findings, and information was presented in a manner that respected the religious and social context of the community.

Ethical consideration was treated as an integral component of the research process because qualitative research involves direct engagement with participants and their personal experiences. Creswell and Poth (2024) emphasized that ethical considerations should be incorporated throughout qualitative research, from gaining access and collecting data to interpreting and reporting findings. Yin (2018) likewise stressed the importance of responsible procedures in collecting and reporting case study evidence.

RESULTS

1. Understanding Quranic Eudaimonic in the Keruak Community

The findings show that the Keruak community understands Quranic eudaimonic as a conception of a good and meaningful life grounded in spiritual purification, remembrance of Allah, and prayer, rather than in material achievement alone. The interpretation of QS. Al-A'la [87]: 14–15 is not confined to theological knowledge but is connected to character formation, emotional regulation, moral responsibility, and harmonious social relationships. Across participants, three interconnected patterns emerged: (1) conceptual understanding of *tazkiyah*, *dhikr*, and *salah*; (2) integration of Qur'anic values into everyday character and relationships; and (3) interpretation of eudaimonic well-being through the integration of spirituality, morality, and human flourishing.

a. The Community's Understanding of Quranic Eudaimonic

1) Understanding *Tazkiyah* as Purification of the Soul and the Foundation of a Meaningful Life

Tazkiyah emerged as the primary conceptual foundation of Quranic eudaimonic understanding. Participants associated purification not merely with removing negative thoughts or sins, but with a transformation of the heart that becomes visible in behavior. A good life was therefore understood as beginning with internal moral-spiritual change.

"In my view, Quranic eudaimonic can be understood as a good and peaceful life that begins with cleansing oneself. QS. Al-A'la verses 14–15 show that success is related to purification of the soul, remembering Allah, and performing prayer. Therefore, happiness is not measured only by wealth or worldly achievement, but also by purity of heart and closeness to Allah." (P01, Male, Religious Leader, Keruak, Interview, July 05, 2026)

"I understand tazkiyah as an effort to improve the heart and behavior. Thus, if someone regularly worships but still likes to hurt other people, in my view the process of purification is not yet complete." (P13, Male, Parent/Adult, Keruak, Interview, August 11, 2026)

"I understand tazkiyah as an effort to cleanse oneself from bad qualities. When the heart is clean, it becomes easier to remember Allah and perform prayer properly." (P18, Female, Youth/Adolescent, Keruak, Interview, August 22, 2026)

This understanding was consistent with observations of community members controlling anger, using respectful speech, forgiving others, and avoiding unnecessary

conflict (Observation, July 20, 2026; Observation, July 27, 2026). Documentation from religious activities also showed that QS. Al-A'la [87]: 14–15 was discussed in connection with self-purification, dhikr, and prayer (Documentation, July 10, 2026).

The data position tazkiyah as the entry point of Quranic eudaimonic development. Purification is not treated as an abstract spiritual condition but as an ongoing process in which inner transformation becomes observable through emotional control and ethical conduct. Thus, the community's understanding of a good life begins with who a person becomes, rather than simply with what a person possesses.

2) Understanding *Dhikr* as Sustained Spiritual Awareness and Inner Peace

Dhikr was understood as a means of maintaining continuous awareness of Allah and sustaining psychological and spiritual stability. Rather than functioning only as a post-prayer ritual, remembrance of Allah was perceived as a spiritual resource that could be carried into situations of difficulty.

"I understand these verses as teachings that human success begins with purification of the soul. A person must improve themselves and then strengthen their relationship with Allah through dhikr and prayer. Therefore, happiness from the Qur'anic perspective has a spiritual dimension." (P02, Female, Religious Leader, Keruak, Interview, July 08, 2026)

"When a person is accustomed to remembering Allah, they have something to hold on to when facing difficulties. Religious activities together also make community relationships stronger." (P09, Male, Mosque/Religious Institution Administrator, Keruak, Interview, August 03, 2026)

"When there are too many problems or when I feel worried, praying and remembering Allah make me calmer. I also become more aware that life has a spiritual purpose." (P20, Female, Youth/Adolescent, Keruak, Interview, August 26, 2026)

Observation of post-prayer dhikr showed attentive participation and a calm communal atmosphere (Observation, July 12, 2026), while documentation recorded congregational prayer followed by dhikr (Documentation, August 03, 2026).

The findings indicate that *dhikr* performs a dual function: it strengthens the individual's vertical relationship with Allah while simultaneously supporting emotional stability and communal connectedness. Consequently, remembrance becomes an experiential mechanism through which spiritual awareness is sustained beyond formal worship and incorporated into everyday responses to uncertainty and difficulty.

3) Understanding *Salah* as a Practice of Discipline, Direction, and Moral Awareness

Salah was interpreted as a central practice that structures the relationship between spiritual commitment and everyday life. Participants did not perceive prayer simply as the fulfillment of a religious obligation; rather, it was associated with discipline, life direction, and moral awareness.

“The essence of QS. Al-A’la verses 14–15 is that human beings must improve themselves first. Then they remember Allah and establish prayer. If this is practiced, life will have direction and purpose.” (P07, Male, Community Leader, Keruak, Interview, July 27, 2026)

“For me, a good life is not only about having a job and income. More importantly, it is having a peaceful heart and being able to practice religion. I understand these verses as an invitation to improve oneself, remember Allah, and maintain prayer.” (P11, Male, Parent/ Adult, Keruak, Interview, August 07, 2026)

“QS. Al-A’la verses 14–15 teach that a person will attain a good life if they try to improve themselves, remember Allah, and maintain prayer. Happiness is not only about what we have, but about the condition of our heart.” (P17, Male, Youth/ Adolescent, Keruak, Interview, August 20, 2026)

Observation showed adults and younger community members participating in congregational prayer, *dhikr*, and Qur’anic activities (Observation, July 08, 2026), while documentation indicated the interconnectedness of prayer and *dhikr* in communal religious practice (Documentation, July 08, 2026).

The analytical pattern suggests that *salah* functions as a structuring practice within Quranic eudaimonic life. *Tazkiyah* provides the transformative orientation, *dhikr* maintains spiritual awareness, and *salah* provides a repeated behavioral structure through which that orientation is sustained. The three practices therefore operate as an interconnected spiritual process rather than as isolated religious activities.

b. Integration of Qur’anic Values

1) Interconnectedness of *Tazkiyah*, *Dhikr*, and *Salah*

The data demonstrate that the community does not interpret *tazkiyah*, *dhikr*, and *salah* as separate elements. Instead, they are understood as sequentially and functionally related: purification prepares the individual, *dhikr* sustains awareness of Allah, and *salah* institutionalizes that awareness through regular practice.

“In my view, Quranic eudaimonic can be understood as a good and peaceful life that begins with cleansing oneself. QS. Al-A’la verses 14–15 show that success is related to purification of the soul,

remembering Allah, and performing prayer. Therefore, happiness is not measured only by wealth or worldly achievement, but also by purity of heart and closeness to Allah.” (P01, Male, Religious Leader, Keruak, Interview, July 05, 2026)

The interconnectedness of these practices was evident in congregational prayer followed by dhikr (Observation, July 08, 2026) and in documentation of religious activities linking prayer, remembrance, and self-purification (Documentation, August 03, 2026).

The important finding is therefore the emergence of an integrated spiritual pathway. Quranic eudaimonic is not constructed from one devotional activity but from the interaction among purification, remembrance, and disciplined worship.

2) From Religious Understanding to Personal Character and Everyday Behavior

The community's understanding of Qur'anic values was further reflected in the belief that religious knowledge must produce behavioral transformation. Participants explicitly connected religious practice with honesty, non-harm, respect, and responsible interaction.

“I also teach my children that religion should be visible in behavior, not only in worship.” (P13, Male, Parent/ Adult, Keruak, Interview, August 11, 2026)

“I try to apply religious teachings in my work by being honest, not harming others, and maintaining good relationships with the community.” (P24, Male, General Community Member, Keruak, Interview, August 31, 2026)

This orientation was observable in respectful communication, conflict avoidance, and efforts to maintain harmonious relationships (Observation, July 20, 2026; Observation, July 27, 2026).

The finding indicates a movement from cognitive understanding to behavioral embodiment. Religious understanding becomes meaningful when it regulates everyday conduct. In this sense, Quranic eudaimonic is constituted through the alignment of belief, worship, character, and social behavior.

3) Internalization in Individual, Family, and Social Life

Qur'anic values were also internalized across multiple social levels. Religious practice was transmitted within families and reinforced through communal participation, creating continuity between individual spirituality, parental guidance, and social life.

“The children are accustomed to praying, studying the Qur’an, making supplication, and respecting other people. I also try to avoid arguments and teach the children to apologize when they make mistakes.” (P12, Female, Parent/ Adult, Keruak, Interview, August 09, 2026)

Observation showed children and adults participating in religious activities and displaying respectful interaction (Observation, July 23, 2026; Observation, August 18, 2026). Documentation further recorded family and communal religious activities as spaces for transmitting religious values (Documentation, August 18, 2026).

The findings suggest the social reproduction of Quranic eudaimonic values. The values are not sustained solely through individual commitment but are reproduced through family habituation and communal participation. This makes Quranic eudaimonic both an individual process of self-formation and a socially transmitted way of life.

c. Quranic Eudaimonic from Hamka’s Perspective

1) Tazkiyah as Spiritual and Moral Transformation

The findings are consistent with the interpretation of tazkiyah as a process of inner purification that must generate visible moral transformation. The Keruak community's understanding therefore moves beyond ritual performance toward the development of character.

“I understand tazkiyah as an effort to improve the heart and behavior. Worship alone is not enough if a person still hurts other people.” (P13, Male, Parent/ Adult, Keruak, Interview, August 11, 2026)

The behavioral dimension was supported by observations of emotional restraint, respectful communication, and conflict avoidance (Observation, July 20, 2026; Observation, July 27, 2026).

The data indicate that tazkiyah is understood transformatively rather than ritualistically. The measure of purification is located not only in devotional frequency but also in changes in character and interpersonal behavior.

2) Worship as Inner Tranquility, Ethical Awareness, and Purposeful Living

Worship was also associated with the capacity to face difficulties with greater emotional stability and awareness of life's purpose.

“I do not say that people who regularly worship do not have problems, but worship provides strength to face those problems.” (P15, Male, Parent/ Adult, Keruak, Interview, August 15, 2026)

“When I pray and make supplication, I feel calmer and can think better.” (P16, Male, Youth/Adolescent, Keruak, Interview, August 18, 2026)

The calming effect of worship was also visible in religious settings characterized by quiet reflection and peaceful interaction (Observation, July 16, 2026).

The findings suggest that worship functions as a meaning-making and self-regulatory resource. Its significance is not that it removes adversity, but that it provides individuals with an interpretive and emotional framework for responding to adversity while maintaining ethical and spiritual orientation.

3) Integration of Spirituality, Morality, and Well-Being

At the broadest level, the community's understanding of Quranic eudaimonic reflects an integrated conception of human flourishing in which spiritual well-being, moral character, and social relationships are mutually dependent.

“I see Quranic eudaimonic as a good life that connects happiness with the relationship with Allah and relationships with human beings. The purification mentioned in these verses shows that changes in life must begin with oneself.” (P05, Male, Community Leader, Keruak, Interview, July 20, 2026)

“Spiritually, the community has the habit of remembering Allah, while socially they have concern for other people. The two support each other.” (P06, Female, Community Leader, Keruak, Interview, July 23, 2026)

This integration was reflected in communal activities combining religious engagement, social interaction, and mutual concern (Observation, August 05, 2026) and in documentation of activities connecting religious practice with community relationships (Documentation, August 12, 2026).

The findings show that the Keruak community constructs Quranic eudaimonic as holistic human flourishing. Spiritual closeness to Allah provides the foundation, moral transformation constitutes its behavioral expression, and harmonious social relationships represent its communal manifestation. Thus, well-being is understood as the outcome of an integrated process rather than as an isolated psychological state.

Synthesis of Sub-Pokok 1

Overall, the findings reveal a three-level structure of Quranic eudaimonic understanding in the Keruak community. At the foundational level, *tazkiyah* represents inner purification and the transformation of the self. At the practical-spiritual level, *dhikr* and *salah*

sustain awareness of Allah and provide a disciplined structure for religious life. At the social level, these internalized values become visible through self-control, ethical behavior, family transmission, and harmonious relationships.

The data therefore suggest that Quranic eudaimonic is understood as a transformative process from inner purification to spiritual practice and finally to ethical-social embodiment. This pattern is particularly important because it shows that the community does not define a good life simply in terms of subjective happiness. Instead, a good life is evaluated through the convergence of spiritual closeness, moral character, emotional stability, meaningful purpose, and social harmony. In the context of QS. Al-A'la [87]: 14–15 and its interpretation through Hamka's perspective, Quranic eudaimonic consequently emerges as an integrated model of human flourishing in which spiritual purification becomes the basis for personal well-being and ethical communal life.

The findings indicate that Quranic eudaimonic practice in the Keruak community operates as an interconnected process of spiritual formation, moral transformation, and social flourishing. Figure 1 synthesizes this process by illustrating how Qur'anic guidance is embodied in everyday religious and social life.

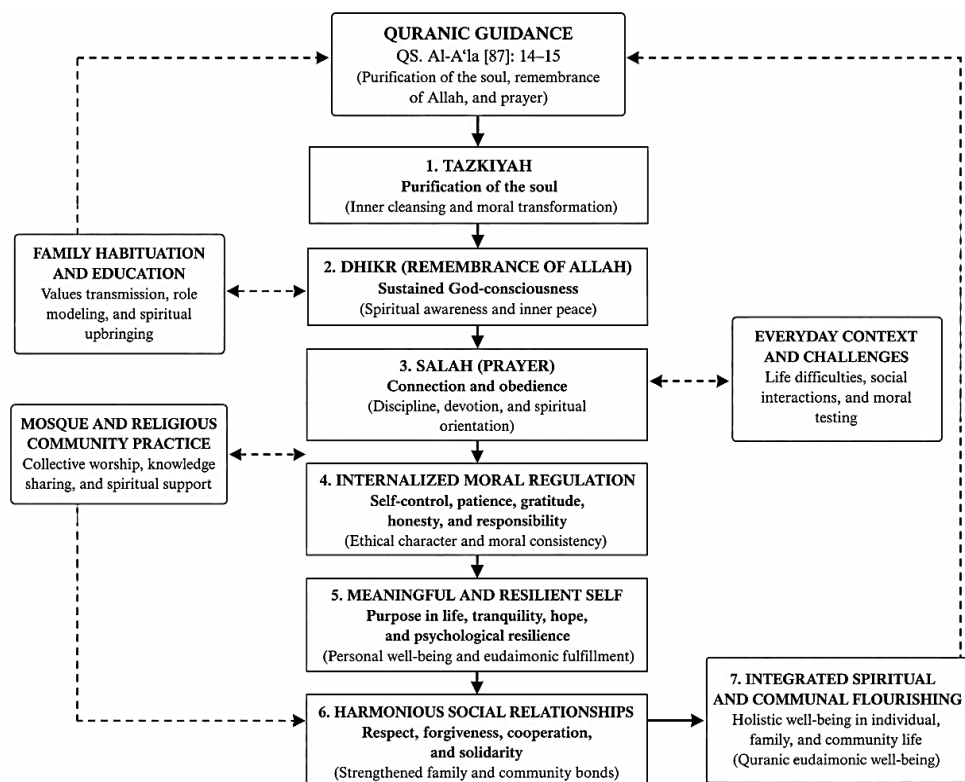


Figure 1. An Interpretive Model of Quranic Eudaimonic Practice in the Keruak Community

Note. The figure is developed by the authors based on interviews, observations, and documentation conducted in the Keruak community 2026.

Figure 1 presents an interpretive model in which QS. Al-A'la [87]:14–15 provides the foundational guidance for *tazkiyah*, *dhikr*, and *salah*. *Tazkiyah* initiates inner purification and moral transformation, while *dhikr* and *salah* sustain God-consciousness, spiritual discipline, and inner tranquility. These practices become internalized as moral regulation, expressed through self-control, patience, gratitude, honesty, and responsibility, which in turn support a meaningful and resilient sense of self. The process extends into harmonious social relationships characterized by respect, forgiveness, cooperation, and solidarity, ultimately contributing to integrated spiritual and communal flourishing. Family habituation, mosque-based religious practices, and everyday challenges function as contextual factors that reinforce and test this ongoing process. Thus, the model conceptualizes Quranic eudaimonic well-being as an integrated movement from spiritual purification to moral embodiment, personal flourishing, and communal well-being.

2. The Practice of Quranic Eudaimonic in the Daily Life of the Keruak Community

The findings demonstrate that Quranic eudaimonic in the Keruak community is expressed through repeated religious practices, moral self-regulation, family habituation, and communal interaction. Prayer, *dhikr*, Qur'anic recitation, religious learning, and ethical conduct were not practiced as isolated activities; rather, they formed a pattern through which Qur'anic values were incorporated into everyday life. The data reveal three interconnected domains: individual religious practice, family and community practice, and the internalization and continuity of religious values. This pattern indicates a movement from religious knowledge to repeated practice and, subsequently, to behavioral and social transformation.

a. Individual Religious Practices

1) Regular *Salah*, *Dhikr*, Qur'anic Recitation, and Devotional Activities

The most visible expression of Quranic eudaimonic practice was the regular performance of prayer, *dhikr*, Qur'anic recitation, and participation in religious activities. These practices functioned as recurring routines through which individuals maintained their relationship with Allah and incorporated religious awareness into everyday life.

“We practice it through prayer, reading the Qur'an, remembering Allah, and maintaining good relationships with our neighbors. These practices should become part of daily life.” (P01, Male, Religious Leader, Keruak, Interview, July 05, 2026)

“The activities include congregational prayer, dhikr, Qur’anic recitation, and religious activities. People are also encouraged to guard their hearts and maintain good relationships with others.” (P09, Male, Mosque/Religious Institution Administrator, Keruak, Interview, August 03, 2026)

“I usually pray, read the Qur’an, remember Allah, and participate in religious activities. I also try to maintain my relationships with friends and avoid things that are prohibited.” (P16, Male, Youth/Adolescent, Keruak, Interview, August 18, 2026)

Observation confirmed participation in congregational prayer, *dhikr*, and Qur’anic activities (Observation, July 08, 2026), while documentation recorded congregational religious activities involving prayer and *dhikr* (Documentation, August 03, 2026).

The findings show the regularity and integration of the practices. Quranic eudaimonic is not produced by occasional religious engagement but through repeated devotional routines that maintain spiritual awareness. These practices establish the behavioral foundation from which other dimensions—discipline, moral conduct, and social responsibility—can develop.

2) Development of Self-Discipline, Patience, Gratitude, and Moral Conduct

The practice of worship was also associated with changes in how individuals regulated their emotions and behavior. Respondents connected religious practice with patience, control of anger, careful speech, and greater awareness of the consequences of their actions.

“I understand tazkiyah as an effort to improve the heart and behavior. Worship alone is not enough if a person still hurts other people.” (P13, Male, Parent/Adult, Keruak, Interview, August 11, 2026)

“I try to guard my speech and solve family problems calmly rather than arguing. Prayer, dhikr, and reading the Qur’an help me maintain peace and patience.” (P14, Female, Parent/Adult, Keruak, Interview, August 13, 2026)

“Through worship, I become more careful about my actions. It helps me control myself and reminds me of the purpose of life.” (P21, Male, General Community Member, Keruak, Interview, August 28, 2026)

These behavioral patterns were evident in observations of emotional restraint, respectful communication, and avoidance of interpersonal conflict (Observation, July 20, 2026; Observation, July 27, 2026). Documentation also recorded religious activities associated with moral and behavioral formation (Documentation, July 21, 2026).

The findings indicate that worship functions as a mechanism of self-regulation. Its practical significance emerges when religious routines are internalized as behavioral standards. Thus, the practice of Quranic eudaimonic extends beyond ritual performance toward the cultivation of patience, emotional control, responsibility, and ethical consistency.

3) Application of Qur'anic Values in Everyday Decisions and Personal Behavior

Qur'anic values were further translated into concrete decisions and interpersonal conduct. Participants described honesty, respect, avoidance of harm, and concern for others as practical expressions of religious commitment.

"I try to apply religious teachings in my work by being honest, not harming others, and maintaining good relationships with the community." (P24, Male, General Community Member, Keruak, Interview, August 31, 2026)

"We should be honest, not take other people's rights, respect our neighbors, and help those who need assistance." (P07, Male, Community Leader, Keruak, Interview, July 27, 2026)

"I try to practice prayer, read the Qur'an, and participate in religious activities. I also try to behave well with my friends and avoid things that can harm others." (P17, Male, Youth/Adolescent, Keruak, Interview, August 20, 2026)

Similar patterns were observed in everyday interactions, particularly in efforts to maintain respectful relationships and avoid harmful behavior (Observation, August 28, 2026). Documentation further recorded religious activities connected with ethical and social values (Documentation, August 01, 2026).

The findings demonstrate a critical transition from ritual observance to ethical embodiment. Qur'anic values become operational when they influence how individuals make decisions and treat others. In this sense, the practice of Quranic eudaimonic is constituted not only by what individuals do in religious settings, but also by how religious values regulate conduct in ordinary social and occupational contexts.

b. Family and Community Practices

1) Transmission through Parental Guidance and Family Religious Activities

The family emerged as an important setting for reproducing Quranic eudaimonic practices. Parents introduced prayer, Qur'anic learning, supplication, respect, and conflict avoidance through repeated instruction and everyday habituation.

“The children are accustomed to praying, studying the Qur’an, making supplication, and respecting other people. I also try to avoid arguments and teach the children to apologize when they make mistakes.” (P12, Female, Parent/ Adult, Keruak, Interview, August 09, 2026)

“We teach the children to pray and read the Qur’an, to respect their parents, and not to hurt other people. These practices are part of purification.” (P11, Male, Parent/ Adult, Keruak, Interview, August 07, 2026)

Observation showed the involvement of family members in religious activities and the transmission of respectful behavior (Observation, July 23, 2026). Documentation similarly recorded family-oriented religious activities (Documentation, July 23, 2026).

The findings indicates that family functions as a primary site of religious socialization. Quranic eudaimonic values are sustained not simply through formal religious teaching but through habituation, modeling, repetition, and parental guidance. Consequently, the family serves as a bridge through which individual religious commitment becomes an intergenerational way of life.

2) Collective *Dhikr*, Religious Gatherings, Qur’anic Learning, and Mosque Activities

Collective religious activities provided a second major context for practicing and reinforcing Quranic eudaimonic values. The mosque functioned simultaneously as a place of worship, learning, social interaction, and community support.

“The mosque is not only a place for worship. There are congregational prayers, religious studies, dhikr, Qur’anic learning, and social activities. People meet and strengthen their relationships there.” (P08, Female, Mosque/ Religious Institution Administrator, Keruak, Interview, August 01, 2026)

“People participate in congregational prayer, dhikr after prayer, religious studies, and other religious activities. When people gather, they can also discuss problems and resolve them without creating conflict.” (P03, Male, Religious Leader, Keruak, Interview, July 12, 2026)

Observation confirmed the integration of prayer, *dhikr*, and communal interaction (Observation, July 12, 2026), while documentation recorded collective religious activities involving Qur’anic learning and community participation (Documentation, August 15, 2026).

These findings indicate that communal religious practice has a multi-functional role. It reinforces individual spirituality while simultaneously creating opportunities for learning, social communication, conflict management, and relationship building. The mosque

therefore operates as a social environment in which Quranic eudaimonic values are collectively reproduced and reinforced.

3) Mutual Assistance, Social Solidarity, and Ethical Interaction

The social dimension of Quranic eudaimonic was particularly visible through mutual assistance, concern for neighbors, visiting those who were ill, and maintaining harmonious relationships.

“A good life is not only about our relationship with Allah but also about our relationship with other people. We practice the values through gotong royong, helping neighbors, and maintaining good relationships.” (P05, Male, Community Leader, Keruak, Interview, July 20, 2026)

“We have religious activities, but we also help neighbors, visit people who are sick, and teach children to pray. These activities make relationships among community members closer.” (P06, Female, Community Leader, Keruak, Interview, July 23, 2026)

Mutual assistance and positive social interaction were observed in community activities (Observation, August 01, 2026) and supported by documentation of communal engagement (Documentation, August 05, 2026).

The findings show that social solidarity is not an additional component external to religious practice. Rather, it represents the social embodiment of spiritual values. Closeness to Allah is translated into concern for others, suggesting that the community evaluates the meaningfulness of religious practice partly through its capacity to generate cooperation, mutual care, and social harmony.

c. Patterns of Internalization and Continuity

1) From Religious Knowledge to Consistent Practice

A recurring pattern in the data is the movement from knowing religious teachings to consistently embodying them in practice. Participants emphasized that religious knowledge acquires significance when it changes the heart, character, and everyday behavior.

“It is not enough to know religion. A person must purify the heart and improve their character. Dhikr and prayer are needed to maintain the relationship with Allah.” (P03, Male, Religious Leader, Keruak, Interview, July 12, 2026)

“Religion should be visible in our behavior. It is not enough to worship if our behavior toward other people does not improve.” (P13, Male, Parent/Adult, Keruak, Interview, August 11, 2026)

Observation supported this transition through visible patterns of respectful interaction, emotional restraint, and avoidance of conflict (Observation, July 20, 2026). Documentation also linked religious activities with self-purification and moral improvement (Documentation, July 10, 2026).

This findings represents a process of practical internalization. Religious knowledge becomes meaningful when it is converted into repeated action and eventually into habitual dispositions. Thus, the findings suggest a progression from knowledge → practice → habituation → behavioral expression.

2) From Individual Spiritual Practice to Collective Social Behavior

The internalization of religious values also extended from individual spirituality into social relationships. Personal worship was associated with greater patience, conflict avoidance, and willingness to maintain harmonious relationships.

“A good life includes good behavior toward other people, not only worship. When there are problems with neighbors or family, I try to resolve them patiently and not prolong the conflict.” (P23, Female, General Community Member, Keruak, Interview, August 31, 2026)

“A good spiritual life makes people more patient and less hopeless. Religious activities also strengthen relationships because people gather and help one another.” (P03, Male, Religious Leader, Keruak, Interview, July 12, 2026)

The relational dimension was evident in observations of community interaction (Observation, August 05, 2026) and supported by documentation of communal religious and social activities (Documentation, July 29, 2026).

The findings reveal that individual spirituality becomes socially embodied when internal qualities such as patience, hope, and self-control influence how people manage interpersonal difficulties. This suggests that the effects of Quranic eudaimonic practice extend beyond the individual and become part of the community's relational structure.

3) Continuity across Family and Younger Generations

Continuity was maintained through family habituation, participation of younger members in religious activities, and exposure to communal religious environments.

“We teach the children to pray, read the Qur'an, respect their parents, and not hurt others. Religious practice has to be introduced from the family.” (P11, Male, Parent/ Adult, Keruak, Interview, August 07, 2026)

“I participate in prayer, Qur’anic recitation, and religious activities. These activities also teach me how to behave well with other people.” (P19, Male, Youth/Adolescent, Keruak, Interview, August 24, 2026)

Observation showed younger community members participating in prayer and Qur’anic activities (Observation, August 18, 2026), while documentation recorded continued religious participation and learning among community members (Documentation, August 26, 2026).

The significance of this pattern is that Quranic eudaimonic is reproduced through intergenerational practice rather than transmitted solely as verbal instruction. Children and adolescents encounter religious values through instruction, observation, participation, and repetition. This creates continuity between parental religious commitments and the younger generation's emerging behavioral practices.

Overall, the findings demonstrate that Quranic eudaimonic in the Keruak community is enacted through a multi-level process of religious practice, moral internalization, and social embodiment. At the individual level, prayer, dhikr, Qur’anic recitation, and religious learning establish recurring spiritual routines. These routines are translated into self-discipline, patience, emotional regulation, honesty, and responsible behavior. At the family level, religious values are reproduced through habituation and parental guidance, while communal religious spaces reinforce them through collective worship, learning, and social interaction. At the broader social level, these internalized values become visible through mutual assistance, solidarity, conflict avoidance, and harmonious relationships.

The central finding is that Quranic eudaimonic practice follows a dynamic pathway from religious knowledge to repeated practice, from practice to internalized character, and from character to social behavior. The process is sustained through family and communal environments and reproduced across generations. Therefore, Quranic eudaimonic in Keruak should not be understood as a collection of isolated devotional acts. It represents a lived religious system in which spirituality is continuously translated into moral conduct, interpersonal responsibility, family transmission, and communal solidarity.

The findings reveal that Quranic eudaimonic practice is embedded in individual, family, and community life through continuous religious engagement and moral

internalization. Figure 2 synthesizes these interconnected dimensions and shows how religious practice becomes embodied in everyday behavior and social relationships.

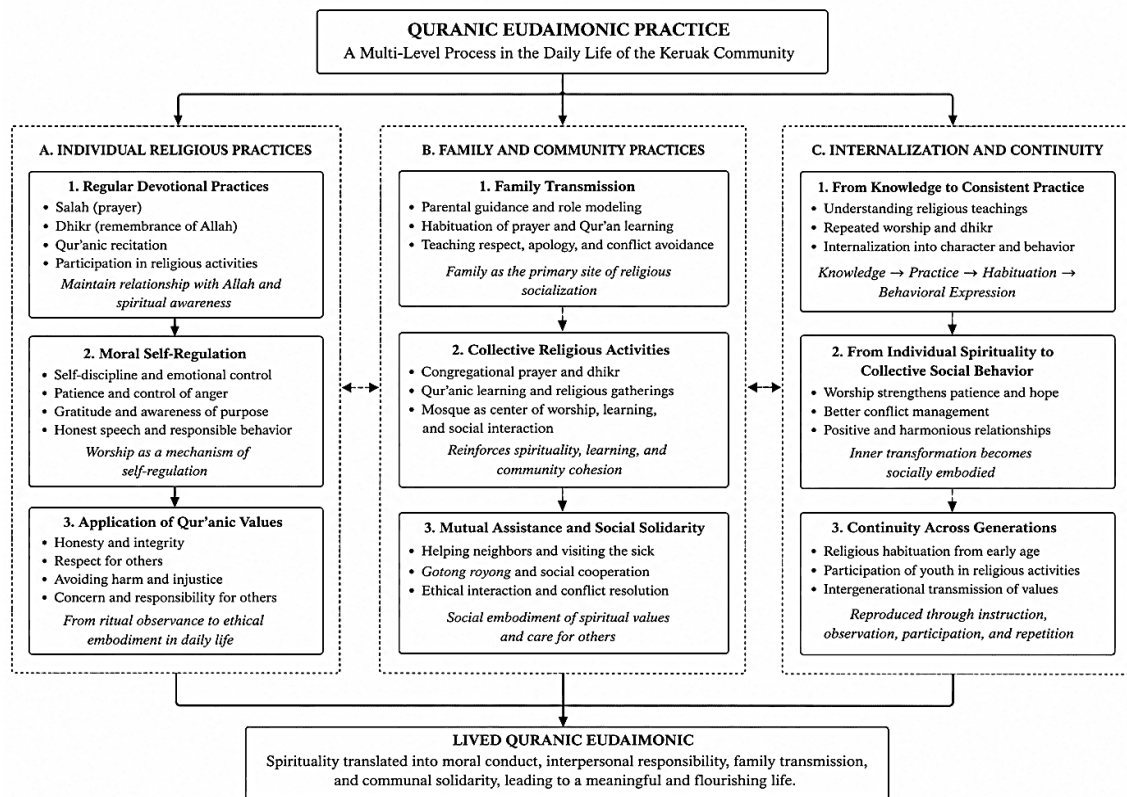


Figure 2. The Practice of Quranic Eudaimonic in the Daily Life of the Keruak Community: A Multi-Level Process

Note. The figure is developed by the authors based on interviews, observations, and documentation conducted in the Keruak community 2026.

Figure 2 illustrates a multi-level process in which regular *salah*, *dhikr*, Qur'anic recitation, and devotional activities form the foundation of Quranic eudaimonic practice. At the individual level, these practices support self-discipline, emotional regulation, patience, gratitude, and ethical conduct, while at the family and community levels they are reinforced through parental guidance, collective worship, Qur'anic learning, mutual assistance, and social solidarity. The model further shows a progression from religious knowledge to consistent practice, habituation, and behavioral expression, extending individual spirituality into harmonious social relationships and intergenerational continuity. Overall, Quranic eudaimonic emerges as a lived religious system in which spirituality is translated into moral conduct, interpersonal responsibility, family transmission, and communal solidarity.

1. Meanings and Implications of Quranic Eudaimonic Practice for Well-Being and Spiritual Life

The findings reveal that Quranic eudaimonic practice in the Keruak community functions as more than a form of religious observance. Its significance lies in the way repeated practices of prayer, *dhikr*, Qur'anic recitation, religious learning, and ethical conduct are translated into experiences of inner well-being, moral self-regulation, social connectedness, and resilience in facing life difficulties. The data indicate a sequential but interconnected process: spiritual practices cultivate inner stability; inner stability supports moral self-regulation; and these individual transformations contribute to harmonious social relations and collective well-being. Thus, Quranic eudaimonic well-being is constructed not primarily through the elimination of problems or the attainment of material conditions, but through the development of a spiritually meaningful and ethically oriented way of living.

a. Personal and Spiritual Meaning

1) Experiences of Inner Peace, Emotional Balance, and Spiritual Tranquility

The strongest personal meaning emerging from the data is the experience of inner tranquility and emotional regulation. Prayer, *dhikr*, and supplication were perceived as resources for managing psychological pressure and restoring a sense of stability when individuals encountered problems. Importantly, the respondents did not describe religious practice as removing difficulties; rather, it changed their capacity to respond to difficulties.

“This practice gives tranquility because we have a clear purpose in life. Problems do not disappear, but closeness to Allah gives us strength. A good life means being calm and confident when facing problems, not living without problems.” (P01, Male, Religious Leader, Keruak, Interview, July 05, 2026)

“When we face problems, we return to Allah through prayer and worship. Worship is not only an obligation but also a source of spiritual calm.” (P02, Female, Religious Leader, Keruak, Interview, July 08, 2026)

“When I pray and make supplication, I feel calmer and can think better when I have problems or stress.” (P16, Male, Youth/Adolescent, Keruak, Interview, August 18, 2026)

These accounts were consistent with observations of a calm and orderly atmosphere following prayer and *dhikr*, including periods of quiet reflection and positive interaction among community members (Observation, July 16, 2026; Observation, August 13, 2026).

Documentation also recorded community members remaining together after prayer in a calm and friendly atmosphere (Documentation, July 15, 2026).

These findings suggest that the well-being produced by Quranic practice is resilience-oriented rather than problem-avoidant. Spiritual practice appears to provide an internal framework through which difficulties can be interpreted and emotionally managed. The significance of worship therefore lies not simply in producing temporary calmness, but in strengthening an individual's perceived capacity to remain composed and purposeful under conditions of uncertainty.

2) Development of Meaning, Purpose, Gratitude, and Hope in Life

Beyond emotional tranquility, Quranic eudaimonic practice reshapes how community members understand the meaning of a good life. The data consistently move the definition of well-being away from income, possessions, and worldly pleasure toward purpose, spiritual orientation, gratitude, and acceptance.

“A good life is not only about having a job and income. What is more important is having a peaceful heart and religion. Life has a purpose beyond worldly pursuits.” (P11, Male, Parent/Adult, Keruak, Interview, August 07, 2026)

“A good life has a purpose. It is about purifying ourselves, remembering Allah, and praying. It is not only about worldly pleasure.” (P19, Male, Youth/Adolescent, Keruak, Interview, August 24, 2026)

“Happiness is not about possessions. It begins with improving the heart, being close to Allah, and accepting what we have.” (P06, Female, Community Leader, Keruak, Interview, July 23, 2026)

The supportive interactions observed after religious gatherings also indicated a sense of belonging and social connectedness (Observation, July 29, 2026). These findings indicate that Quranic eudaimonic practice changes the criterion by which well-being is evaluated. A meaningful life is not measured primarily by what individuals possess, but by whether their lives have spiritual direction, moral purpose, and relational significance. Gratitude and acceptance therefore function as mechanisms through which individuals maintain a positive orientation toward life despite limitations or difficulties.

3) Perception of Worship as a Source of Personal Growth and Spiritual Fulfillment

The findings further demonstrate that worship is interpreted as a process of personal transformation. Religious practices become meaningful when they produce changes in emotional responses, character, and the individual's relationship with Allah.

“A person must not only know religion but also purify the heart and improve their character. Prayer and remembrance of Allah help maintain the relationship with Allah.” (P03, Male, Religious Leader, Keruak, Interview, July 12, 2026)

“I feel that prayer, dhikr, and reading the Qur’an help me become calmer and more accepting. I learn to control anger and deal with family problems more patiently.” (P14, Female, Parent/Adult, Keruak, Interview, August 13, 2026)

“Religion helps me stay calm when I have problems with studying or friendships. Prayer becomes something I can rely on.” (P18, Female, Youth/Adolescent, Keruak, Interview, August 22, 2026)

The peaceful atmosphere following prayer and dhikr (Observation, August 13, 2026) and documentation of collective prayer and Qur’anic activities (Documentation, August 12, 2026) reinforce this interpretation.

The implication is that worship operates as a developmental mechanism rather than merely a devotional routine. Its perceived benefit emerges through repeated engagement that cultivates patience, emotional control, acceptance, and spiritual dependence on Allah. Personal fulfillment, therefore, is connected to the gradual alignment between religious commitment and everyday character.

b. Implications for Moral and Social Life

1) Strengthening Moral Behavior, Responsibility, and Self-Control

The personal transformation associated with religious practice extends into moral behavior. The findings indicate that respondents evaluated the authenticity of religious commitment partly through its consequences for conduct toward others. Worship without behavioral improvement was perceived as insufficient.

“I try to be more careful with my actions. Worship should make us improve our behavior, because religion should be visible in how we treat other people.” (P13, Male, Parent/Adult, Keruak, Interview, August 11, 2026)

“We should be honest, not take other people’s rights, respect our neighbors, and help those who need assistance.” (P07, Male, Community Leader, Keruak, Interview, July 27, 2026)

“I try to guard my behavior with my friends and avoid things that are prohibited. Religion helps me know what is good and what is bad.” (P17, Male, Youth/Adolescent, Keruak, Interview, August 20, 2026)

The observed interactions similarly reflected attention to respectful behavior and ethical conduct (Observation, July 20, 2026), while documentation recorded activities connecting religious practice with behavioral values (Documentation, July 21, 2026).

These findings indicate that Quranic eudaimonic practice has a moral-regulatory function. Spiritual practices provide standards through which individuals monitor actions, control impulses, and evaluate interpersonal behavior. Consequently, the meaning of well-being is inseparable from moral integrity: feeling spiritually well is associated with being able to conduct oneself responsibly toward others.

2) Encouraging Mutual Care, Social Solidarity, and Harmonious Relationships

The moral consequences of Quranic practice extend beyond individual self-control toward relational well-being. Community members associated a good life with the ability to maintain supportive relationships and avoid social isolation.

“Religion makes us closer to one another. When we are close to Allah and close to the community, life becomes more meaningful because we do not face problems alone.” (P05, Male, Community Leader, Keruak, Interview, July 20, 2026)

“Spiritually, we remember Allah, and socially we care for other people. These two things support each other.” (P06, Female, Community Leader, Keruak, Interview, July 23, 2026)

“Having good relationships with Allah and with the community makes life more comfortable. Helping others and maintaining relationships are part of a good life.” (P24, Male, General Community Member, Keruak, Interview, August 31, 2026)

Observation of mutual assistance and positive social interaction (Observation, August 05, 2026; Observation, August 28, 2026) and supporting documentation (Documentation, August 05, 2026) reinforce the relational character of these practices.

The important finding is that spirituality and social connectedness are not treated as separate domains. Instead, the data reveal a relational mechanism of well-being, in which closeness to Allah is expressed through concern for others, while supportive community relationships reinforce individuals' sense of belonging and security. Quranic eudaimonic practice consequently transforms private spirituality into socially visible solidarity.

3) Strengthening Religious Commitment and Ethical Participation in Community Life

Religious commitment was also strengthened through participation in communal religious spaces, particularly the mosque. These spaces functioned simultaneously as sites of worship, learning, social interaction, and collective support.

“The mosque can reduce people’s burdens because they can strengthen their relationship with Allah and also feel that they belong to the community.” (P08, Female, Mosque/Religious Institution Administrator, Keruak, Interview, August 01, 2026)

“When people participate in religious activities together, their relationship with Allah becomes stronger, and their relationships with other people also become stronger.” (P09, Male, Mosque/Religious Institution Administrator, Keruak, Interview, August 03, 2026)

Collective prayer, Qur’anic learning, and religious instruction were observed as interconnected activities (Observation, August 01, 2026) and were documented as communal practices involving worship, learning, and interaction (Documentation, August 15, 2026).

These findings suggest that religious commitment is socially reproduced through participation. The mosque does not merely facilitate individual worship; it provides a social environment in which religious knowledge, spiritual identity, ethical norms, and interpersonal relationships are continuously reinforced. Thus, Quranic eudaimonic practice acquires a communal dimension through repeated participation in shared religious life.

c. Implications for Community Well-Being

1) Strengthening Spiritual Resilience in Personal, Family, and Social Challenges

At the community level, one of the most significant implications is the development of spiritual resilience. The respondents did not conceptualize well-being as a condition in which difficulties disappear. Instead, well-being was associated with the capacity to remain spiritually grounded while confronting difficulties.

“Problems remain, but closeness to Allah gives us strength. A good life is not a life without problems; it is being calm and confident when facing them.” (P01, Male, Religious Leader, Keruak, Interview, July 05, 2026)

“Prayer and supplication calm me when there are problems. They do not immediately solve the problem, but they strengthen my mind and remind me that life has a purpose.” (P11, Male, Parent/Adult, Keruak, Interview, August 07, 2026)

"When I have problems or stress, prayer and supplication help me become calmer and think better."
(P16, Male, Youth/ Adolescent, Keruak, Interview, August 18, 2026)

The same pattern was evident in observations of calm and reflective religious settings (Observation, July 16, 2026) and documentation of communal interaction following prayer (Documentation, July 15, 2026).

The finding is important because it positions Quranic eudaimonic practice as a coping and resilience framework. *Prayer*, remembrance, and communal religious participation provide both an interpretive resource and a social resource for dealing with adversity. Spiritual resilience therefore emerges from the interaction between an individual's relationship with Allah and the supportive environment created by communal religious life.

2) Contributing to a Meaningful, Morally Oriented, and Spiritually Grounded Way of Life

The findings further indicate that community well-being is understood through a multidimensional conception of human flourishing. Spirituality, morality, interpersonal relationships, and life purpose are perceived as mutually reinforcing rather than independent elements.

"A good life connects happiness with our relationship with Allah and with human relationships. Change begins with ourselves." (P05, Male, Community Leader, Keruak, Interview, July 20, 2026)

"Life is not only about getting what we want. We have responsibilities toward Allah and toward other people, and that gives life more direction." (P19, Male, Youth/ Adolescent, Keruak, Interview, August 24, 2026)

"A comfortable life is not only about material things. Having a good relationship with Allah and with the community is also important." (P24, Male, General Community Member, Keruak, Interview, August 31, 2026)

Community interactions observed on August 31, 2026, reflected this integration of religious and social values (Observation, August 31, 2026), while documentation from August 30, 2026, recorded activities combining religious engagement and community interaction (Documentation, August 30, 2026).

The findings therefore suggest that Quranic eudaimonic well-being is multidimensional and integrative. A meaningful life requires not only spiritual closeness but also moral responsibility and meaningful relationships. This distinguishes the community's

understanding of well-being from a purely hedonic orientation because fulfillment is located in living according to values that give life direction and ethical significance.

3) Building Community Well-Being through the Integration of Spirituality, Morality, and Social Harmony

The final finding demonstrates that the personal and social dimensions of Quranic eudaimonic practice converge at the level of community well-being. Religious practices create a shared environment in which spirituality is reinforced, moral behavior is modeled, and social relationships are maintained.

“Spiritually, we remember Allah, while socially we care for other people. These two things support each other.” (P06, Female, Community Leader, Keruak, Interview, July 23, 2026)

“The mosque is a place where people worship, learn, meet one another, and strengthen their relationships with Allah and with the community.” (P08, Female, Mosque/Religious Institution Administrator, Keruak, Interview, August 01, 2026)

“Religious activities strengthen relationships because people gather and help one another. A good spiritual life also makes people more patient and less hopeless.” (P03, Male, Religious Leader, Keruak, Interview, July 12, 2026)

Observation of community activities (Observation, August 31, 2026) and documentation of communal religious engagement (Documentation, August 30, 2026) further support this pattern.

Taken together, these findings reveal a bottom-up pathway of community well-being: repeated individual worship contributes to inner regulation; inner regulation supports moral behavior; moral behavior strengthens interpersonal trust and solidarity; and these relationships contribute to collective resilience and social harmony. Quranic eudaimonic practice thus operates simultaneously as a spiritual discipline, moral formation process, and social mechanism for community well-being.

Across the three dimensions, the findings indicate that Quranic eudaimonic practice in the Keruak community produces well-being through an interconnected process of spiritual internalization, moral transformation, and social embodiment. At the personal level, prayer, dhikr, and Qur’anic engagement cultivate tranquility, purpose, gratitude, hope, and spiritual dependence on Allah. These internal changes are then translated into self-control, responsibility, patience, honesty, and concern for others. At the communal level, these values

are reproduced through family education, mosque-based activities, mutual assistance, and collective religious participation.

The central finding is therefore that Quranic eudaimonic well-being is relational and transformative rather than merely emotional or material. Its core lies in the transformation of the individual's relationship with Allah into a broader pattern of ethical conduct and social connectedness. In this process, spiritual well-being and community well-being are mutually constitutive: spirituality provides the moral and existential foundation for social harmony, while supportive social relationships reinforce spiritual resilience. The Keruak case consequently demonstrates that Quranic eudaimonic practice can be understood as a form of integrated human flourishing in which spiritual tranquility, moral integrity, meaningful purpose, and communal solidarity develop together.

Table 1 synthesizes the meanings and implications of Quranic eudaimonic practice identified across personal, moral-social, and community dimensions.

Table 1. Meanings and Implications of Quranic Eudaimonic Practice in the Keruak Community

Dimension	Core Theme	Key Meaning / Finding	Implication for Well-Being
Personal and Spiritual	Inner peace and emotional regulation	Prayer, <i>dhikr</i> , and supplication cultivate tranquility, emotional balance, and the capacity to respond calmly to difficulties.	Spiritual resilience and psychological stability
Personal and Spiritual	Meaning, purpose, gratitude, and hope	Well-being is defined less by material attainment and more by spiritual purpose, gratitude, acceptance, and hope.	Meaningful and purpose-oriented living
Personal and Spiritual	Personal growth and spiritual fulfillment	Repeated worship supports patience, self-reflection, emotional control, and a stronger relationship with Allah.	Transformative personal and spiritual development
Moral and Social	Moral behavior and self-control	Religious practice strengthens responsibility, honesty, behavioral restraint, and ethical awareness in everyday interactions.	Moral self-regulation and integrity
Moral and Social	Mutual care and social solidarity	Spiritual commitment is expressed through helping others, maintaining relationships, and reducing social isolation.	Relational well-being and social harmony
Moral and Social	Religious participation and community engagement	Mosque-based worship, Qur'anic learning, and collective activities reinforce religious commitment and shared ethical norms.	Socially embedded religious commitment
Community Well-Being	Spiritual resilience in adversity	Religious practices provide interpretive and social resources	Collective and individual resilience

		for remaining calm, hopeful, and spiritually grounded during challenges.	
Community Well-Being	Meaningful and morally grounded life	A good life integrates spiritual closeness, moral responsibility, life purpose, and meaningful relationships.	Integrated human flourishing
Community Well-Being	Spirituality–morality–social harmony integration	Individual spiritual internalization develops into moral conduct, social trust, solidarity, and collective well-being.	Bottom-up community well-being

Note. The table summarizes findings derived from interviews, observations, and documentation conducted in the Keruak community 2026.

Table 1 demonstrates that Quranic eudaimonic practice functions as a transformative and relational process rather than merely a form of religious observance. At the personal level, prayer, *dhikr*, and supplication cultivate inner peace, purpose, gratitude, emotional regulation, and spiritual growth. These internal changes extend into moral self-control, responsibility, mutual care, and social solidarity, particularly through mosque-based and communal religious participation. At the broader community level, these interconnected processes strengthen resilience, meaningful living, and social harmony. The findings therefore suggest a bottom-up pathway in which spiritual internalization develops into moral transformation, social connectedness, and ultimately community well-being, positioning Quranic eudaimonic practice as an integrated form of human flourishing.

DISCUSSION

1. Results Analysis

This study examined how the Keruak community understands and practices Quranic eudaimonic values and how these practices are associated with meanings of well-being and spiritual life, particularly through the interpretive framework of QS. Al-A'la [87]:14–15 and Hamka's perspective. The findings indicate that Quranic eudaimonic practice is understood not simply as the performance of religious rituals, but as a transformative process through which self-purification (*taẓkiyah*), remembrance of Allah (*dhikr*), and prayer (*salah*) are translated into moral conduct, emotional regulation, meaningful life orientation, and social connectedness. Thus, the central finding is that well-being in the Keruak community is constructed through an integrated relationship between spiritual consciousness, ethical

transformation, and harmonious social life rather than through material satisfaction or the absence of life difficulties.

a. Quranic Eudaimonic Practice as a Transformative Process

The first important finding is that community members interpret QS. Al-A'la [87]:14–15 as presenting an interconnected pathway of spiritual transformation: purification of the self, remembrance of Allah, and prayer. This interpretation is significant because *tazkiyah* was not understood merely as an abstract theological concept. Rather, it was associated with observable changes in attitudes and behavior, including controlling anger, avoiding interpersonal conflict, speaking respectfully, forgiving others, and becoming more responsible toward family and neighbors. The finding therefore suggests that, within the Keruak context, spiritual purification is evaluated through its ethical consequences.

This interpretation is consistent with the broader Islamic conception of well-being in which spiritual development and moral conduct cannot be separated from a good life. Previous studies have similarly emphasized that Islamic well-being extends beyond psychological comfort and includes spiritual and moral development (Nasihah & Faizah, 2025). The present findings extend this perspective by demonstrating how such a conception is enacted within an ordinary Muslim community rather than primarily within formal educational, therapeutic, or institutional settings. In this sense, *tazkiyah* functions as the internal foundation of Quranic eudaimonic practice: the individual seeks not merely to feel better but to become morally and spiritually better.

The importance of this finding becomes clearer when considered in relation to Hamka's conception of happiness. In Hamka's thought, happiness is not reducible to material achievement because human flourishing involves the integration of religious conviction, intellectual awareness, physical life, and social relationships (Bara et al., 2023). The Keruak findings empirically illustrate this holistic orientation. Participants associated a good life with closeness to Allah, inner peace, ethical behavior, family harmony, and positive relationships with others. Consequently, the community's understanding of happiness reflects a multidimensional conception in which spiritual orientation provides the foundation for other dimensions of human flourishing.

b. From Religious Ritual to Internalized Moral Orientation

A second significant finding is that *dhikr* and *salah* appear to function not as isolated devotional activities but as mechanisms for sustaining the transformation initiated through

tazkiyah. The participants described prayer and remembrance as practices that help them remain aware of Allah, regulate emotional responses, and maintain direction during difficult circumstances. This suggests that repeated religious practices provide a structure through which spiritual values become internalized and subsequently expressed in everyday behavior.

The relationship among *tazkiyah*, *dhikr*, and *salah* is therefore sequential but not linear in a simplistic sense. *Tazkiyah* establishes the orientation toward inner purification; *dhikr* sustains consciousness of Allah; and *salah* provides a recurrent and disciplined form through which that consciousness is enacted. Repeated practice then reinforces moral self-regulation. The significance of the finding lies precisely in this integration. Quranic eudaimonic practice is not constituted by the frequency of individual rituals alone, but by the extent to which religious practices reshape the person's orientation toward self, God, and others.

This interpretation also helps explain why several participants connected worship with patience, emotional stability, careful speech, honesty, and avoidance of harming others. Such accounts indicate that religious practice operates as a form of moral self-regulation. This is compatible with studies showing that Qur'anic engagement and religious practices can contribute to psychological calm, coping, and psychospiritual well-being (Putra et al., 2023; Saibin & Khoza, 2024). However, the present study adds an important dimension by showing that the perceived benefit of religious practice is not confined to an internal psychological state. Inner regulation is subsequently translated into interpersonal ethics.

Accordingly, the findings challenge an interpretation of religious well-being that treats spirituality primarily as an individual or private experience. In the Keruak community, spiritual awareness becomes meaningful when it is embodied in conduct. The statement that worship is incomplete when a person continues to hurt others illustrates this relationship particularly clearly. Theologically oriented practice is therefore evaluated by its capacity to produce ethical consistency between worship and everyday life.

These findings directly address the first objective of the study, namely, to understand how the Keruak community conceptualizes Quranic eudaimonic values. Community members generally conceptualize a good life as one characterized by purification of the heart, remembrance of Allah, regular prayer, moral responsibility, and harmonious relationships. This conception differs from a predominantly hedonic understanding of well-being in which happiness is primarily associated with pleasure, comfort, or material possession.

The findings also address the second objective concerning the ways Quranic eudaimonic values are practiced in everyday life. The practices identified in the Results—prayer, *dhikr*, Qur’anic recitation, religious learning, self-discipline, family instruction, communal worship, mutual assistance, and maintaining harmonious relationships—demonstrate that Quranic values are embedded in ordinary routines. Religious knowledge becomes significant when it is repeatedly practiced and socially reinforced.

The third objective, concerning the meanings and implications of Quranic eudaimonic practice for well-being and spiritual life, is addressed through participants’ descriptions of tranquility, emotional balance, purpose, gratitude, hope, patience, moral responsibility, and social belonging. Importantly, participants did not generally portray religious practice as eliminating problems. Instead, worship was described as providing strength, calmness, perspective, and a sense of direction for confronting problems. This distinction is analytically important because it suggests that Quranic eudaimonic well-being operates more as a framework for responding to adversity than as a promise of a problem-free life.

c. The Relationship Between Spirituality, Morality, and Social Life

A particularly important analytical finding is the interdependence between the spiritual and social dimensions of well-being. The data suggest a movement from internal spiritual practice toward interpersonal behavior: remembrance of Allah strengthens spiritual awareness; spiritual awareness encourages self-regulation; self-regulation facilitates patience and ethical conduct; and ethical conduct contributes to trust, solidarity, and social harmony.

This pattern is particularly relevant to Hamka’s perspective. Hamka’s understanding of happiness emphasizes that spiritual orientation should be reflected in human character and social relationships rather than remaining detached from everyday life. The Keruak case demonstrates this principle empirically. Participants linked closeness to Allah with helping neighbors, maintaining relationships, avoiding conflict, visiting those who were ill, participating in communal activities, and supporting others. Thus, the spiritual and social dimensions of flourishing are mutually reinforcing rather than independent domains.

The findings also resonate with research emphasizing the role of Qur’anic spirituality in hope, psychological well-being, and everyday moral life (Husna & Ni’mah, 2023; Sari & Abidin, (2022). Nevertheless, the present study extends these perspectives by identifying a community-level mechanism through which spiritual practices become socially embodied.

The mosque, family, and neighborhood do not merely provide settings for religious activities; they function as social environments in which spiritual meanings are rehearsed, observed, reinforced, and transmitted.

d. Family and Community as Mechanisms of Internalization

Another important aspect of the findings is that Quranic eudaimonic practice is sustained through socialization. Parents introduce prayer, Qur'anic learning, supplication, respect, and avoidance of harmful behavior to children, while young people learn through participation and observation. Similarly, mosque-based activities combine worship, learning, social interaction, and mutual support. This indicates that the internalization of Quranic values is not solely an individual cognitive process. It is socially produced and reproduced through repeated participation.

This finding is particularly relevant to the Living Qur'an perspective because it demonstrates how Qur'anic meanings become embedded in everyday social practices. Rather than remaining within textual interpretation, Qur'anic values are negotiated and embodied through routines, relationships, and communal activities. The findings therefore support the view that engagement with the Qur'an should be examined not only as reading or interpretation of scripture but also as lived religious practice within specific social contexts (Rafiq, 2021; Alizar et al., 2023).

The family and mosque consequently operate as complementary mechanisms of continuity. The family establishes early habits and moral expectations, whereas communal religious settings reinforce those values through collective practice and social interaction. The continuity of these practices across generations suggests that Quranic eudaimonic values are maintained through habituation rather than through verbal instruction alone.

e. Theoretical Synthesis: From Spiritual Practice to Human Flourishing

Taken together, the findings support an interpretive model in which Quranic eudaimonic practice develops through four interconnected stages: spiritual purification, sustained God-consciousness, moral transformation, and social flourishing. *Tazkiyah* represents the foundational orientation toward self-transformation; *dhikr* and *salah* provide recurring practices for maintaining spiritual consciousness; moral self-regulation represents the behavioral manifestation of that spirituality; and harmonious relationships represent its social expression.

This model is compatible with eudaimonic perspectives that understand well-being in terms of meaning, purpose, personal development, and positive functioning rather than pleasure alone. However, the Keruak findings indicate that a Quranic conception of eudaimonic well-being cannot be fully explained through an individual-centered psychological framework. Its ultimate orientation is relational and transcendent: the individual seeks flourishing through a meaningful relationship with Allah, transformation of the self, ethical responsibility toward others, and participation in a supportive community.

In this respect, the findings provide an important conceptual bridge between Qur'anic spirituality and contemporary understandings of eudaimonic well-being. Rather than simply mapping Islamic practices onto pre-existing psychological categories, the study suggests that Quranic eudaimonia constitutes a culturally and religiously grounded form of flourishing in which spiritual, moral, psychological, and social dimensions are integrated. This interpretation is also consistent with recent discussions of Hamka's thought that associate his conception of spiritual life with meaning, self-development, positive relationships, and broader dimensions of psychological well-being (Hisyam, 2026).

The overall analytical relationship can therefore be expressed as:

Quranic guidance → self-purification (*taẓkiyah*) → remembrance and prayer (*dhikr* and *salah*) → internalized moral regulation → meaningful and resilient self → harmonious social relationships → integrated spiritual and communal flourishing.

The model should not be understood as a rigid causal sequence. Rather, the findings indicate a mutually reinforcing process in which individual spirituality shapes social behavior, while family and community practices simultaneously reinforce individual spiritual development. Quranic eudaimonic practice therefore emerges as a lived and recursive process rather than a one-directional movement from belief to behavior.

Overall, the Results Analysis demonstrates that the central contribution of the study lies in showing how QS. Al-A'la [87]:14–15 is transformed from a textual message into an everyday framework of flourishing in the Keruak community. The significance of the findings is not simply that residents pray, engage in *dhikr*, or participate in religious activities, but that these practices are interpreted as pathways toward becoming morally better, emotionally steadier, spiritually connected, and socially responsible persons. This provides the basis for the next discussion concerning how these findings correspond with, extend, or

differ from previous empirical and theoretical studies on Qur'anic spirituality, Islamic well-being, Hamka's thought, and eudaimonic flourishing.

2. Comparison with Previous Studies

The findings of this study are broadly consistent with previous research on Qur'anic spirituality, Islamic well-being, Living Qur'an, and Hamka's conception of happiness, while also extending these perspectives through evidence from everyday community life. The study confirms that prayer, *dhikr*, Qur'anic engagement, and self-purification are associated with spiritual calmness, moral development, and meaningful living. However, the findings further indicate that these dimensions operate as an interconnected process rather than as separate outcomes. Quranic eudaimonic practice in the Keruak community therefore involves the movement from spiritual awareness to moral transformation and social flourishing.

First, the finding that *dhikr*, prayer, and Qur'anic engagement contribute to tranquility, emotional regulation, hope, and coping is consistent with Putra et al., (2023), Saibin and Khoza, (2024), Husna and Ni'mah, (2023), and Sari and Abidin, (2022), who identified relationships between Qur'anic/religious engagement and psychological or psychospiritual well-being. The present study, however, extends these findings by showing that inner tranquility is not regarded merely as a psychological outcome. Participants associated spiritual calmness with greater patience, self-control, honesty, and responsibility toward others. Thus, spiritual well-being is expressed through ethical behavior rather than remaining an exclusively internal experience.

Second, the findings reinforce previous conceptualizations of *tazkiyah al-nafs* as a foundation of Islamic well-being (Sulaiman et al., 2021) and Qur'anic spirituality as a resource for emotional and moral regulation (Zamana et al., 2022; Mursidin, 2023). The distinctive contribution of the present study is the empirical evidence that *tazkiyah* is recognized through behavioral transformation. Purification is reflected in controlling anger, avoiding interpersonal harm, respecting others, forgiving, and maintaining harmonious relationships. This suggests that *tazkiyah* functions simultaneously as an inward spiritual process and an outward ethical orientation.

Third, the findings support the Living Qur'an perspective, which emphasizes that Qur'anic meanings become socially significant through lived practices (Rafiq, 2021; Alizar et al., 2023). Previous studies have shown that Qur'anic practices may strengthen emotional stability, religious identity, and social solidarity. The Keruak case extends this perspective by

identifying a broader configuration involving *tazkiyah*, *dhikr*, *salah*, Qur'anic learning, family habituation, and communal participation. Consequently, the Qur'an is not merely "lived" through recitation or ritual performance; its values become embedded in patterns of self-regulation, interpersonal conduct, family education, and community solidarity.

The findings also correspond closely with Hamka's conception of happiness as a multidimensional condition grounded in religious consciousness, moral character, personal development, and harmonious relationships (Bara et al., 2023). Recent scholarship connecting Hamka's thought with eudaimonic psychological well-being further highlights purpose in life, positive relationships, self-development, and spiritual orientation (Hisyam, 2026). The present study provides empirical support for these dimensions but also identifies an important distinction. In the Keruak community, flourishing is not primarily defined through individual psychological functioning; its ultimate reference is the relationship between human beings and Allah. Purpose, emotional stability, moral conduct, and social relationships acquire meaning within this transcendent framework.

This distinction is important for interpreting Quranic eudaimonic well-being theoretically. The findings suggest that it should not be treated simply as an Islamic equivalent of Western eudaimonic well-being. Rather, it represents a religiously grounded conception of flourishing in which spiritual relationship with Allah provides the foundation for psychological, moral, and social functioning. In this respect, the findings complement rather than replace contemporary eudaimonic perspectives.

Across the studies reviewed, the strongest contribution of the present research is therefore its identification of a multilevel process: Qur'anic guidance → *tazkiyah* → *dhikr* and *salah* → inner regulation → moral transformation → social connectedness → communal flourishing. This process is consistent with previous research but extends it by demonstrating how spiritual practices are internalized and socially reproduced through families, mosques, and everyday community relationships. The findings consequently position Quranic eudaimonic practice as a lived and relational form of human flourishing rather than merely a collection of devotional activities.

Overall, the comparison demonstrates that the Keruak findings both confirm and extend existing scholarship. They confirm the importance of Qur'anic spirituality for tranquility, meaning, and moral life, while extending previous research by explaining how these dimensions become interconnected in everyday community practice. This provides a

basis for considering the broader theoretical and practical implications of Quranic eudaimonic practice.

3. Implications of Findings

The findings have both theoretical and practical implications for understanding Qur'anic spirituality and human flourishing. Theoretically, this study contributes to the emerging dialogue between Qur'anic studies, Islamic well-being, Living Qur'an, and eudaimonic perspectives by demonstrating that Quranic eudaimonic practice is not adequately understood as an individual psychological state. Instead, it represents an integrated process in which *tazkiyah*, *dhikr*, and *salah* support emotional regulation, moral development, meaningful life orientation, and social connectedness. The proposed pathway—from Qur'anic guidance and spiritual practice to moral transformation and communal flourishing—therefore provides a contextualized framework for understanding eudaimonic well-being within an Islamic community.

The findings also have practical implications for families, religious educators, mosque administrators, and community leaders. Religious education may move beyond ritual instruction toward the internalization of ethical behavior, emotional self-regulation, responsibility, and social care. Family and mosque activities can be strengthened as spaces for habituating prayer, Qur'anic engagement, reflection, mutual assistance, and intergenerational transmission of values. More broadly, community-based religious programs may use Qur'anic principles not only to strengthen individual spirituality but also to promote resilience, social solidarity, and harmonious relationships. Thus, the study suggests that spiritual development and community well-being can be pursued as mutually reinforcing objectives.

4. Research Limitations

Several limitations should be acknowledged. First, the study employed a qualitative case study involving 24 purposively selected informants in the Keruak community. Although this sampling strategy provided contextual depth, the findings are not statistically generalizable to other Muslim communities. Second, the data relied substantially on participants' self-reported experiences, which may have been influenced by social desirability, selective memory, or participants' tendency to present religious practices positively. Third, the interpretation of Quranic eudaimonic practice was developed through interviews, observations, and documentation within a specific cultural and religious context; therefore,

alternative interpretations may emerge in communities with different traditions and socioeconomic conditions. Finally, the study does not establish causal relationships between religious practices and well-being. The reported associations should consequently be understood as participants' lived meanings and observed patterns rather than causal effects.

Future research could address these limitations through comparative studies across different Muslim communities, longitudinal designs examining the continuity of religious practices, and mixed-method approaches that combine qualitative accounts with validated measures of psychological and spiritual well-being. Such studies could further examine whether the proposed relationship among *tazkiyah*, *dhikr*, *salah*, moral transformation, and social flourishing is transferable across diverse Islamic contexts.

CONCLUSION

This study examined how the Keruak community understands and practices Quranic eudaimonic values and how these practices shape meanings of well-being and spiritual life based on QS. Al-A'la [87]:14–15 and Hamka's perspective. The findings demonstrate that Quranic eudaimonic practice is understood as a transformative and relational process rather than as ritual observance alone. *Tazkiyah* provides the foundation for self-purification, while *dhikr* and *salah* sustain God-consciousness and religious discipline. These practices are subsequently reflected in emotional regulation, patience, moral responsibility, meaningful life orientation, and harmonious relationships. The study therefore concludes that, in the Keruak context, a good and flourishing life is defined less by material attainment than by spiritual closeness to Allah, moral integrity, inner stability, and meaningful relationships with others.

The study further reveals that Quranic eudaimonic practice operates across interconnected levels of individual, family, and community life. Religious knowledge is internalized through repeated practice, parental guidance, communal worship, and social participation, allowing spiritual values to become embodied in everyday behavior. This finding contributes to the Living Qur'an and Islamic well-being literature by showing how Qur'anic guidance is translated into a lived pathway from spiritual purification to moral transformation and communal flourishing. It also strengthens the relevance of Hamka's holistic conception of happiness by demonstrating that spiritual, psychological, moral, and social dimensions of well-being are experienced as mutually connected. Thus, Quranic eudaimonic practice can be conceptualized as a culturally and theologically grounded form

of human flourishing in which the relationship with Allah provides the foundation for personal development and social responsibility.

The findings should, however, be interpreted within the boundaries of a qualitative case study involving 24 purposively selected informants in one local community. The contextual nature of the study limits statistical generalization, while reliance on self-reported experiences may involve social-desirability and interpretive biases. The study also does not establish causal relationships between religious practices and well-being. Rather, it identifies patterns of meaning, practice, and lived experience within the Keruak context.

Future research should examine the proposed model across different Muslim communities and cultural settings to assess its transferability. Comparative and longitudinal studies could investigate how *tazkiyah*, *dhikr*, and *salah* are sustained over time and how their meanings develop across generations. Mixed-method research could further integrate qualitative accounts with validated measures of spiritual and eudaimonic well-being. Such research would help determine whether the pathway identified in this study—Qur’anic guidance → spiritual purification → sustained religious practice → moral transformation → social flourishing—represents a broader pattern of Islamic human flourishing or a context-specific expression of the Keruak community.

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