



Analysis of Social Values in the Quran to Overcome the Occurrence of Social Withdrawal

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Abstract. Social withdrawal refers to a condition in which individuals avoid engagement in social interactions. This condition contradicts human nature as social beings who depend on one another. This study aims to explore the social values found in the Qur'an that can help address the tendency toward social withdrawal and encourage the development of harmonious interpersonal relationships. The research employs a qualitative approach using a literature review method and thematic analysis of selected Quranic verses, such as Al-Hujurat (49:11), Al-Ma'idah (5:2), An-Nisa' (4:86), and Al-Mujadilah. The interpretation of these verses refers to classical and contemporary exegeses, including Fi Zilalil Qur'an, Tafsir Al-Munir, and Tafsir Al-Misbah, in order to uncover the meanings and messages contained within. The findings reveal that Qur'anic social values such as ukhuwah (brotherhood), mutual assistance, and empathy play a vital role in shaping a harmonious social order. Such an environment helps prevent social withdrawal by offering emotional and social support, while also encouraging active participation in healthy social interactions.

Keywords: Qur'an; Social Values; Social Withdrawal

Abstrak. Penarikan diri dari lingkungan sosial merujuk pada keadaan ketika seseorang menghindari keterlibatan dalam interaksi sosial. Kondisi ini bertentangan dengan ajaran Islam yang menekankan pentingnya ukhuwah, silaturrahmi, dan keterlibatan aktif dalam kehidupan bermasyarakat. Penelitian ini bertujuan untuk mengkaji nilai-nilai sosial dalam Al-Qur'an yang dapat membantu mengatasi kecenderungan menarik diri dari lingkungan sosial serta mendorong terwujudnya hubungan yang harmonis antarindividu. Pendekatan yang digunakan adalah kualitatif dengan metode studi pustaka serta analisis tematik terhadap ayat-ayat dalam Al-Qur'an, seperti Al-Hujurat (49:11), Al-Ma'idah (5:2), An-Nisa' (4:86), dan Al-Mujadilah. Penafsiran terhadap ayat-ayat tersebut merujuk pada tafsir Al-Azhar, Tafsir Al-Munir, dan Tafsir Al-Misbah untuk mengeksplorasi makna sosial yang terkandung di dalamnya. Temuan penelitian menunjukkan bahwa nilai-nilai sosial Al-Qur'an seperti ukhuwah (persaudaraan), tolong-menolong, dan empati memiliki peran krusial dalam membentuk tatanan sosial yang harmonis. Lingkungan sosial yang demikian mampu mencegah terjadinya penarikan diri secara sosial dengan memberikan dukungan secara emosional maupun sosial, serta mendorong keterlibatan aktif dalam interaksi sosial yang sehat.

Kata kunci: Al-Quran; nilai sosial; social withdrawal

INTRODUCTION

As creatures who live in society, humans cannot live alone or fulfill their needs without the support of others (Iffah & Yasni, 2022). In this context, social interaction becomes an integral part of human life and forms an important psychological balance in maintaining quality of life. The social environment, either directly or indirectly, exerts a great influence on the development of an individual's personality and mental health.

In the modern era characterized by rapid technological advances, the pattern of human life has undergone significant changes. Technology provides tremendous convenience in various aspects of life, including access to information and communication. Social interactions have also undergone a transformation. The presence of social media and online communication platforms allows one to connect with others without the limits of time and space. However, this progress is not always directly proportional to the quality of social relationships that are built. Behind this convenience, there are negative impacts that lead to the weakening of social ties, increasing individualism, and the distance of people from spiritual values and religious traditions (Abdillah Syukur & Rafiqah, 2018).

The phenomenon of withdrawing from the social environment or known as social withdrawal is one of the real impacts of this modern digital life. Social withdrawal refers to individual behavior that avoids or reduces participation in social interactions, either due to psychological pressure, inability to adapt, or as a form of escape from uncomfortable social realities. In the context of Muslim society, this phenomenon is an issue that needs to be seriously reviewed because it contradicts the principles of Islamic teachings that emphasize the importance of *ukhuwah*, *silaturahmi*, and active involvement in social life.

Several previous studies have examined topics related to social withdrawal or social isolation from various perspectives. One of them is research conducted by Haryani Putriani and Ihsan Mz in a journal entitled "Antisocial Behavior in Islamic View", which discusses that antisocial behavior is a form of behavior that is not in accordance with Islamic teachings. The study explains that the Qur'an and hadith explicitly encourage Muslims to build healthy social relationships in order to create a peaceful, harmonious and conducive society. This research is relevant because it confirms that the behavior of withdrawing from society not only has a

negative psychological impact, but also contradicts the basic values of Islamic teachings. Therefore, this phenomenon needs to be taken seriously and prevented through a religious and social education approach based on the values of the Qur'an and hadith (Putriana & Mz, 2021).

In addition, in a journal written by Zainal Abidin entitled "Islamic Concepts in Controlling Adolescent Antisocial Behavior", it is explained that antisocial behavior in adolescents can arise as a result of weak roles and responsibilities that should be carried out by the family, society, and the surrounding environment. This research highlights that a culture that is not conducive to social life, such as lack of role models, lack of communication, and the absence of religious values in daily life, contributes to the growth of deviant behavior, including the tendency to withdraw from the social environment. This research is relevant because it shows that one of the main factors that encourage social withdrawal is the low awareness of individuals of the importance of social roles in building a common life. Without a socially and spiritually healthy environment, individuals will feel alienated, lose direction, and be reluctant to participate in social life. Therefore, Abidin emphasizes the importance of strengthening Islamic values and increasing collective awareness in forming a safe, peaceful, and mutually supportive society so that each member feels accepted and valued in social interactions (Abidin, 2008).

Seeing this reality, there is an urgent need to explore the social values contained in the Qur'an as the main source of Islamic teachings. The Qur'an not only regulates the vertical relationship between humans and God, but also contains guidelines on how humans should build healthy and meaningful social relationships. The Qur'an contains concepts such as ta'āruf (knowing each other), ta'āwun (helping each other), ukhuwwah (brotherhood), and islah (peace), all of which demonstrate the importance of social engagement in shaping a harmonious society.

Although various studies have discussed the theme of social isolation from the perspective of psychology and sociology, studies that specifically explore social values in the Qur'an thematically as a solution to the phenomenon of social withdrawal are still very limited. Therefore, this study aims to fill this void by presenting a thematic analysis of Qur'anic verses related to social values, as well as showing their relevance in answering social challenges in the modern era. With the thematic interpretation approach, this

research is expected to make a scientific contribution in the field of Qur'anic studies and answer contemporary social challenges with a divine values-based approach.

RESULTS AND DISCUSSION

The phenomenon of social withdrawal and its causative factors

Social withdrawal is a psychological phenomenon that reflects the tendency of individuals to avoid social interaction and stay away from their social environment. Based on Adinti's view, individuals who experience this condition tend to withdraw from social engagement (Adinti, 2023), while Baharun and Jennah emphasize that social withdrawal indicates detachment from routine social interactions. (Baharun & Jennah, 2019) Thus, social withdrawal perpetrators tend to be indifferent to the surrounding environment, unable to express their feelings, refuse to communicate with others and feel rejected by others. This can be said to be a symptom possessed by a social withdrawal perpetrator which is very unfavorable (Pratiwi, 2020).

These symptoms indicate an obstacle in the social and emotional functioning of the individual. This condition not only affects the individual personally, but also disrupts social attachments that are an important part of social values in society, such as togetherness, empathy, and cooperation. When individuals withdraw from the social environment, the process of internalizing social values is disrupted, which in turn can affect social harmony more broadly. Therefore, the treatment of social withdrawal is not only important in the context of clinical psychology, but also needs to be understood as an effort to maintain social well-being, which is a condition in which individuals feel connected, valued, and able to contribute positively to their community.

The factors that cause the phenomenon of social withdrawal are:

1. Dependence on digital technology and social media

Advances in digital technology and social media are inseparable from people's lives. Although these advances offer various conveniences in accessing information and communicating, excessive use creates a continuous dependence, a condition in which individuals feel compulsively driven to continue to connect virtually, as a result of this

excessive use tends to communicate more often virtually than face-to-face, resulting in false comfort and a tendency to ignore people in everyday life (Rofiq, 2020).

In the long run, this pattern has the potential to trigger social alienation, where individuals feel disconnected from real relationships and lose emotional closeness to those around them. This phenomenon shows that technological advances need to be balanced with an awareness of the importance of maintaining the quality of social interactions in the real world.

2. Cyberbullying

Cyberbullying is a form of psychological aggression that is carried out online with the aim of hurting, threatening, or humiliating individuals through digital media (Rahayu, 2013; Romadhona, 2024). The impact of this act is not only emotional, but also social, where victims often experience feelings of threat, low self-esteem, and loss of confidence. This condition encourages them to withdraw from the social environment as a form of self-protection. From a social psychology perspective, this withdrawal can be understood as a temporary adaptive effort, but if it continues for a long time, it can develop into more serious social disorders such as isolation or social withdrawal.

3. Social pressure

Social pressure is the influence exerted by society on individuals to comply with certain norms or behaviors. (Fitriani & Chusairi, t.t.) In the digital era, this pressure not only arises from direct interactions, but also from expectations built through social media. Digital platforms often present a seemingly perfect life of financial success, relationship happiness, and personal achievement that does not always reflect reality. Repeated exposure to such idealized content encourages individuals to engage in social comparison, which can lower self-esteem and cause anxiety about social judgment. As a result, some individuals choose to withdraw from the social environment as a form of self-protection against possible rejection, criticism, or confrontation (Sahlan, 2024).

Social Values in the Qur'an

Islam contains social values taken from the Qur'an as a guide for Muslims, social values in the Qur'an are guidelines for life to form

harmonious relationships and environments. The Qur'an encourages every human being to always behave commendable in social life (Hakim dkk., 2022).

Some of the social values taught by the Quran:

1. Social equality (al-Hujurat verse 13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the Exhaustive" (Al-Quran dan terjemahanya, 2018).

The previous verse discusses the social manners of fellow Muslims and this verse discusses the basic principles of human relations, therefore the beginning of this verse uses the word *يَا أَيُّهَا النَّاسُ* not using the word *يَا أَيُّهَا الَّذِينَ آمَنُوا* which means that this verse is not only intended for Muslims, but also intended for all humans (Arofah, 2017). In tafsir Al-Misbah, the first part of the verse *إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ* serves as an introduction to understanding the concept of human equality before God. This verse emphasizes that there is no difference between tribes, nations, or gender in terms of humanity, because all human beings are created from men and women, and thus, their position is equal in the eyes of Allah SWT (Shihab, 2012a).

Wahbah Zuhaili in his tafsir explains that what is meant by the word *مِنْ ذَكَرٍ وَأُنْثَىٰ* is Prophet Adam and Siti Hawa, then he explains further that what is meant by the fragment of the verse can mean father and mother, which means that everyone is the same in this case, so there is no reason to boast about one's lineage, and it is not appropriate for some of you to insult others. This idea is further reinforced by the verse *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ* which concludes that human equality before Allah is not based on gender, ethnicity, or nationality, but on piety. Therefore, in the sight of Allah, the measure of a person's worth is determined by the level of his piety (Firmansyah dkk., 2023).

Based on the above opinion, the author concludes that the verse above emphasizes that human glory in the sight of Allah is not

determined by external factors such as wealth, descent and social status, but only based on his piety. This leads to the understanding that every human being has the same position because it was created from a man and a woman, the explanation of the above interpretation provides an understanding to humans that there is no reason to feel superior or demean others, should not divide themselves due to group fanaticism and groups.

2. Help each other (al-Maidah verse 2)

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ

“And help you in (doing) virtue and piety, and do not help in sin and enmity” (Al-Quran dan terjemahanya, 2018).

The verse *وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ* Qurais Shihab explains that this is the basic principle in cooperating with anyone, as long as the goal is goodness and piety. This is the same as what Buya Hamka meant in his tafsir that Allah commands to live helping each other in doing good (piety) and should not help in committing sins and harming others (Buya Hamka, t.t.-a).

In social life, helping each other in good deeds is not just a voluntary act, but a moral obligation that should be upheld by every individual. Collaboration in positive matters plays an important role in strengthening unity and preventing harmful conflicts. Mutual support in virtue also fosters brotherly values, resulting in a harmonious and compassionate society.

Based on the description above, the author concludes that the invitation to support each other in goodness and maintain piety is the core of the social values contained in the Qur'an. Islam strongly emphasizes the importance of collaboration and mutual assistance in various aspects of life, both related to religious and world affairs. Help in Islam is not limited to assistance in hardship, but also includes all forms of support that benefit individuals and society at large. In addition, this commandment confirms that every individual has an obligation to play an active role in realizing goodness in the social environment.

3. Mutual respect between one another (an nisa' verse 86)

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

“And when you are honored with a salutation, return it with a better salutation, or return it in kind. Sunggh, Allah takes everything into account” (Al-Quran dan terjemahanya, 2018).

The word *تَحِيَّةٍ* means a prayer to prolong life, according to Wahbah Zuhaili *tahiyah* means praying for life. M Qurais Shihab revealed that *tahiyah* was originally spoken to kings and rulers (Shihab, 2012b). While Buya Hamka revealed that *tahiyah* or respect had been used by the Arabs in ancient times, when humans met with each other they greeted each other with the phrase "Hayyaka Allah" which means "May Allah give you life." After the arrival of Islam, the *tahiyah* greeting changed to *assalamualaikum* with a very deep meaning of "good luck and happiness to you". From this it can be understood that *tahiyah* is an act of greeting each other (Buya Hamka, t.t.-b).

Greetings should be seen as a noble form of respect, capable of creating an atmosphere of peace and harmony. In the teachings of Islam, Allah and His Messenger emphasize the importance of spreading peace in social life, regardless of social status, age, or level of closeness-both to the known and the unknown. When the Prophet Muhammad was asked about the characteristics of a good Muslim, he replied, "He is the one who gives food and sends greetings to those he knows and those he does not know" (Ni'mah, 2015).

Based on the above opinion, the author concludes that *tahiyah* is a form of respect in Islam, Islam strongly emphasizes the importance of spreading greetings as a form of respect and a way to create peace and harmony in society. Greetings are not just a greeting, but also a prayer that the person being greeted will receive safety, mercy, and blessings from Allah. By spreading greetings, it creates an atmosphere of brotherhood, intimacy, and affection among fellow Muslims.

4. Putting the interests of others first (Al mujadalah verse 11)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who believe, when it is said to you, "Make room in the assemblies," make room, and Allah will make room for you. And when it is said, "Stand up," then stand up, surely Allah will raise those who believe among you and those who are given knowledge to a few degrees. and Allah is Examining what you do” (Al-Quran dan terjemahannya, 2018).

تَفَسَّحُوا and *افْسَحُوا* words The are taken from the word *fasaha* which means spacious. In his interpretation, Quraish Shihab explains that the command in this verse originally meant moving to a higher place, namely giving space or opportunity to others who are more entitled to sit. This interpretation emphasizes the importance of social sensitivity and ethics in meetings. Meanwhile, Buya Hamka gives more emphasis on the moral aspect. According to him, the seat should be given to the one who has just arrived, because what is narrow is not the space of the majlis, but the heart that does not want to accept others.

In the next part of the verse *يَفْسَحِ اللَّهُ لَكُمْ* make will Allah surely room for you, it is implied that whoever is willing to provide room, comfort, and open the way of goodness for fellow servants of Allah, then Allah will also expand for him various forms of goodness, both in this world and in the hereafter. Wahbah az-Zuhaili adds that the meaning of spaciousness in this context includes the act of giving kindness to fellow Muslims and instilling a sense of happiness in their hearts.

The purpose of the guidance of this verse is to give a reasonable place and relent to weak or respected people even though non-Muslim parents. Meanwhile, according to Buya Hamka, the purpose of this verse is to create spaciousness of heart before spaciousness of place, when the heart is open a person will naturally become generous, tolerant, and friendly to others, then they gladly and willingly offer their place to others (Buya Hamka, t.t.-c).

Based on the above opinion, the author concludes that this verse contains Allah's promise that anyone who provides spaciousness, whether

in the form of space, opportunity, or convenience to others, Allah will reward him with abundance and goodness, both in this world and in the hereafter. The 'spaciousness' mentioned in this verse is not only limited to the physical act of offering a seat or sharing a place but also refers to a broader and more comprehensive meaning. For example, making things easy for others, helping someone in trouble, or being tolerant in social life. This attitude reflects kindness, empathy, and concern for others, which are key teachings in Islam.

5. Being patient with wrongdoing is better than retaliating in kind (An nahl verse 126).

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

“And if you retaliate, then retaliate with the same punishment that is inflicted upon you. But if you are patient, surely that is better for those who are patient” (Al-Quran dan terjemahannya, 2018) .

In tafsir munir, Wahbah Zuhaili reveals that after Allah explains about da'wah with gentleness and politeness then Allah commands us to be fair in giving punishment and retaliation, and uphold justice and equality in demanding rights and retaliation. Wahbah Zuhaili continued that when a person calls for da'wah, there may be disputes that cause anger and irritation which can cause someone to behave badly, such as cursing, swearing and even killing. So in this verse Allah allows repaying evil with what is commensurate with the deeds made, if there is someone who increases the reply then he is an injustice, and injustice is something that Allah does not like (Zuhaili, t.t.).

Then in the next verse Allah calls for refraining from retaliation (patience) وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ but the form of this command is singular, unlike the previous mention of retaliation. This singular form is addressed to the Prophet Muhammad. This is natural because refraining from retaliation is the best course of action, and the Prophet is an example for his people to follow. By doing so, he became a muhsin (person of excellence), and those who emulate him also embody this quality (Shihab, 2012a).

Based on the above opinion, the author concludes that this verse gives a good description of how to respond to bad treatment. The Quran teaches the principle of da'wah that maintains honor and glory. The

Qur'an also allows replying to ill treatment with an equivalent reply, but the Qur'an also reveals that prioritizing patience and forgiveness is a better way than replying with commensurate things. because being patient and forgiving can have a more positive impact on individuals and society.

Relevance of Quranic Social Values in Preventing Social Withdrawal

Growing Awareness of Diversity and Brotherhood

One of the causes of social withdrawal is the feeling of not being accepted in society due to differences in ethnicity, social status, or background. In the Qur'anic perspective, QS. Al-Hujurat verse 13 explicitly states that diversity is the basis for getting to know each other and building harmonious social relationships, not a reason to stay away or be isolated, this verse becomes a normative basis that differences must be accepted with full respect for the identity of each individual. However, in the context of modern society, this reality is often reversed, instead of being an inclusive space, the social environment can actually be a source of great pressure for individuals, especially those who are considered different.

Social pressure arises when individuals feel compelled to conform to group norms and expectations in order to be accepted. One factor that amplifies this pressure is constant exposure to social media, digital platforms indirectly shape high standards of living, appearance and achievement. Individuals who are constantly exposed to this kind of content tend to develop unrealistic social expectations, which in turn increases the pressure to conform.

Under these conditions, social pressure can turn into a serious psychological burden, especially for those who have a different background or identity from the majority. The inability to meet social expectations shaped by the environment and reinforced by social media, can encourage individuals to withdraw from social interactions as a form of protection for their mental health and self esteem.

The phenomenon of social withdrawal in this context is not only a reaction to alienation, but also a result of society's failure to build healthy and supportive social relationships. Therefore, understanding and respecting differences are steps to prevent social isolation. By creating an environment that accepts differences as part of social dynamics, individuals will feel more comfortable, secure and valued. In the long run, this condition can minimize

withdrawal tendencies and strengthen social relations in different communities.

Cultivating a Culture of Helping

Islam places the value of ta'āwun (mutual help) as an important foundation in social life. This principle is not only moral, but also a collective responsibility as affirmed in QS. Al-Mā'idah verse 2, which commands humanity to help each other in goodness and piety. In a social context, ta'āwun is a basic character trait that should be inherent in every individual to form a caring and supportive society.

However, in today's digital era, these values face serious challenges. Digital dependency has shifted the pattern of social interaction from empathetic real relationships to virtual communication that is often superficial and impersonal. As a result, the value of ta'āwun is often neglected in daily life. In fact, the culture of helping has a significant impact in preventing symptoms of social withdrawal, because it can create a sense of being valued and accepted in the social environment. It is not only the community that must actively provide space and support, but individuals who experience withdrawal tendencies also need to re-establish social care. Involvement in helping is a means to rebuild social relationships and erode the false comfort of isolation.

Developing a Friendly Attitude and Greeting Others

A simple yet meaningful way to build healthy social relations is through greetings. In Islam, salam is not just a greeting, but a prayer, a form of respect, and a symbol of goodwill that initiates social interaction. This is emphasized in Surah An-Nisa verse 86, which teaches the importance of returning greetings with better ones as a form of positive interaction and respect for others. This teaching reflects that simple acts such as giving and returning greetings have great power in shaping a society that embraces all diversity.

Unfortunately, this social practice has regressed in today's digital age. Reliance on fast-paced virtual communication has displaced meaningful forms of direct interaction. As a result, social touches such as greetings have become marginalized, even though in the midst of a crisis in interpersonal relationships, simple values such as greetings have high relevance.

In the context of social withdrawal, the habit of giving greetings can act as a trigger to restore social relations. Individuals who feel neglected or disrespected often shut themselves off from the social environment, but small, sincere interactions such as greetings can open up space for emotional re-engagement. Thus, the Islamic teaching on the importance of greetings can be used as a social strategy to rebuild empathic relationships and overcome the tendency of alienation in modern society.

Instilling a caring attitude

The value of caring for others is one of the main pillars in Islamic social teaching. This concern is not only realized through concrete actions such as zakat, as explained by Meida Pratiwi (Meida Pratiwi, 2016) but is also reflected in the teachings of the Qur'an, as in QS. This verse emphasizes the importance of giving space to others in an assembly, which can be interpreted as a symbol of acceptance, appreciation, and caring attitude towards the presence of others. In a social context, this kind of care is key in creating a climate of togetherness and avoiding social exclusion.

However, a big challenge arises in the digital era, where forms of psychological violence such as cyberbullying are increasingly prevalent. Instead of receiving social support, individuals are often subjected to systematic and persistent online insults, ridicule or rejection. The phenomenon of cyberbullying undermines the values of social care and acceptance that Islam teaches, as it creates a virtual environment of stress and hostility. Victims of cyberbullying are very vulnerable to social withdrawal, as they feel threatened, disrespected and lose trust in social interactions, both in the virtual and real world.

Therefore, building an environment-both physical and digital that is based on the values of care, empathy, and social acceptance is very important. Islam through its teachings emphasizes that caring for others is not only a moral obligation, but also a social strategy to create a society that is inclusive and resilient to psychological threats such as cyberbullying. Real care can be a bulwark that protects individuals from alienation and helps them to stay healthily connected to their environment.

Be patient and forgive others

Islam places social values such as building and maintaining harmonious relationships as the foundation of community life. One of the main values

emphasized is patience and the ability to forgive when facing mistreatment. QS. An-Nahl verse 126 emphasizes that repaying evil with commensurate action is permissible, but forgiving is considered preferable and closer to piety. This teaching contains a profound message that managing negative emotions through patience and forgiveness is not only a form of individual kindness, but also an effective way of maintaining social stability and preventing the outbreak of conflict.

However, great challenges arise in the digital age, particularly through the phenomenon of cyberbullying. Verbal and psychological abuse perpetrated through social media often causes deep emotional wounds. Many victims feel ashamed, depressed, or afraid, so they choose to withdraw from socializing both in the virtual and real world. In situations like this, Islamic teachings on patience and forgiveness become very relevant. While not easy, the ability to be patient and forgiving can help individuals maintain emotional stability and not get trapped in a destructive cycle of social isolation. These values can serve as a moral foundation to bounce back from stress, strengthen psychological resilience and re-establish healthy social connections.

Thus, implementing the values of patience and forgiveness in daily life is not only a spiritual guidance, but also a social strategy to deal with the negative impact of cyberbullying. When these values are brought to life in society, including in the digital space, it will create a more harmonious, supportive environment, and be able to prevent the tendency of social withdrawal due to online violence.

CONCLUSION

The research shows that social values in the Qur'an have a very significant role in preventing and overcoming the phenomenon of social withdrawal. Teachings about awareness of diversity, helpfulness, friendliness in interaction, concern for others, as well as patience and forgiveness form a strong basis for building healthy and harmonious social relationships. The application of these values helps individuals feel accepted and reduces the sense of alienation in society. In addition, environmental support based on care and respect for others is very important to help individuals who experience social withdrawal to regain confidence and actively participate in social interactions. Therefore, the implementation of the Qur'anic social

values is not only important as spiritual guidance, but also as an effective strategy in fostering social welfare and preventing social dysfunction in the modern era.

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