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NO 009/IAT-U/SU-S1/2025

**THE ELEMENT OF QUR'ANIC VALUES IN *THE WELL FOR LIFE*  
PROGRAM BY DOMPET DHUAFA IN RIAU REGENCY**

**THESIS**

Submitted to fulfill one of the requirements for obtaining a Bachelor's Degree  
(S.Ag) in Qur'an and Exegesis Science Department



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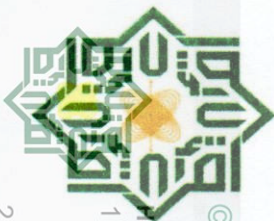
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**FACULTY OF USHULUDDIN**

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**1446 H./2025 M**



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Dengan ini menyatakan bahwa :

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4. Saya dengan ini menyerahkan karya tulis ini kepada fakultas ushuluddin uin suska riau. mulai dari sekarang dan seterusnya hak cipta atas karya tulis ini adalah milik fakultas ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari fakultas ushuluddin
5. Pernyataan ini saya buat dengan sesungguhnya dan apabila dikemudian hari terdapat penyimpangan dengan ketidakbenaran dalam pernyataan ini, maka saya bersedia menerima sanksi akademik sesuai dengan peraturan yang berlaku

Pekanbaru, 19 Desember 2024

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### MOTO

من لم يذق مر التعلم ساعة، تجرع ذل الجهل طول حياته

*Whoever does not taste the bitterness of learning even for a moment, will bear the bitterness of stupidity throughout his life."*

وَاللّٰهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

*"And Allah brought you out of your mother's womb in a state of not knowing anything, And He gave you hearing and sight, so that you may be grateful"(QS. An-Nahl: 78)*



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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***Assalamu'alaikum warahmatullahi wabarakaatuh***

*In the name of Allah, the Most Merciful, the Most Merciful*, all praise is due to the grace of Allah SWT who has given the author the strength to complete this proposal with all his heart and sincerity entitled “The Element of Quranic Values in the Well for Life Program of Dompot Dhuafa in Riau”. Likewise, prayers and greetings are poured to the Prophet Muhammad SAW, the messenger and bearer of Allah's mercy for the entire universe. A great revolutionary whose exemplary life is still fragrant to this day.

This thesis was written and completed to fulfill one of the requirements to obtain a bachelor's degree (S.Ag) in Qur'an and Exegesis Science Department. Various sources have been explored and examined by the author in its preparation. Where the author conducted a review of related sources.

The discussion in this thesis is written with the aim of understanding and knowing how the *Well for Life* program is supported by Dompot Dhuafa Riau and what are the elements of Qur'anic values in the welfare of humans and their fellow human beings so that it is known how the Qur'an assesses the welfare of the people. This writing is also compiled to be a window to open the minds of students to understand social problems better and find solutions through the Qur'an, making readers broad-minded who remain steadfast to the principles of religion and as part of fulfilling the graduation requirements at the State Islamic University of Sultan Syarif Kasim Riau.

The author realizes that the preparation of this thesis will not be completed properly without support and motivation, both morally and materially. Therefore, the author expresses his deepest gratitude to several parties, namely:

1. Especially for my parents, my beloved and very much loved mother (Siswiarti) and father (Asriyanto), my older sister (Eka Wulandari) and

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younger brother (Fathan Nur Habibi), who gave me spirit, support, motivation and inspiration. Giving me advice and accompanying prayers and have brought me this far to become a scholar and a human being who hopefully is useful for religion, family and nation.

2. Thank you to the Rector of UIN Suska Riau, Prof. Dr. H. Hairunas Rajab, M.Ag, and all his staff, for the opportunity given to the author to study at this university.

3. Thank you to Father Dr. H. Jamaluddin, M. Us, as Dean of the Faculty of Ushuluddin, and to the supervisor of Thesis I, namely Ustadz Lukmanul Hakim, S.Ud, MIRKH., Ph.D., who always provided direction and guidance during the process of compiling this thesis. Thank you for all the advice, motivation, and valuable input. Also, I would like to say thank you very much to Drs. Saifullah, M.Us, as thesis supervisor II, who has provided very helpful direction and guidance from the beginning of the preparation until the completion of this thesis.

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8. All parties who have provided support, both morally and materially, directly or indirectly, which greatly helped in the process of compiling this thesis.

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9. Thank yourself for your determination and fortitude in reaching this stage. The author realizes that there are limited abilities in preparing this thesis, so there may be shortcomings that require suggestions and constructive criticism to improve this work. Hopefully this thesis can provide benefits for all of us. As the writer, I always hope to Allah SWT, so that all the goodness and contributions that have been given can be considered as worship, and always be blessed by His mercy and grace. Amen, Ya Rabbal'alam.

Pekanbaru, December 17, 2024

VIA HANDAYANI

UIN SUSKA RIAU



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# TRANSLITERATION GUIDELINES

The transliteration of Arabic letters into Indonesian in this manuscript follows the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Guidebook (A Guide to Arabic Transliteration), INIS Fellow 1992.

## A. Consonant

| Arab | Latin | Arab | Latin |
|------|-------|------|-------|
| ا    | a     | ط    | t / t |
| ب    | b     | ظ    | z / z |
| ت    | t     | ع    | '     |
| ث    | ts    | غ    | Gh    |
| ج    | j     | ف    | F     |
| ح    | h / h | ق    | Q     |
| خ    | kh    | ك    | K     |
| د    | d     | ل    | L     |
| ذ    | dz    | م    | M     |
| ر    | r     | ن    | N     |
| و    | Z     | و    | W     |
| ز    | S     | ه    | H     |
| س    | sy    | ء    | '     |
| ش    | s / s | ي    | Y     |
| ص    | d / d |      |       |

## B. Vowels, Length, and Diphthongs

Any Arabic written in Latin script uses the following rules: the Fathah vowel is written as "a", Kasrah as "i", and Dhommah as "u". Meanwhile, long vowels are written in the following way:

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|                   |     |             |     |        |      |
|-------------------|-----|-------------|-----|--------|------|
| Vokal (a) panjang | = â | For Example | قال | Become | qâla |
| Vokal (i) panjang | = î | For Example | قيل | Become | qîla |
| Vokal (u) panjang | = û | For Example | دون | Become | dûna |

To read ya' nisbat, it cannot be replaced with "I", but must still be written as "iy" to reflect the ya' nisbat at the end of the word. Likewise with diphthong sounds; wawu and ya' after the fathah are written as "aw" and "ay". Consider the following example:

|                  |             |     |        |         |
|------------------|-------------|-----|--------|---------|
| Diftong (aw) = و | For Example | قول | Become | qawlun  |
| Diftong (ay) = ي | For Example | خير | Become | khayrun |

#### C. Ta' Marbuthah (ة)

*The most beautiful thing is* transliterated as "t" if it is in the middle of a sentence. However, if ta' marbûthah is at the end of a sentence, it is transliterated as "h". For example, المدرسة الرسالة becomes *al-risalah li al-mudarrisah*. If ta' marbûthah is in the middle of a sentence in the context of the *mudhaf* and *mudhaf ilayh* arrangements, then it is transliterated with a "t" connected to the next word. For example, الله رحمة في written as *fî Rahmatillah*.

#### D. Articles

The article "al" (Allah) is written in lowercase, unless it is at the beginning of a sentence. Meanwhile, "al" in the word *jalalah* which is in the middle of a sentence in the context of *idhafah* is omitted. Consider the following examples:

- a. Al-Imâm al-Bukhâriy said....
- b. Al-Bukhâriy in the muqaddimah of his book explains...
- c. *Masya Allah kâna wa mâ lam yasya' lam ya*



## ABSTRAK

Program *Sumur untuk Kehidupan* yang dijalankan oleh Dompot Dhuafa Riau merupakan inisiatif untuk mendukung penyediaan air bersih sebagai kebutuhan dasar masyarakat. Penelitian ini bertujuan untuk menganalisis elemen nilai-nilai Qur'ani dalam program tersebut. Metode yang digunakan adalah metode kualitatif melalui *content analysis* dengan teknik pengumpulan data berupa dokumentasi maupun observasi, selanjutnya merujuk kepada sumber-sumber terkait. Hasil penelitian menunjukkan bahwa program ini turut serta mengintegrasikan nilai-nilai Qur'ani dimana implementasi nilai-nilai tersebut telah memberikan dampak positif terhadap akses air bersih dan peningkatan kualitas hidup masyarakat, memperkuat kepercayaan masyarakat terhadap lembaga, serta menumbuhkan kesadaran sosial dan kebersamaan, menciptakan pembangunan sosial dan kesejahteraan yang berkelanjutan. Studi ini memberikan rekomendasi untuk optimalisasi program melalui peningkatan kolaborasi multi-pihak, penguatan edukasi lingkungan berbasis Qur'ani, dan penerapan teknologi ramah lingkungan. Penelitian ini diharapkan dapat menjadi acuan untuk pengembangan program serupa di wilayah lain, dalam upaya mewujudkan kesejahteraan dan masalah umat yang selaras dengan nilai-nilai universal dan Al-Qur'an.

**Kata Kunci :** Elemen, Nilai Qur'ani, Program Sumur, Dompot Dhuafa

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## ABSTRACT

*Sumur untuk Kehidupan* program run by Dompot Dhuafa Riau was an initiative to support the provision of clean water as a basic need for the community. This research aimed at analyzing the element of Quranic values in the program. Qualitative method was used through content analysis with the techniques of collecting data in the forms of documentation and observation, then referring to related sources. The research findings indicated that this program also integrated Quranic values that the implementation of these values had positive impacts on accessing clean water, improving the quality of life of the community, strengthening public trust in the institution, fostering social awareness and togetherness, and creating sustainable social development and welfare. This research provides recommendations for optimizing the program through increasing multi-party collaboration, strengthening Quranic-based environmental education, and implementing environmentally friendly technology. This research is expected to be a reference for the development of similar programs in other regions as an effort to realize the welfare and *maslahah* of the community that is in line with universal values and Al-Qur'an.

**Keywords:** Element, Quranic Values, Well Program, Dompot Dhuafa



## المخلص

برنامج بئر الحياة الذي تديره جزدان الضعفاء (Dompét Dhuafa) برياو هو مبادرة لدعم توفير المياه النظيفة باعتبارها حاجة أساسية للمجتمع. ويهدف هذا البحث إلى تحليل عناصر القيم القرآنية في البرنامج. الطريقة المستخدمة للبحث هي طريقة نوعية من خلال تحليل المحتوى مع تقنيات جمع البيانات في شكل توثيق وملاحظة، ثم الرجوع إلى المصادر ذات الصلة. وتظهر نتائج البحث أن هذا البرنامج يساهم في تكامل القيم القرآنية حيث كان لتطبيق هذه القيم أثر إيجابي في الحصول على المياه النظيفة وتحسين نوعية حياة المجتمع وتعزيز ثقة المجتمع في المؤسسات، فضلا عن تعزيز الوعي الاجتماعي والعمل الجماعي، وخلق التنمية الاجتماعية والمستدامة. وتقدم هذه الدراسة توصيات لتحسين البرنامج من خلال زيادة التعاون متعدد الأطراف، وتعزيز التعليم البيئي القائم على القرآن الكريم، وتنفيذ التكنولوجيا الصديقة للبيئة. ومن المؤمل أن يصبح هذا البحث مرجعا لتطوير برامج مماثلة في مناطق أخرى، سعيا لتحقيق رفاهية الناس في انسجام مع القيم العالمية والقرآن الكريم.

الكلمات الدلالية: عناصر، القيم القرآنية، برنامج، بئر، جزدان الضعفاء

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## CHAPTER I INTRODUCTION

### A. Background Issue

The development of the increasingly sophisticated era, makes people's lives change and is inseparable from existing problems. There are still many things that need to be fixed, to achieve peace, and prosperity and make life more decent for all mankind. In this case, if we look at one of the important issues and problems around us, namely the clean water crisis which is one of the problems and will continue to be fixed, especially in areas of limited water crisis. In Indonesia, especially in Riau itself, this problem is very important and urgent considering that clean water and proper sanitation are also the main factors in supporting daily life and ensuring community welfare. In addition, water is also a source of human life where Allah SWT gives us the mandate to always maintain what He has given. After that, how does a servant implement the values of the Qur'an as a guide to life in maintaining the environment by not damaging it.

أَوَلَمْ يَرَ الْآلِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ

"And do those who disbelieve not know that the heavens and the earth were once one whole, then We separated the two. And from the water We made everything living. So why don't they believe?" (al-Anbiya':30).<sup>1</sup>

This verse explains that water is the origin of all forms of life on earth. Everything that lives is created from water, which proves that water has a fundamental role as the main element that supports life. Through the guidance of the Qur'an, humans as pious servants of Allah have the responsibility as caliphs to maintain the balance and continuity of life on earth, including by preserving water resources. In Surah *al-Baqarah*, verse 22 Allah says that the existence of life on earth begins with water, which can grow various kinds of

<sup>1</sup> Lajnah Pentashih Al-Qur'an, *Al-Qur'anul Karim* (Kementrian Agama RI, n.d.).

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plants, and provide life which indicates the importance of water. Therefore, maintaining water sources also means maintaining the blessings and sustenance given by Allah:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ

"It is He who made the earth a covering for you and the sky a roof, and He sent down water (rain) from the sky, then He produced with that rain all fruits as sustenance for you; Therefore, do not create partners with Allah, even though you know" (QS. al-Baqarah: 22).

Good water to use is water that has clean criteria and is suitable for use to meet the needs of life. The importance of access to clean water and proper sanitation is one of the programs of Dompot Dhuafa Riau which is currently being jointly realized and achieving results as expected. Access to drinking water is considered suitable if the household uses water sources such as protected plumbing and rainwater. Protected water sources include drilled wells or pumps, protected wells, and protected springs. Households that use bottled drinking water are also included in the category of having access to proper drinking water.<sup>2</sup> However, some communities in Riau still have difficulty getting adequate and proper water supply. One of the efforts made to overcome this problem is through the Well for Life program initiated by Dompot Dhuafa Riau as an implementation of Islamic principles that prioritize the welfare of the people. Where fellow human beings should always help each other. Therefore, the existence of Islamic philanthropic institutions as managers of zakat such as Dompot Dhuafa, can help the state and the people in improving the welfare of the community.

Humans as social beings cannot live alone, and cooperate in various aspects of life. Humans are noble creatures who have been appointed by Allah

<sup>2</sup> Suryadi, "Akses Air Layak Dan Aman Di Riau Belum Terpenuhi, Mengapa?," last modified 2024, accessed July 17, 2024, <https://www.mongabay.co.id/2024/04/09/akses-air-layak-dan-aman-di-riau-belum-terpenuhi-mengapa/>.

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b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

as inhabitants of the earth with the task of maintaining and preserving life in it. Unlike other creatures of Allah, humans have behavioral patterns with a higher level of intelligence and accuracy. This is reinforced by one of Allah's words in the letter at-Tin, which states that humans are the best creation of all creatures that have been created by Him. Then, how are the progress and participation between each other in implementing the program and what are the stages carried out by Dompot Dhuafa Riau in achieving the expected target until the program is successful.<sup>3</sup>

By looking at and sourcing from the values of the Qur'an, this study has the potential to provide richer and more holistic insights into the contribution of Islam and the Qur'an itself as a guide to the lives of Muslims as well as towards the goals of sustainable development, especially in achieving community welfare. This study aims to find elements of the values of the Qur'an from the beginning of the process to the completion of the program in an important context to determine the extent to which this program integrates Qur'anic values in every aspect of its activities. By reviewing how Qur'anic values become the moral and ethical foundation in the implementation, planning, and impact of the program on the community, as well as how the evaluation and what factors are obstacles or progress of Dompot Dhuafa in Riau. Thus, the author is interested in reviewing a study entitled **"The Element of Qur'anic Values in the Well for Life Program of Dompot Dhuafa in Riau"**.

This research is expected to find a deeper understanding of the effectiveness and impact of the program from the perspective of how the program has been running and implemented with religious values, especially the values contained in the Qur'an. This is important so that philanthropy-based programs, such as Sumur untuk Kehidupan, are not only oriented towards

<sup>3</sup> Ahmad Sofyan Sauri, "Urgensi Nilai- Nilai Moderasi Qur ' Ani Dalam Pendidikan" 10, no. 2 (2024).h. 2

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achieving physical development targets but also in line with spiritual and humanitarian values that are the core of Islamic teachings.

## **B. Affirmation of Terms**

In this term affirmation, the author describes the terms of the proposal title that have multiple meanings or words that need to be explained, so that readers can understand them easily. In this term explanation, among other things, it contains an explanation of the meaning of the words or sentences in the title so that it can be clearly understood according to the purpose of the writing.<sup>4</sup> So, some terms that the author needs to explain contained in the research title are as follows:

### **1. The Element**

The word element comes from the Latin language *elementum*, which means “basic parts that form the foundation or composition of something.” Historically, this term has been used to describe the fundamental components that make up something, both physically and abstractly. In various fields of science, the concept of an element is often adapted to explain the core components. According to the Great Dictionary of the Indonesian Language (KBBI), an element is defined as an important or necessary part of a larger whole; or it can also be called an element. In this context, an element refers to the fundamental components that form or support a system, structure, or concept so that it functions or has meaning as a whole.<sup>5</sup> Thus, the meaning of the elements of Qur'anic values here is, how and what are the elements of Qur'anic values that underlie the implementation of the well program for life of Dompot Dhuafa in Riau.

### **2. Program**

The term program has two meanings, namely specific and general meanings. In general, a program is a plan that will be implemented. A program is also seen as a system consisting of a series of ongoing

<sup>4</sup> Tim Penyusun Pedoman Penyusunan dan Penulisan Skripsi Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau, “Pedoman Penyusunan Dan Penulisan Skripsi” Riau, Fakultas Ushuluddin, 2023. Hal. 11

<sup>5</sup> Ibid.

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activities.<sup>6</sup>Programs are designed to achieve specific goals through a series of well-structured and organized actions. In an organization, programs typically include various components such as budgets, schedules, and performance measurements to ensure that goals are achieved efficiently and effectively. Programs must also be able to adapt to changes in the environment and the needs of the organization to remain relevant and successful.<sup>7</sup>What the author means by the term program in this study is how the plan and governance of the implementation of the Well for Life in improving the welfare of the people and achieving sustainable development goals (SDGs), especially the 6th goal of "Achieving clean water and water sanitation". In addition, how the progress is also the factors that influence it.

### 3. Qur'anic Values

Etymologically, the Qur'an means "reading" and "something written". Meanwhile, in the terminological meaning, the Qur'an is defined as The Word of Allah revealed to the Prophet Muhammad in Arabic, which was then passed on to the next generation in a mutawatir manner, where reading it is an act of worship, which is contained in the mushaf, besides that, it also begins with the letter al-Fatihah and ends with the letter an-Nas as the closing.<sup>8</sup>

Meanwhile, what is meant by Qur'anic values are values that originate from the Qur'an related to morality, where the Qur'an has power because of its absolute and universal teachings. In practice, the application of Qur'anic values is carried out through habits in various activities. Thus, in this study, the values of the Qur'an become guidelines in the process of implementing the *Well for Life* program at Dompot Dhuafa, Riau Province.<sup>9</sup>

<sup>6</sup> Cepi Safruddin Abdul Arikunto, Suharsimi dan Jabar, *Evaluasi Program Pendidikan: Pedoman Teoretis Praktis Bagi Mahasiswa Dan Praktisi Pendidikan* (Jakarta: Bumi Aksara, 2009). Page 3

<sup>7</sup> Ashiong P Munthe, "PENTINGYA EVALUASI PROGRAM DI INSTITUSI PENDIDIKAN: Sebuah Pengantar, Pengertian, Tujuan Dan Manfaat," *Scholaria: Jurnal Pendidikan dan Kebudayaan* 5, no. 2 (2015): 1.

<sup>8</sup> Wahbah Al-Zuhaily, *Usul Al-Fiqh Al-Islami* (Kairo: Dar Al-Fikr, n.d.).

<sup>9</sup> Siti Azizah Trisdayanti, *Internalisasi Nilai-Nilai Qur'ani Dalam Pembinaan Akhlak Siswa Melalui Program Metode Usmani Di Ma Terpadu Hudatul Muna 2 Jenes Ponorogo* (Ponorogo, 2024). H. 15

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#### 4. Dompot Dhuafa Riau

Dompot Dhuafa is an Islamic philanthropic institution, a Non-Governmental Organization (NGO) that plays a role in collecting, managing, and distributing ZISWAF funds (Zakat, Infaq, Shadaqah, Wakaf, and other halal and legal funds) originating from individuals, groups, companies, or institutions. Established with a noble goal to help others. In addition, Dompot Dhuafa is also committed to improving the welfare of the underprivileged through transparent and accountable fund management with the Riau branch head office at Jl. HR Soebrantas, Panam, Pekanbaru Riau.<sup>10</sup>

#### C. Identification of problems

Based on the background above, the author can provide an identification of the problems that will be used as research material as follows:

1. There are still underdeveloped and underdeveloped areas, as well as a lack of community welfare in these remote areas which is caused by various factors.
2. The difficulty of providing adequate water sources for communities in several areas in Riau makes them far from prosperous and creates social inequality.
3. How is the program related to achieving clean water sources among the Riau community that has been implemented through Dompot Dhuafa?
4. How humans implement the values and advice of the Qur'an in their daily lives.
5. What and how elements of Qur'anic values can become a foundation for creating sustainability and community welfare?
6. What factors influence the implementation of the Dompot Dhuafa program in Riau?

<sup>10</sup> "DD Riau – Dompot Dhuafa Riau," accessed July 23, 2024, <https://ddriau.org/>.

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## D. Scope of the problems

From the identification of the problems in this study, the author provides limitations on the discussion related to the elements of Qur'anic values in the *Well for Life* program as one of the programs achieved by Dompot Dhuafa Riau. The author discusses the purpose of this program which has been agreed upon by Dompot Dhuafa through the head office in Jakarta and is also implemented in Riau. The author only examines what elements of Qur'anic values are in the implementation of the well program and how the implementation of the well for life program by Dompot Dhuafa Riau has so far been running in improving the quality of life, social welfare of the community, and handling the clean water crisis in several places in Riau.

## E. Formulation of the problem

Based on the background of the problem that the author mentioned at the beginning, there is a problem formulation as follows:

1. How is the *Well for Life* Program of Dompot Dhuafa in Riau?
2. What are the Elements of Qur'anic Values in the *Well for Life* program of Dompot Dhuafa in Riau?

## Research purposes

Based on the problem formulation above, this research has the following objectives:

1. To know and understand how is the *Well for Life* program of Dompot Dhuafa in Riau.
2. To know and understand are the elements of Qur'anic values are in the *Well for Life* program of Dompot Dhuafa in Riau.

## Benefits of research

Through the results of this study, it is certainly expected to provide benefits and uses, both theoretically and practically. So, the benefits of this study include:

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1. Theoretical Benefits:

- a. From a theoretical perspective, it is hoped that this research can contribute to the development of insight and knowledge in the field of Qur'anic Science and Tafsir.
- b. The author hopes, that this research will also be able to contribute in-depth thinking through the Qur'an as its source which provides values and solutions to current cases or simply adds to the treasury of Islamic thought and provides knowledge to the general public.
- c. As one of the requirements to obtain a Bachelor of Religion (S.Ag) degree in the Al-Qur'an and Exegesis Science Department, Faculty of Ushuluddin.

2. Practical Benefits

- a. From a practical perspective, research on the elements of Qur'anic values in the *well for life* program of Dompot Dhuafa in Riau is expected to provide a new perspective for competent parties, students, and the general public in an effort to increase understanding and knowledge of how we as Muslims are able to take the values in the Qur'an and implement them in everyday life.
- b. Through this research, it is hoped that other researchers can use the results as a reference in their research.
- c. It is hoped that this research can also provide useful solutions and also find out the results and processes of implementing the values of the Qur'an.

It is hoped that the results of this study can provide encouragement to researchers and readers to continuously read, understand, and apply the teachings of the Qur'an. In addition, this study is expected to be an additional useful reference for future research, especially for students at UIN SUSKA RIAU.

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## CHAPTER II

### THEORETICAL STUDY

#### A. Theoretical basis

##### 1. Quranic values

###### a. Understanding Quranic Values

Philosophically, values can also be associated with ethics. Ethics or an action is included in the philosophy of values, in which it discusses moral values as a benchmark for a person's behavior in social life.<sup>11</sup> Values are something that is considered important in life, where it is assessed based on right, wrong and good, bad.<sup>12</sup>

When viewed in the context of education, the term value refers to the axiology of education, namely the extent to which education is able to foster and apply values or morals to students. Values are ideas or concepts about things that are considered important or valuable in life by someone. According to Chabib Thoha, values are traits inherent in a particular belief system that serve as guidelines for behavior and are very meaningful, especially in terms of goodness. So the value itself always grows in the soul of every person who has good morals. Values not only function as guidelines for behavior, but also as guides in showing attitudes in society.<sup>13</sup> So, values are everything that results in good or bad behavior. Values themselves are identical to the norms that are also enforced in social life.

Based on its classification, values are divided into several types, including:

- 1) In the analysis of educational theory, values are divided into two types. First, instrumental values, which are values that are considered good because they are useful or beneficial for something else. Second,

<sup>11</sup> Said Agil Husin Al Munawar, *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam* (Ciputat: PT.Ciputat Press, 2005). Page. 7

<sup>12</sup> Qiyadah Robbaniyah, *Nilai-Nilai Pendidikan Anak* (Semarang: Cv. Pilar Nusantara, 2019).

<sup>13</sup> Murjani, "Hakikat Dan Sistem Nilai Dalam Konteks Teknologi Pendidikan," *Adiba: Journal of Education* 1, no. 1 (2021): 107–119.

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intrinsic values, which are values that are considered good because of their own existence, without depending on other goals.<sup>14</sup>

- 2) From the perspective of Muslims, the highest values in Islamic teachings include the division of values carried out by scholars into three main categories: values of faith, values of worship (sharia), and values of morality. This grouping refers to the explanation of the Prophet Muhammad SAW to the Angel Gabriel about the meaning of faith, Islam, and ihsan, which are basically in line with the concepts of aqidah, sharia, and morality. These three aspects form the main foundation in the life of a Muslim, where the values of faith affirm the relationship with Allah SWT, the values of sharia regulate the procedures for worship and relationships with others, while the values of morality reflect noble behavior that reflects the perfection of faith.
- 3) In terms of their nature, values can be grouped into three types: subjective values, rational (logical) subjective values, and metaphysical objective values. Subjective values refer to values that emerge as a result of the interaction between the subject (individual) and the object, in which personal perception plays an important role. Rational subjective values, on the other hand, are values that are based on the essence of the object logically, which can be understood and accepted through the use of common sense. Meanwhile, metaphysical objective values refer to values that transcend material nature and are universal, such as religious values, which are able to build and underlie objective reality in human life. These three types of values complement each other in providing a holistic framework of understanding of various aspects of life, from personal experiences to universal principles that underlie moral and spiritual order.
- 4) Based on the source, values can be divided into two main categories: divine values as values originating from Allah SWT, including values

<sup>14</sup> Mohammad Nur Syam, *Pendidikan Filsafat Dan Dasar Filsafat Pendidikan*, (Surabaya: Usaha Nasional, 1984).

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that are transcendental and universal. This value includes the value of faith, which confirms belief in Allah SWT; the value of prayer, which is related to worship and devotion to Him; and the value of *mu'amalah*, which regulates social relations and transactions between individuals by the teachings of the Islamic religion. This value is the main guideline for building harmonious relationships with the Creator and fellow humans. and the moral values of the human, that grow and develop as a result of human civilization. These values include ethical values, which regulate good and bad behavior; social values, which relate to the rules and regulations in society; and aesthetic values, which relate to beauty and art. Insaniyyah values reflect the dynamics of human life which are influenced by culture, experience and social context.<sup>15</sup>

Meanwhile, if the values are seen from the context of the Qur'an or referred to as Qur'anic values, then the values are divided into several parts, including:

#### 1) The Qur'an as a Source of Values

The Qur'an is the word of Allah SWT which was revealed to the Prophet SAW through the angel Gabriel AS. In short, the contents of the Qur'an include three main points, namely faith, sharia, and morals. Sharia is divided into two parts, namely worship (the relationship between humans and Allah SWT) and *mu'amalah* (human relations with other humans). While morals include ethics and behavior that can purify the human soul and create a good and healthy living environment in society.<sup>16</sup>

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ  
وَالزُّمَانُ مُمَشَاهًا وَغَيْرَ مُنَاقِبَةٍ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا  
تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

<sup>15</sup> Muhaimin and Abdul Mujib, "Pemikiran pendidik islam", (Bandung: Trigenda Karya, 1993).H.111-112

<sup>16</sup> Lukman Hakim, Muhajirul Fadhli, dan Mulmustari, "Nilai Akhlak Qur'ani Dalam Kehidupan Masyarakat," TAFSE: Journal of Qur'anic Studies 7, no. 2 (2022): 261.

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“And it is He who created gardens with branches and those without branches, date palms, plants with various kinds of fruit, olives and pomegranates which are similar (in shape and color) and not the same (in taste). Eat from its fruit (of various kinds) when it bears fruit, and fulfill your rights on the day you reap the harvest (by giving it to the poor) and do not overdo it. Indeed, Allah does not like those who exaggerate” (QS. al-An'am: 141).

Al- Qur'an has provided ideal guidance for living human life as a *khalifah* on this earth. Allah does not let His creatures just wander without a guide, therefore, He sent down the Koran as a guide for mankind. This has been explained in surah *al-Isra'* verse 9:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

"Indeed, this Qur'an guides to the straightest (path) and gives good news to believers who do good deeds that for them there is a very great reward."

Al- Qur'an, as the book of Allah, provides guidance for mankind. It discusses a lot about religion and morality to improve the hearts and souls of humans along with their nature by adhering to noble beliefs.<sup>17</sup>

Al- Qur'an also serves as the main foundation in the formation of individual morals and reflects the beliefs of believers. This holy book is also an important reference for humans, offering guidance in various aspects, such as faith, ethics, worship, and the basics of science. Therefore, it is important to strengthen moral values sourced from al- Qur'an, especially in today's era, when society continues to change rapidly due to

<sup>17</sup> Syathori, *Urgensi Multikultural Dalam Pembelajaran Pendidikan Agama Islam (Lombok Tengah)* (Yayasan Insan Cendikia Indonesia Raya, 2021).

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technological developments, especially in the field of information and communication.<sup>18</sup>

Many verses of al- Qur'an explain how to live life to become a safe servant. In this verse, Allah SWT has given guidelines so that humans are always able to be responsible for their residence. As a caliph on earth, who has been entrusted with this nature and given various benefits such as fruits and other agricultural products, it is only right to maintain and improve nature, manage it, make resources to meet the needs of human life itself and share with others (especially those in need). It is not permissible to damage nature and do something that goes beyond the limits.

So, Qur'anic values are universal values that originate from the Koran as the highest source and the Sunnah as the second source in Islamic religious teachings. Qur'anic values are also Qur'anic morals in Islam by taking the most valid guidelines from al-Qur'an and the Sunnah of the Prophet Muhammad SAW as the main source of the Islamic religion. These two sources contain values that guide behavior so that morals are formed in line with true religious teachings.<sup>19</sup>

Many values of al- Qur'an itself can be taken and applied as Allah says in the verse above. Qur'anic values are values that refer to the principles and teachings that come from the Qur'an, the holy book of Muslims. These values cover various aspects of life, including morals, ethics, social, and spiritual. Examples of Qur'anic values include honesty, justice, patience, compassion, and sincerity, in addition, there are still many examples of other Qur'anic values, where all of these values are all types of attitudes or actions that are included in *akhlakul karimah*. These values are a guide for Muslims in living their daily lives, intending to achieve prosperity and happiness in this world and the hereafter. Qur'anic

<sup>18</sup> "Lailatul Qamariyah, ""Visualisasi Nilai-nilai Qur'ani Dalam Film Qodrat", Skripsi, (Jember, UIN KH.Ahmad Shodiq Jember, 2023) " p. 28.

<sup>19</sup> Niken Ayu Dinar Utami, *Penerapan Nilai-Nilai Qur'ani Dalam Membangun Karakter Siswa Program Studi Pendidikan Agama Islam*, (Thesis: IAIN Purwokerto: 2021).Page. 21

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values emphasize the importance of a harmonious relationship between humans and God, fellow humans, and the universe.

Al-Qur'an recommends every human being to always practice commendable behavior, as well as good and useful deeds in their lives. This recommendation is based on the belief that morals are a benchmark for realizing a happy, orderly and prosperous life. It exists as a guide for humans to understand and realize the purpose of their creation in the world. He directs people not only to focus on worldly affairs but also to pay attention to the interests of the afterlife. Apart from that, the Qur'an invites humans to affirm Allah as the only God who must be worshiped.<sup>20</sup>

These Qur'anic values will show an attitude of caring for each other if the Qur'anic values themselves are applied and understood well in everyday life. Thus, understanding and applying the applicable values can ensure harmony, and prosperity in community life by achieving the pleasure of Allah SWT.<sup>21</sup>

#### 2) Truth value

This value comes from the human ratio element, namely reason, intellect, and creativity. This truth is always associated with the knowledge possessed by humans (the knowing subject) about a particular object. So, truth depends on how deep the subject's knowledge is about the object. Knowledge itself comes from various sources, which then become the benchmark for truth. The value of truth includes metaphysical and scientific aspects.<sup>22</sup>

The truth in al-Qur'an also called by *al-Haqq*. In surah Shadd verse 26, al- Qur'an teaches humans to seek, understand and uphold the truth, and apply it in everyday life. Allah SWT commanded the Prophet David to

<sup>20</sup> M. Quraish Shihab, *Membumikan Alquran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, Cet.4. (Bandung: Penerbit Mizan, 2013).Page 15

<sup>21</sup> Anis Husni, Firdaus, "Konseptualisasi Sistem Pendidikan Akhlak Menurut Al-Qur'an Dan Hadis," *Raheema* 2, no. 2 (2015): 6–7, <https://doi.org/10.24260/raheema.v2i2.534.%0D>.

<sup>22</sup> Utami, *Penerapan Nilai-Nilai Qur'ani Dalam Membangun Karakter Siswa Program Studi Pendidikan Agama Islam*. p. 35

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act fairly and adhere to the truth. This verse contains a deep meaning about the importance of moral responsibility in deciding something based on the truth. By relying on truth, humans are expected to be able to build a life full of justice and harmony, which is the core of Islamic teachings. This also shows that truth is not just a theoretical concept, but must be realized in real action to achieve happiness in this world and the hereafter.<sup>23</sup>

### 3) Moral values

Etymologically, the word moral comes from the Latin "Mores" which means customs, behavior, nature, character, or morals, which then developed into habits of good behavior. According to Suseno, the word moral always refers to the assessment of the good and bad of humans as humans.<sup>24</sup> So, morals include all good and bad actions that are formed due to habit, while ethics is a science that studies the principles or norms that apply.<sup>25</sup> According to *Toshiko Izutsu*, examples of Qur'anic values in the form of moral values, he explains that in the Qur'an there are moral or ethical values, as explained previously, including:

#### a) Simplicity and generosity

Al- Qur'an teaches the importance of living simply and being generous. Modesty means not being excessive in anything. In the Qur'an, simplicity is explained in Surah *al-A'raf* verse 31:

يٰۤاٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۗ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

"O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like excessive people."

<sup>23</sup> Amir Fachur Razi, "Pendidikan Nilai Persepektif Al-Qur'an Value Education Which Is Based on Al-Qur'an Yadbir Muwahhid", *Yadbir Muwahhid* 1, no. 2 (2017): page.158.

<sup>24</sup> Magnis Suseno, *Etika Dasar: Masalah-Masalah Pokok Filsafat Dasar* (Yogyakarta: Kanisius, 1987). page.19

<sup>25</sup> Munawar, *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam*.page. 8

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Generosity is a trait of moderation, imitating Allah who with His generosity gives mercy and blessings through His Rahman and Rahim. For humans, imitating this generosity can be realized by giving some of one's wealth in the form of alms to others.<sup>26</sup> Apart from that, generosity in other contexts can also be called "generous". In Surah *at-Taubah* verse 103, Allah SWT says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Take alms from their wealth, to cleanse and purify them with it, and pray for them. Verily your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.”

#### b) Courage

The courage referred to al- Qur'an is not courage that deviates from religious law or courage in disobedience, but courage that is based on belief and steadfastness in obedience to Allah and belief in the Day of Judgment. The Prophet Muhammad SAW has reminded his people to have the courage to carry out the right actions.<sup>27</sup> Allah SWT says in surah *at-Taubah* verse 41:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“Go forth (to fight), whether you feel light or heavy, and fight with your wealth and souls in the way of Allah. That would be better for you if you knew.”

#### c) Trust and Loyalty

Amanah means being trustworthy, honest, having integrity, and being responsible.<sup>28</sup> Trust is the foundation of good morals in living life

<sup>26</sup> Muh.Arafah, *Etika Pelaku Bisnis Islam* (Jawa Tengah: Wawasan Ilmu, 2022).

<sup>27</sup> Umma Farida, “Nilai-Nilai Qur’ani Dan Internalisasinya Dalam Pendidikan,” *Journal of Empirical Research in Islamic Education* 1, no. 2 (2013).

<sup>28</sup> Ibnu Rusydi, *Tata Kelola Pemerintahan Dalam Islam* (Serang: Penerbit A-Empat, 2023).Page 24

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because maintaining trust means maintaining the trust that has been given. By maintaining trust and loyalty, a person is far from being hypocritical. The attitude of trust is explained in the Qur'an surah *al-Anfal* verse 27 as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ

"O you who believe, do not betray Allah and the Messenger, and do not betray the trust entrusted to you, while you know".

d) Honesty

In the Qur'an, honesty is closely related to faith, proving that honesty is part of faith. Faith itself is part of faith. Of the three dimensions of Islam (Faith, Morals, and Sharia), honesty is included in morals.<sup>29</sup> Regarding honesty, the Qur'an explains it, one of which is in Surah *al-An'am* verse 152:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ۚ

"And do not approach the property of an orphan, except in a more beneficial way, until he reaches (adult) age. And perfect the measures and scales fairly. We do not burden a person according to his ability. When you speak, speak honestly, even if it is your relative, and fulfill Allah's promises. Thus He commanded you that you remember."

e) Patience

Patience is the ability to restrain oneself from excessively expressing one's desires, controlling the tongue so as not to complain often, and controlling the limbs of the body so as not to carry out anarchic

<sup>29</sup> Mas Ilman, *Karakter Manusia Beriman Dalam Al-Qur'an*, (Bogor: Guepedia, 2020).Page 238

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actions that can cause damage.<sup>30</sup> Allah SWT says in surah *al-'Imran* verse 200:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ □

"O you who believe, be patient, strengthen your patience, remain alert at the borders (of your country), and fear Allah so that you may be successful."

In this case, according to the research being studied, the purpose and relevance of the review and elements of the Qur'anic values are how al-Qur'an has a scope that covers the application and implementation of the *well for life* program from Dompot Dhuafa. Through the Qur'anic values, of course, Allah SWT commands His people in the Qur'an to give some of their most beloved wealth in the way of Allah or for the benefit of the people. This is a form of obedience and sincerity in carrying out His commands which is one of the results of the Qur'anic values that give rise to the akhlakul karimah.

By donating one's most beloved possessions, one not only shows gratitude for the blessings one has been given but also helps strengthen social bonds in society. This alms can help those in need, improve the lives of others, and bring multiple blessings and rewards from Allah SWT. Through this action, Muslims are invited to let go of worldly loves to gain His pleasure and blessings. In surah *ali-'Imran* verse 92:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"You will never reach (perfect) virtue until you spend some of the wealth you love. And whatever you earn, Allah knows it."<sup>31</sup>

<sup>30</sup> Muhibb Abdul Wahab, *Selalu Ada Jawaban Selama Mengikuti Akhlak Rasulullah* (Jakarta: Qultum Media, 2016).Page. 39

<sup>31</sup> Lajnah Pentashih Al-Qur'an, *Al-Qur'anul Karim* (Ministry of Religion Republic of Indonesia, nd).

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So, one of the theoretical foundations of this study, namely in the form of Qur'anic values where the Qur'an provides guidance and encouragement to humans to observe and study nature as evidence of the greatness of Allah. In addition, the Qur'an also helps align human attitudes and views towards one main goal, namely the oneness of Allah (tawhid), and can be the basis for actions and forming better ethics, by involving all potentials such as thinking, behaving, acting, practicing, and preaching the teachings of the Qur'an with a reflection of morals.

**b. Elements of Qur'anic Values**

In the Qur'anic values, several kinds of values need to be known, these values are the realization of the Qur'an as a guide for mankind. Among the kinds of Qur'anic values are:

1. Aqidah Value; namely a value related to one's belief, faith, and steadfastness towards one's religion and God. Aqidah has the meanings of a conclusion, bond, solid, and agreement, in terms of aqidah is a strong belief in the heart that Allah is the one God and there is no other besides Him, truly firm in one's faith in Allah and His Power.<sup>32</sup>
2. The value of worship; the meaning of worship here is to carry out what a servant should do to worship and get closer to Allah SWT, according to its type, worship is divided into 2, namely mahdhah worship and ghairu mahdhah worship. Mahdhah worship includes activities such as prayer, fasting, zakat, and so on. Meanwhile, ghairu mahdhah worship includes activities such as mu'amalah.<sup>33</sup> In terms of language, the meaning of the word worship is to submit and humble oneself, while in terms of terminology, worship is defined as the actions of a servant that are dedicated only to Allah SWT by carrying out all His commands as a form of gratitude for the blessings that have been given by Him.<sup>34</sup>

<sup>32</sup> Yazid bin Abdul Qadir Jawas, Syarah —Aqidah Ahlu Sunnah Wal Jama'ah. (Bogor: Imam Syafi' Library, 2004).P. 27

<sup>33</sup> Lailatul Qomariyah, Visualisasi Nilai-nilai Qur'ani Dalam Film Qodrat", Skripsi, (Jember, UIN KH.Ahmad Shodiq Jember , 2023) ", p. 29

<sup>34</sup> Sahriyansah, *ibadah dan akhlak*, (Yogyakarta: IAIN Antasari Press, 2014). p.1

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3. Moral Values; Morals are traits possessed by a person, which have become part of him/her and usually reflect the behavior of the individual. In morals, there are several indicators, namely morals towards Allah and morals towards fellow creatures. Examples of morals towards Allah include an attitude of sincerity, gratitude, and good thoughts towards Him, while morals towards fellow creatures include an attitude of helping each other, caring, reminding each other, and giving advice in a good way. Morals include all the values needed by humans to achieve salvation and happiness, both in this world and in the hereafter. These values include faith, obedience to Allah, helping each other, respecting the elderly, and loving the younger ones.<sup>35</sup>

#### c. Dimensions of Qur'anic values

In values, some dimensions include various noble morals in various things. According to Said Agil Husin Al Munawar, there are three main dimensions of the objectives of Qur'anic values that need to be fostered and developed in education, namely:

- 1) Spiritual or moral dimension, which includes faith, piety, and noble morals, as reflected in the implementation of worship and muamalah. Moral education emphasizes behavior that contains good values and positive habits in everyday life.
- 2) Cultural dimension, which includes the formation of a solid, independent personality, and responsibility towards society and the nation. This dimension is universal, focusing on the development of Muslim personality following the values of Islamic teachings.
- 3) The dimension of intelligence, aims to form individuals who are intelligent, creative, skilled, disciplined, have a work ethic, are professional, innovative,

<sup>35</sup> Sudadi, *Pengantar Studi Islam Untuk Mahasiswa Dan Umum*, (Kebumen: Mediaterra, 2015). P. 6

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and productive. This is expected to increase understanding of the values of the Qur'an applied in education.<sup>36</sup>

In the implementation of the Well for Life program of Dompot Dhuafa in Riau, there are Qur'anic values that enter into one of the dimensions of the values above in various aspects of daily life. These values are very important considering everything that Allah entrusts to His servants needs to be guarded.

## 2. The Concept of Welfare in Social Development

### a. Definition of Welfare in Social Development

Development according to some experts is a process in achieving a structured plan. Development is also referred to as a process of change towards a better condition than before with several methods and efforts carried out systematically and planned.<sup>37</sup> Development in Indonesia is a responsibility mandated by the 1945 Constitution.<sup>38</sup>

In the constitution, the objectives of the Indonesian state are formulated to protect all its people and territories, improve public welfare, educate the nation's life, and contribute to maintaining world order. According to several experts, the direction of achieving national development is also outlined in broad terms in the long-term and medium-term national development planning documents, as a systematic step to achieve these objectives. National development includes various efforts to improve all aspects of people's lives, including in terms of ideological development.<sup>39</sup>

While social welfare refers to a prosperous living condition, many people associate it with charity. In the United States, social welfare is often understood as a form of public assistance provided by the government to underprivileged

<sup>36</sup>Said Agil Husin Al-Munawar, *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam*. p. 9-10

<sup>37</sup> Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat*, (Bandung: Reflika Aditama, 2009).

<sup>38</sup> M. J Maspaitella and Nancy Rahakbauwi, "Pembangunan Kesejahteraan Sosial: Pemberdayaan Masyarakat Dalam Pendekatan Pekerja Sosial," *Aspirasi* 5, no. 2 (2014): p.157–164, <https://jurnal.dpr.go.id/index.php/aspirasi/article/view/457/354>.

<sup>39</sup> Ibid.

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families. Social scientists define social welfare based on the level of quality of life in a society.<sup>40</sup>

Social welfare can be seen as a branch of science and academic discipline that plays an important role in the development of society. In this context, social welfare is a study that includes the analysis of institutions, programs, professionals, and policies designed to provide social services. These services are aimed at individuals, groups, and communities to improve their quality of life, reduce social disparities, and support balance in society. As an academic discipline, social welfare not only studies theory but also develops practices to design solutions that are oriented towards social needs and justice.<sup>41</sup>

Well-being includes the recognition that it is not just about the economic aspect alone but also involves various other interrelated dimensions. These dimensions include social, health, education, environment, and social justice. This shows that well-being must be seen holistically, where each element supports the other to create better living conditions. For example, access to quality education and adequate health services not only increases an individual's economic ability but also strengthens social relationships and maintains environmental balance.<sup>42</sup>

Well-being welfare can be defined as a harmonious and inclusive state for all members of society, reflecting justice and sustainability in all areas of life. Well-being includes the recognition that it is not only related to the economic aspect but also involves various other interrelated dimensions. These dimensions include social, health, education, environment, and social justice. This shows that well-being must be seen holistically, where each element supports the other to create better living conditions. For example, access to quality education and adequate health services not only improves an individual's economic capabilities

<sup>40</sup> Isbandi Rukminto Adi, *Ilmu Kesejahteraan Sosial Dan Pekerjaan Sosial*, University of Indonesia Press, 2005).

<sup>41</sup> Mohammad Mawardi Ikhwanuddin, *Membangun Daerah Yang Berkelanjutan, Berkeadilan, Dan Berkelanjutan*, (Bogor: IPB, 2009).p. 11

<sup>42</sup> Anugrah Dwi, "Konsep Dan Dimensi Kesejahteraan Sosial," Fisip Umsu, last modified 2023, accessed January 12, 2025, <https://fisip.umsu.ac.id/konsep-dan-dimensi-kesejahteraan-sosial/>.

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but also strengthens social relationships and maintains environmental balance. With this approach, well-being can be defined as a harmonious and inclusive state for all members of society, reflecting justice and sustainability in all areas of life.<sup>43</sup>

**b. Dimensions of Social Welfare**

Social welfare has various dimensions that cover all social aspects in community life. Among them are:

1) Economic Dimension

Refers to the availability of decent work, adequate income, the ability to meet basic needs, economic stability, and opportunities to achieve economic growth.

2) Social Dimension

Involves the quality of social relationships, participation in the community, social support, solidarity, and equality and justice in community life.

3) Health Dimensions

Includes access to affordable and quality health services, physical and mental health, high life expectancy, and the ability to live a healthy and meaningful life.

4) Dimensions of Education

Relating to access to quality education, opportunities to learn and improve skills, good literacy levels, and equality in access to education for all.

5) Environmental Dimensions

Related to efforts to protect and maintain environmental sustainability, ecosystem sustainability, clean air and water quality, and awareness of the importance of maintaining a healthy environment.<sup>44</sup>

In the welfare of society, there is also an element of sustainability which means continuity. According to the American Institute of Architects, sustainability is the ability of society to maintain their lives by using

<sup>43</sup> Adi, *Ilmu Kesejahteraan Sosial Dan Pekerjaan Sosial*. (Yogyakarta: UI Press, 2005)

<sup>44</sup> Dwi, "The Concept and Dimensions of Social Welfare."

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existing natural resources without having to spend or use excessively, because the system they implement requires these resources.<sup>45</sup>

With the guaranteed and achieved need for sufficient clean water, it will certainly make the world safe with a prosperous society, especially in the North Sulawesi area, with access to clean water such as in several places in Riau. In addition, this will also have a positive impact on the health of the entire community.

### 3. *The Well for Life Program by Dompot Dhuafa Riau*

Clean water is a very important source of life. However, not everyone can easily get access to clean water. Based on data from Kompas.com, only 20% of the Indonesian population has access to clean water. Clean water and proper water sanitation are very much needed to fulfill human life which is one of the goals that every country and the whole world always wants to achieve. Some underdeveloped areas in Riau and places far from clean water sources certainly need access to this proper source of life.<sup>46</sup>

In fulfilling clean water and proper sanitation, of course, some standards meet this. Good water quality is very important to maintain the health and welfare of its consumers, namely the community. Water that does not meet the quality standards for use will cause various health problems such as skin diseases, digestion, and other serious health problems. In addition, polluted water can also damage the environment and aquatic ecosystems, thus threatening the sustainability of nature, if this happens, it is very far from the achievement of the Dompot Dhuafa program which wants to empower the poor and help in social development in creating a prosperous society. Clean and suitable water must meet several requirements, including:

<sup>45</sup> Tamas Banyai, Tamas Banya Sustainable Human Resource Management (In MDPI, 2019).

<sup>46</sup> Hilda B Alexander, Aisyah, Sekar Ayu Maharani, "Layanan Air Minum Dan Sanitasi Indonesia Baru Mencapai 20 Persen," *Kompas.Com*, last modified 2024, accessed July 23, 2024, <https://lestari.kompas.com/read/2024/05/26/063830686/layanan-air-minum-dan-sanitasi-indonesia-baru-mencapai-20-persen>.

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1. Not cloudy, sanitary water that is suitable for daily use is water that is not cloudy but must be clear (especially for drinking water).
2. Free from E-Coli bacteria, because it can cause disease.
3. It has a low chemical content and this can certainly be felt by people who consume it, such as whether the water has a strange or suspicious smell and taste.
4. Odorless and tasteless, good sanitation water that meets standards must be water that is odorless and tasteless (freshwater)
5. Protected from pollution, if it is for drinking water at least it is maintained and protected from any type of pollution, even animals that carry diseases.
6. Do not expose water to direct sunlight, especially for water that will be used for drinking.
7. Have the right temperature to be ideal drinking water and can be consumed.
8. Lastly, there is no sediment to make quality drinking water.<sup>47</sup>.

Through the "Water for Life" program, Dompot Dhuafa has successfully distributed hundreds of thousands of liters of water to various remote areas in Indonesia. This program was made possible thanks to the support and donations from people who care about the need for clean water in areas that are difficult to access. Not stopping there, after successfully providing clean water in several areas, Dompot Dhuafa continued its efforts by launching the "Well Waqf" program. This program is a collaborative effort between Dompot Dhuafa and donors to help people who live in areas that often experience drought, are affected by disasters, or have very limited access to clean water. The principle of cooperation is the main foundation of this program, where all parties work together to ensure that clean water can be sustainably available to those in need.

The "Well Waqf" program not only focuses on providing wells but also seeks to build awareness and shared responsibility in maintaining water resources. With the presence of this waqf well, it is hoped that the community

<sup>47</sup> PDAM Pintar, "Ini Dia Standar Kualitas Air Bersih Di Indonesia," *Bima Sakti Alterra*, accessed November 17, 2024, <https://pdampintar.id/blog/lainnya/ini-dia-standar-kualitas-air-bersih-di-indonesia/>.

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can enjoy long-term benefits, such as improved health, productivity, and quality of life. Dompot Dhuafa and donors hope that this initiative can be an example for similar programs in the future so that more areas can be helped and more people can feel the benefits of the common good.<sup>48</sup>

Moreover, there are around 55 million people in Indonesia who still practice open defecation (BABS) due to a lack of access to clean water facilities. This problem not only impacts public health but also shows the need for more efforts in providing adequate clean water infrastructure. This situation emphasizes the importance of serious attention from various parties, including the government and non-governmental organizations, to ensure that access to clean water can be more evenly distributed and can be enjoyed by all levels of society. These efforts will not only improve the quality of life but can also reduce health risks.<sup>49</sup>

This program itself which is directly managed by Dompot Dhuafa Riau with the name of the program "Well for life" has been carried out for a long time around 2020. And in this program itself there are various types of well endowment programs themselves, starting from programs that collaborate from the center, with companies, or individuals. And several well endowment programs are productive endowments and self-managed well programs. However, the productive well endowment program itself is still sponsored and managed at the center.<sup>50</sup>

In this research, the focus will be on the Riau Dompot Dhuafa program which refers to the "Well for Life" program which has been running in several places in Riau.

## B. Literature Review

A literature review is a description of the results of previous research related to similar problems. The literature review serves as a way to prove the

<sup>48</sup> Dompot Dhuafa, "WAKAF SUMUR" *Manfaat Mengalir, Pahala Tumbuh Subur*," last modified 2023, accessed July 22, 2024, <https://donasi.dompetdhuafa.org/wakafsumur/>.

<sup>49</sup> Ibid.

<sup>50</sup> Observation in Dompot Dhuafa Riau, Pekanbaru, October 22, 2024

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authenticity of a study and show its differences from previous research.<sup>51</sup> Before conducting this research, the researcher first checked and read the sources in the Repository of Sultan Syarif Kasim Riau State Islamic University and checked on Google Scholar. This step was taken to avoid plagiarism.

Previous research is a reference for researchers to expand the theoretical study used in this study. After examining previous studies, it was found that no title was the same as the research being conducted, as well as the problem being studied. Therefore, to compare with other studies and to find out the position of this research, it is necessary to review other studies that have been conducted. Based on the results of the author's survey, several scientific works are related to the research on "Elements of Qur'anic Values in the Well for Life Program of Dompot Dhuafa in Riau".

The research is as follows:

1. Niken Ayu Dinar Utami's 2020 thesis entitled "Penerapan Nilai-Nilai Qur'ani Dalam Membangun Karakter Siswa Program Studi Pendidikan Agama Islam".<sup>52</sup> Niken explained that various activities contain Qur'anic values. These activities serve as the main means of forming students' characters effectively in the school environment. Similarities and differences in this study, the author also uses the values and views of the Qur'an in his research and what elements of the Qur'anic values are contained in the well for life program of Dompot Dhuafa in Riau.
2. The thesis of 2022, written by Anggi Sri Rahayu, a student of the Faculty of Da'wah and Communication, Sultan Syarif Kasim State Islamic University, Riau, who researched "Pengelolaan Dana Zakat Pada Program Pos Sehat Di Lembaga Amil Zakat (LAZ) Dompot Dhuafa Riau".<sup>53</sup> In her research, Anggi Rahayu here focuses on how to manage zakat funds in Dompot Dhuafa in

<sup>51</sup> Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-ruzz Media, 2016).

<sup>52</sup> Niken Ayu Dinar Utami, *Penerapan Nilai-Nilai Qur'ani Dalam Membangun Karakter Siswa Program Studi Pendidikan Agama Islam*. Thesis, IAIN Pirwokerto, (Purwokerto:2020)

<sup>53</sup> Anggi Sri Rahayu, *Pengelolaan Dana Zakat Pada Program Pos Sehat Di Lembaga Amil Zakat (LAZ) Dompot Dhuafa Riau*, Thesis, (Riau, UIN Sultan Syarif Kasim, 2022).

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the healthy post program, where this is equally related to the goal of prioritizing welfare and helping the same community as the author studied in this study and is in one research location, namely Dompot Dhuafa Riau. The difference lies in the program and the subject and perspective of the research. The author here discusses the elements of the values of the Qur'an in the implementation of one of these different programs.

3. The thesis of 2022, written by Bayu Chandra Prasetio, a student, Faculty of Ushuluddin and Religious Studies, UIN Raden Intan Lampung with the title "Internalisasi Nilai-Nilai Qur'ani Dalam Membentuk Perilaku Sosial Keagamaan Santri Pada Pondok Pesantren Tahfidz Qur'an Dewan Da'wah Kemiling Bandar Lampung".<sup>54</sup> Bayu in his thesis discusses the Qur'anic values that exist in the social behavior of students at one of the Islamic boarding schools in Bandar Lampung, the same as the author who also discusses Qur'anic values, only located in a different object, namely the Riau Dompot Dhuafa program.
4. The thesis of 2023, was written by Lailatul Qomariyah, a student of UIN KH. Achmad Shiddiq Jember on "Visualisasi Nilai-nilai Qur'ani Dalam Film Qodrat".<sup>55</sup> In his thesis, he discussed how to visualize the values of the Qur'an in the Qodrat film shown in cinemas. The similarity with the previous study is in terms of Qur'anic values as one of the discussions in it while the difference is, that the author in this thesis makes the object of research one of the Dompot Dhuafa programs in Riau.
5. The thesis of 2024, was written by Siti Azizah Trisdyanti, a student of the Islamic Education Study Program, IAIN Ponorogo with the title "Internalisasi Nilai-Nilai Qur'ani Dalam Pembinaan Akhlak Siswa Melalui Program Metode Usmani Di Ma Terpadu Hudatul Muna 2 Jenes

<sup>54</sup> Bayu Chandra Prasetio, "Internalisasi Nilai-Nilai Qur'ani Dalam Membentuk Perilaku Sosial Keagamaan Santri Pada Pondok Pesantren Tahfidz Qur'an Dewan Da'wah Kemiling Bandar Lampung", Thesis, (Lampung, UIN Raden Intan, 2022).

<sup>55</sup> Lailatul Qamariyah, "Visualisasi Nilai-nilai Qur'ani Dalam Film Qodrat", Thesis, (Jember, UIN KH. Ahmad Shodiq Jember, 2023).

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Ponorogo".<sup>56</sup> In her research, Siti Aisyah discusses how the process of internalizing the values of the Qur'an and what are the Qur'anic values in the moral development of students of MA Terpadu Hudatul Muna through the Usmani method. The difference with the author here is that the author uses Qur'anic values as a review in seeing how the waqf well program is running as a target to the social welfare in Riau Regency.

6. The thesis of 2024, was written by Sri Rahayu, a student of UIN Antasari Banjarmasin with the title "Implementasi Nilai-nilai Religiusitas dalam Al-Qur'an Pada Siswa SDIT Tunas Bintang Pramuka Banjarmasin".<sup>57</sup> In Rahayu's thesis, she discusses the implementation of religious values contained in the Qur'an in students, while what the author examines in this thesis is the element of Qur'anic values in the Sumur Dompot Dhuafa Riau program.
7. The thesis of 2024, written by Agus Fadilla Sandi, a postgraduate student at the Jakarta Institute of Quranic Sciences, entitled "Nilai-Nilai Qur'ani Dalam Membangun Ketahanan Keluarga Di Era Society 5 . 0 ( Studi Analisis Ayat-Ayat Ketahanan Keluarga )".<sup>58</sup> In his thesis, Agus Fadilla discusses the Qur'anic values in building family resilience, and how the portion is related to the Qur'anic values themselves. The similarity with the author is using Qur'anic values as the subject of research and the difference is that the author in this thesis seeks and discusses what element of Qur'anic values are in the Dompot Dhuafa well program in Riau.
8. Journal article of 2024 Al-Qodiri Islamic Institute Jember by Ahmad Sofyan Sauri on "Urgensi Nilai- Nilai Moderasi Qur'ani Dalam Pendidikan".<sup>59</sup> This article discusses how humans apply Qur'anic values in education and what is

<sup>56</sup> Siti Azizah Trisdayanti, *Internalisasi Nilai-Nilai Qur'ani Dalam Pembinaan Akhlak Siswa Melalui Program Metode Usmani Di Ma Terpadu Hudatul Muna 2 Jenes Ponorogo*, Thesis, (Ponorogo, IAIN Ponorogo, 2024).

<sup>57</sup> Sri Rahayu, "Implementasi Nilai-nilai Religiusitas dalam Al-Qur'an Pada Siswa SDIT Tunas Bintang Pramuka Banjarmasin", Thesis, (Banjarmasin, UIN Antasari, 2024).

<sup>58</sup> Agus Fadilla Sandi, "Nilai-Nilai Qur'ani Dalam Membangun Ketahanan Keluarga Di Era Society 5 . 0 ( Studi Analisis Ayat-Ayat Ketahanan Keluarga )", Thesis, (Jakarta, IIQ, 2024).

<sup>59</sup> Ahmad Sofyan Sauri, "Urgensi Nilai- Nilai Moderasi Qur'ani Dalam Pendidikan", *AL-MANAR: Jurnal Kajian Al-Quran dan Hadits* Vol. 10, No. 2, 2024, Institut Agama Islam al-Qadiri Jember, 2024.

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the urgency of these Qur'anic values. The difference with this study is the object of discussion studied, where the author examines the element of Qur'anic values in the implementation of the well program at Dompot Dhuafa Riau.

Some references from previous studies are considered relevant even though not all of them have the same aspects. Adding reading sources and making a benchmark to be able to know the differences and similarities with this study. from several references and literature reviews discussed, some discuss the values of the Qur'an and some discuss Dompot Dhuafa Riau and one of the programs in it but with different studies. In addition, the range of research mostly refers to education where there are many moral values, while this study provides a different scope of objects by taking a view of one of the programs in an Islamic philanthropic institution whose goals and references for success are directly to the community.

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## CHAPTER III RESEARCH METHODOLOGY

### A. Types and Approaches of Research

This research is qualitative, namely examining a social phenomenon in more depth, especially those of a case nature, and also conducted to study the conditions of scientific objects, where the researcher acts as the main instrument.<sup>60</sup> In addition, the research in this thesis is also library research and there are also elements of field research. Data is obtained from research targets through informants or respondents, using data collection methods such as questionnaires, interviews, and observations.<sup>61</sup> Through this approach, researchers can get a more accurate and in-depth picture of the phenomenon being studied, as well as understand the social and cultural context that influences the behavior and responses of respondents. The results of this study are expected to provide a significant contribution to the development of science in the field being studied.

Then, the method applied by the author in researching is the analytical descriptive method, which involves presenting a detailed explanation of the material taken from various sources including information that has been collected which also aims to describe and summarize various conditions, situations, or certain phenomena. The research approach can produce information both in written and oral form, based on observations of certain objects. This method is also able to collect and manage descriptive data, such as observation results, interviews, field notes, images, photos, related documents, and so on.<sup>62</sup>

<sup>60</sup> Poppy Yaniawati, "Penelitian Studi Kepustakaan," *Penelitian Kepustakaan (Library Research)*, April (2020), p. 15.

<sup>61</sup> Jani Arni, *Metode Penelitian Tafsir*, (Riau: Daulat Riau, 2013). Page 13

<sup>62</sup> Burhan Bugin, *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik Dan Ilmu Sosial Lainnya*, (Jakarta: Kencana, 2008).Page 68

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## **B. Research Data Sources**

Based on the study that will be discussed in this research, is related to the elements of Qur'anic values in the Dompot Dhuafa Riau well program and the process of achieving clean water in several areas that have difficulty accessing clean water. Therefore, a data source is needed that can be used as a reference. The data sources used in this writing consist of primary data sources and secondary data sources:

### **1. Primary Data**

Primary data is data obtained or collected directly in the field by researchers or related parties. The source of primary data in this study is the well program that has been run by Dompot Dhuafa in Riau. This data includes:

- a. Location, which describes the conditions or situations of program activities carried out by the Islamic Philanthropy Institution Dompot Dhuafa Riau.
- c. Documents and informants, namely data sources that provide the main information needed during the research on the "Clean Water Well" program by Dompot Dhuafa Riau.

### **2. Secondary data**

This study refers to supporting information used in addition to primary data sources. Secondary data sources also include data obtained by researchers from available sources, such as documentation records in the form of attendance, books, bulletins, reports, photos, journals, scientific works, and other literature that discuss topics such as websites and official Dompot Dhuafa pages, then several articles and others related to research problems.

## **C. Data collection technique**

Data collection techniques are methods used to collect the data needed to answer research questions. To obtain the desired data, the following techniques can be used:

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### 1. Observation

Observation is a method of data collection in which the observer makes observations of individuals. Observations can be made directly or indirectly to the object being studied. Through observation, researchers can systematically document and reflect on the activities and interactions of research subjects. Everything seen and heard during observation can be recorded and recorded carefully, as long as it is relevant to the theme and problems studied in the research.<sup>63</sup>

In carrying out this observation, theulis directly observed the research object in the form of a well program for life through the Dompot Dhuafa office in Riau as well as, waqf wells that have been built in several places to strengthen research information. The author observed how sustainable water management has been to date, the impacts and benefits, and the values of the Qur'an that they have applied in the principle of maintaining the trust of water sources for sustainable development and shared welfare in the recipients of this program. in this case, the author conducted observations with participants. So, there are several sources as reinforcement of observation data in this study.

Next, the collected data will be processed using a descriptive-analytic method. This method involves collecting and compiling data in descriptive form, followed by analysis of the data that has been obtained using content analysis until the desired results are achieved from this study.

### 2. Documentation

Documentation means written goods, which are an important complement to research through a qualitative approach. This documentation can be done by taking photos of each observation carried out either with or without informants. The photos function as visual evidence that strengthens and supports the data that has been collected through observation and interviews. In addition, this visual documentation helps researchers analyze and refer back to the conditions and situations when the data was collected so

<sup>63</sup> Boy. S. Sabarguna, *Analisis Data Pada Penelitian Kualitatif*, (Jakarta: UI Press, 2008).

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that it can provide a more comprehensive and detailed picture of the research object.

#### **D. Data Analysis Techniques**

Data analysis is a systematic step in finding and compiling data obtained either through related literature, books, journals, observations, or documentation. In other words, data analysis is an effort to organize, compile, and provide interpretation to a set of data obtained.<sup>64</sup> In this qualitative research, researchers classify data collected from various sources using content analysis techniques, and then the data is managed and explained in detail, to produce a complete picture of the problem being studied along with its conclusions. The purpose of this approach is so that the data can be easily understood by the researcher himself and others.<sup>65</sup>

So, the steps to be taken are:

- 1) Reading and understanding data obtained from various sources such as journals, official websites of related research, observations, documentation, field notes, and important ideas in the research.
- 2) Define keywords and code specific topics to find terms in the data. The data is then studied, sorted, and tested to group them into specific terms.
- 3) Collecting, sorting, and classifying data into specific terms.
- 4) Analyzing data to make data categories meaningful, looking for patterns and relationships, and finding general findings.
- 5) In the final step, the author concludes the research by thinking inductively.

#### **E. Writing system**

To provide an overview of the writing and discussion, systematic writing is needed, which is a component that displays a general overview or structure of a study. The explanation is presented comprehensively, including a summary of

<sup>64</sup> Ibid. Page 31

<sup>65</sup> Sugiyono, *Metode Penelitian Kualitatif, 8th edition*. (Bandung: Alfabeta, 2009). Page

information about the topic discussed and the objectives to be achieved through the discussion. Therefore, the author compiles the research systematics as follows:

**Chapter One** functions as an introductory chapter that details the background of the research, problem identification, problem limitations, problem formulation, research objectives and benefits, and research methods, includes types of research, and data analysis techniques, and presents the writing systematics.

**Chapter two**, discusses the theoretical basis involving the explanation of the theoretical framework, the definition of Qut'ani values and their elements, briefly explains several welfare concepts in social development, explains related to the "Well for Life" program of Dompet Dhuafa Riau, and researchers will also present relevant previous studies.

**Chapter Three**, discusses the research methodology used, such as types and approaches to research, research methods, data sources, data collection techniques, and data analysis techniques along with the systematics of writing or research.

**Chapter four**, In this chapter, the author will describe the research results and discuss them in detail. Each finding will be explained in a clear and systematic chronology, by the problems identified and the objectives of this study. The explanations provided are expected to provide a deep understanding of the process and results achieved, as well as answer the questions that are the main focus of the study.

**Chapter five**, as a closing chapter, contains the conclusions of this research and ends with some relevant suggestions.

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## CHAPTER V CLOSING

### A. CONCLUSION

Based on the author's analysis regarding the evaluation of the well program for the life of Dompét Dhuafa Riau, the author will provide conclusions regarding the main problems and what are the analyses of the values of the Qur'an in the implementation of the program:

- a. The *well for life* program by Dompét Dhuafa Riau has been excellent and capable. The program is still running to this day in providing benefits, achieving benefits for the community, and supporting social welfare. In addition, the well water from this program is guaranteed to be clean and suitable for use, it's just that there is still a lack of public awareness in understanding how to maintain ongoing resources and monitoring from Dompét Dhuafa should be done more deeply and sustainably.
- b. There are several elements of Qur'anic values related to moral values. These Qur'anic values are applied through *akhlakul karimah*. In the implementation of the well program for the life of Dompét Dhuafa in Riau, some of the values include the value of generosity explained in Surah al-Baqarah verse 195, an example of this value is in the provision of *ziswaq* and others, then the value of sincerity and gratitude contained in the Qur'an Surah Ibrahim verse 8 and Surah al-Baqarah verse 262. All parties who took part in the realization of the construction of the waqf well also made the values of the Qur'an the foundation for the success of the program, not only for the administrators of Dompét Dhufa, and muzaki or mufakif, but also for the recipients of the program, to the companies that took part in collaborating in providing funds and the workers on the well construction project.

Through the analysis of Qur'anic values in the planning process, implementation, challenges, and output of this program, can provide an understanding to all parties of the importance of bringing the Qur'an to life

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## B. SUGGESTION

during community life. So that everything that is being done is organized and blessed by Allah SWT and can teach many good things to others.

This writing still has many shortcomings and requires constructive suggestions. So, to perfect this writing, the author would like to convey some suggestions as follows:

1. This thesis still has some shortcomings that the author did not mention. Therefore, suggestions and criticisms are expected so that this research can be a better reference for further research.
2. Helping each other and caring for others is a command from Allah SWT, and Muslims must think about the benefit of the community in achieving prosperity together.
3. With the presence of the element of Qur'anic values in the *well for life* program, it is hoped that we will continue to implement these values in every aspect of life and any activity and be able to maintain the mandate by maintaining or managing the waqf well so that it continues to be useful, sustainable, and can change the welfare of society with better social development.

In addition, the author hopes that readers can gain new insights after reading this article.



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### Attachment 1

#### A. Observation Guide

1. The process of implementing the well for life program by Dompot Dhuafa in Riau
2. Elements of Qur'anic values in the Well for Life Program
3. Documents related to program implementation, up to the output produced, (documentation, program photos, videos, sound recordings).

#### B. Documentation



Picture 1. Observations related to the program

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Picture 2. Observation at the Riau Dompot Dhuafa office



Picture 3. Observation with participants to the waqf well

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Picture 4. Introduction and submission of several questions



Picture 5. Joint observation of the well program recipients

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Picture 6. Observation of water conditions



Picture 7. Documentation of water quality before well construction

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Picture 8. Water quality before the program



Picture 9. Difference in water after the success of the program

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Picture 10. Dompet Dhuafa's documentation on program benefits

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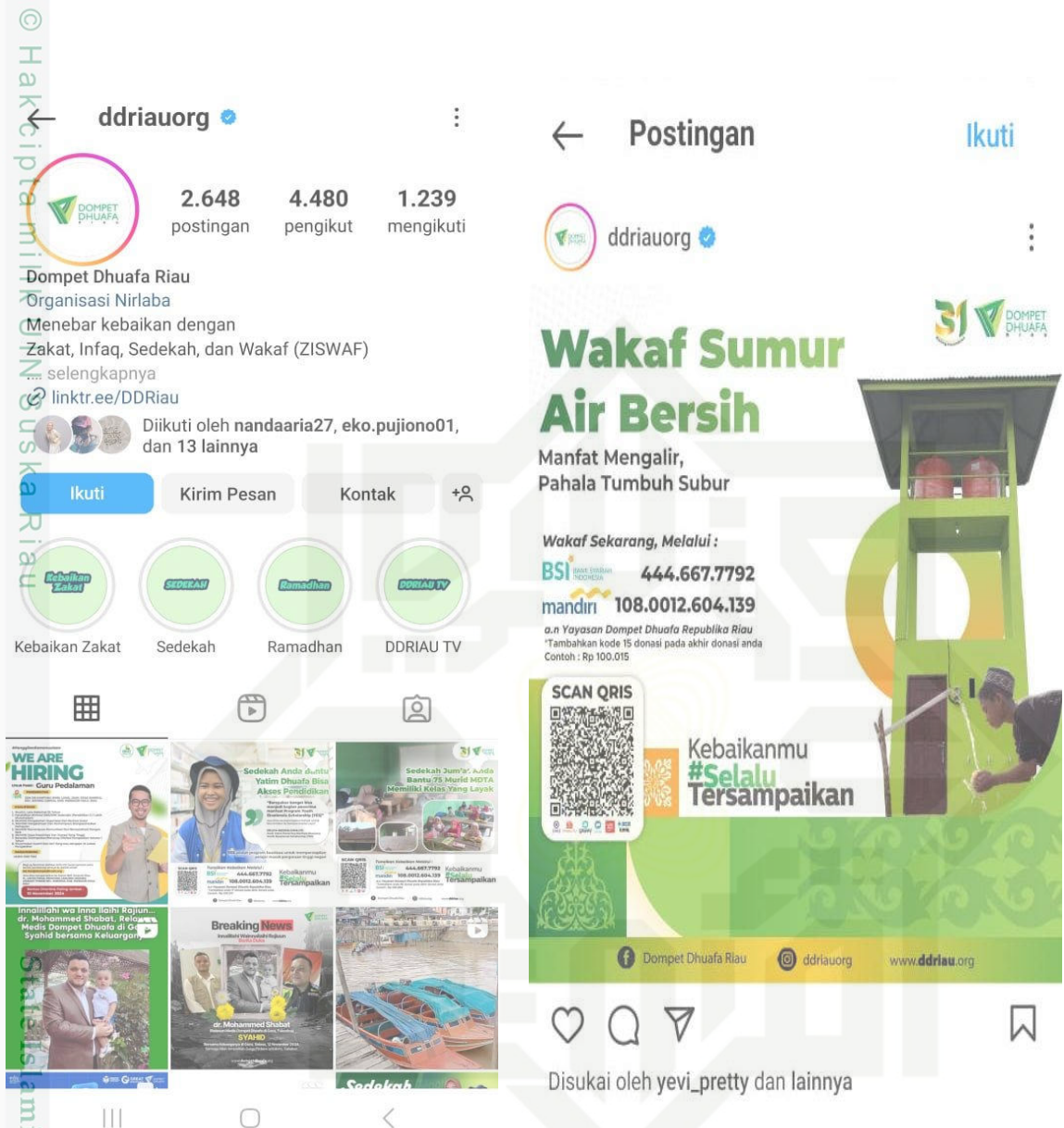
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Picture 11. Dompot Dhuafa Social Media Accounts

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Picture 12. Official web source of Dompot Dhuafa Riau



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No. Telp/HP : 082239776605  
Nama Orang Tua :  
Ayah : Asriyanto  
Ibu : Siswiarti

**RIWAYAT PENDIDIKAN**

SD : Sekolah Dasar Negeri (SDN) 04 Empang Baru, Lulus Tahun 2013  
SLTP : Pondok Modern Darussalam Gontor Putri Kampus 3  
SLTA : Pondok Modern Darussalam Gontor Putri Kampus 3, Lulus Tahun 2020

**PENGALAMAN ORGANISASI**

1. Anggota DT. Peduli 2022
2. Anggota HMPS IAT 2023
3. Anggota UIN Suska Mengajar 2023
4. Ketua Departemen Pemberdayaan Perempuan FKMTHI Riau-Kepri 2023
5. Ketua Departemen Pemberdayaan Perempuan DEMA Fakultas Ushuluddin 2024

**KARYA ILMIAH**

1 -