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## Social Piety and Care for Families Infected with Covid-19 in the Context of SDGs in the Kuyudan Makamhaji Muslim Community

*Suharjianto<sup>1</sup>, Kukuh Yudha Pratama<sup>2</sup>, Andri Arungga Sweta<sup>3</sup>, Ma'arif  
Jamuin<sup>4</sup>, Ratna Sesotya Wedadjati<sup>5</sup>*

<sup>1,2,3,4</sup>Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

<sup>5</sup>Sekolah Tinggi Pembangunan Masyarakat Desa APMD, Yogyakarta, Indonesia

[<sup>1</sup>suh215@ums.ac.id](mailto:suh215@ums.ac.id), [<sup>2</sup>kukuh183@gmail.com](mailto:kukuh183@gmail.com), [<sup>3</sup>andrisweta69@gmail.com](mailto:andrisweta69@gmail.com),  
[<sup>4</sup>mjamuin500@ums.ac.id](mailto:mjamuin500@ums.ac.id), [<sup>5</sup>ratna.sesotya@apmd.ac.id](mailto:ratna.sesotya@apmd.ac.id)

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### Abstract

**Objective:** This research was motivated by curiosity about the Muslim community of Gang Arjuna Kuyudan Makamhaji who understood and practised the verses concerning social concern for families infected with Covid-19. The verses in question are Q.S al-Maidah, 5:2 and Q.S al-Hasyr, 59:9. This study aims to investigate how the Muslims in Gang Arjuna acquire knowledge and understanding of Surah al-Maidah, 5:2 and al-Hasyr, 59:9, and how they practice these verses to assist Covid-19 infected families in both material and non-material forms. **Theoretical Framework:** The theoretical framework used in this study relates to social concern in Islam and its contribution to achieving the Sustainable Development Goals (SDGs), particularly those related to health and well-being. **Literature Review:** The literature review reveals that these verses teach the importance of mutual assistance and sharing with those in need, especially in crises such as the Covid-19 pandemic. **Methods:** The research method used is descriptive quantitative, employing closed questionnaires and Likert scale techniques. The number of respondents in this study was 20, but only 15 participated. **Results:** The results show that the Muslims in Gang Arjuna are very familiar with Surah al-Maidah, 5:2, and Surah al-Hasyr, 59:9, and they gain knowledge of these verses through reading the Qur'an and attending mosque studies. The people of Gang Arjuna also exhibit a high level of social concern for families infected with Covid-19, offering both material and non-material assistance, which is an implementation of their understanding of these verses. **Implications:** The implications of this research demonstrate that understanding the social values in Islam can strengthen social solidarity and support the achievement of SDGs, particularly in the context of health and community empowerment. **Novelty:** The novelty of this study is its emphasis on the practical application of Qur'anic verses as a form of social concern in the face of the Covid-19 pandemic.

**Keywords:** social concern, social piety, covid-19, surah al-maidah, sdgs.

## INTRODUCTION

Social piety in the Islamic context emphasizes charity, mutual aid, and compassion, values that resonate deeply within the Kuyudan Makamhaji community. This study explores how these values are manifested in the community's response to the Covid-19 pandemic, specifically focusing on the care provided to families who have been directly impacted by the virus. The research also situates this local initiative within the broader framework of the United Nations' Sustainable Development Goals (SDGs), particularly SDG 3 (Good Health and Well-being) and SDG 10 (Reduced Inequality) [1].

By examining the intersection of social piety and the SDGs, this study highlights how local religious communities contribute to the achievement of global sustainability targets. This paper aims to provide a deeper understanding of the role of social piety in the Kuyudan Makamhaji Muslim community during the pandemic, and its potential to foster resilience and solidarity while promoting the goals of social equity and public health [2], [3].

The Koran is the main source of Islamic teachings so Muslims are obliged to study the Koran, starting from reading, studying its meaning in the translation of the Koran, and understanding its contents through books, Tafseer, social media, and *ta'lim* in mosques. Muslim understanding of the Koran is not only at the cognitive level but must be implemented at the practical level so that the Koran is truly grounded in society [2], [3].

Among the contents of the Koran are verses that explain social care, as contained in Q.S. al-Maidah, 5: 2 and Q.S. al-Hasyr, 59: 9 [4]. As in Q.S. al-Maidah, 5: 2: "Help you in (doing) goodness and piety, and do not help in sin and enmity". This verse contains an order that Muslims help each other in terms of goodness and it is forbidden to help each other in bad things [5].

Meanwhile, another verse of the Koran describes the attitude of brotherhood in faith to help based on love for Allah swt. As in Q.S. al-Hasyr, 59: 9: "Those (Ansars) who have occupied the city (Medina) and believed before (the arrival of) them (*Muhajirin*) love those who emigrated to (their) place. They do not find desire in their hearts for what is given (to the *muhajirin*). They prioritize (*Muhajirin*) over themselves even though they have urgent needs. Those who are guarded against stinginess are the lucky ones." It is known that Corona Virus Disease 19 (Covid-19) began to endemic in 2019 [6]. Then, this virus spreads almost all over the world with varying levels of sufferers and spreads [7]. Indonesia is one of the countries that has not escaped this pandemic, including the city of Sukoharjo and more specifically Gang Arjuna Kuyudan Makamhaji.

In general, the symptoms of Covid-19 are fever, dry cough, fatigue, shortness of breath, pain in the throat, headache, and loss of taste and smell [8]. The spread of Covid-19 occurs through small droplets from the nose or mouth of a person with Covid-19 when coughing or sneezing. Droplets that hit people or fall on an object that is accidentally touched by the hand and then used for eating, wiping the nose or mouth, then transmission can occur [9]. So to prevent the spread of Covid-19, the government has established a health protocol known as the 5 M's, namely wearing masks (*memakai masker*), washing hands (*mencuci tangan*), maintaining distance (*menjaga jarak*), staying away from crowds (*menjauhi kerumunan*) and reducing mobility (*mengurangi mobilitas*) [10], [11].

Early observations showed that there were families who were infected with Covid-19 in Gang Arjuna Kuyudan Makamhaji. The family consists of a father, a mother, and three children. In the early the father and his two children were hospitalized, while the other two remained at home [12]. But in the end, all the family members were hospitalized. The nature of the disease is contagious, the family who are still at home or who have been discharged from the hospital, until a certain time remain at home to avoid spreading it to others. In this situation, of course, the family infected by Covid-19 needs help [13], [14]. On the other hand, it is known that 92% of gang Arjuna members are Muslim. The above background prompted this research.

The theme of social piety and care for families infected with Covid-19 within the Kuyudan Makamhaji Muslim community is crucial for several reasons. First, it underscores the vital role that local religious and social groups play in addressing public health crises, particularly in times of global emergencies like the Covid-19 pandemic. While government responses are essential, community-driven initiatives rooted in social piety often provide immediate, accessible, and culturally sensitive support, filling gaps in public health systems and reaching vulnerable populations [13], [14].

Second, this theme highlights the relevance of Islamic values in contemporary challenges. Social piety, which includes concepts like charity (zakat), mutual help (ta'awun), and compassion, plays a significant role in fostering resilience and solidarity within communities. In the Kuyudan Makamhaji community, these values not only assist families affected by Covid-19 but also serve as a model for other communities on how religious teachings can contribute to social well-being [13], [14].

Third, linking this theme to the United Nations' Sustainable Development Goals (SDGs) adds a global dimension, particularly SDG 3 (Good Health and Well-being) and SDG 10 (Reduced Inequality). By integrating local religious and social actions with the SDGs, the research emphasizes the potential of grassroots efforts to contribute to global sustainability goals, offering a more holistic approach to addressing health crises and social inequalities. Overall, this theme is important because it illustrates how faith-based community responses can align with international frameworks, fostering a deeper connection between local actions and global objectives, while reinforcing the need for collective responsibility and solidarity in times of crisis [13], [14].

## LITERATURE REVIEW

The concept of social piety in Islam emphasizes the importance of caring for others, particularly the vulnerable, in times of crisis. Studies have shown that Islamic teachings, such as those found in Surah al-Maidah and Surah al-Hashr, encourage material and non-material support for those in need. In the context of Covid-19, faith-based communities, like the Kuyudan Makamhaji Muslim community, have played a crucial role in assisting infected families. This aligns with the Sustainable Development Goals (SDGs), especially SDG 3 (Good Health and Well-being) and SDG 10 (Reduced Inequality), highlighting the role of religious communities in addressing social and health issues [15].

This research is included in the living Koran research model. This living Koran model research is not the first research done, but there have been previous studies. Previous living Koran research found that there were three research areas, namely character education, regular recitations, and reading the Koran to help the patient's healing process. Research in the field of character education has been carried out by Syahrul Rahman, Nurul Karimatil Ulya, Fattah A.F. Febrianti Yovitaningtyas, Nur Ikhwan, and Ahsan Masrukhan. Syahrul Rahman emphasizes his research on reading *ma'tsurat* in the application of the text of the Koran in daily life [16].

Nurul focused her research on the reception of the *aurat* closure in the tradition of wearing "*Rimpu*" in NTB [17]. Fattah focuses his research on character-building education through the habituation of *wirit ma'tsurat* at SMA IT Abu Bakar Boarding School Kulon Progo [18]. Meanwhile, Febri emphasizes her research on inculcating social awareness which has implications for active behavior in defending victims of bullying that occurs in teenagers [19]. Meanwhile, Nur Ikhwan emphasized his research on the influence of social care that is instilled in children in a learning studio to the community [20], and Ahsan emphasizes character education to increase social awareness [21].

Research on routine recitations of Kuran was carried out by Khoirul Ulum [22] and Muhammad Najib Fatkhulloh [23]. This research focuses on the phenomenon of reciting the Qur'an regularly, *khataman* and *ta'lim*, and implementation of Quran teaching for

worship, *ukhuwah*, and *muamalah* in daily life. Meanwhile, Anggia Nahla Prasetya researched the practice of living the Koran related to the reading of the verses of the Koran for the healing process of patients at Jemursari Islamic Hospital Surabaya through speakers installed in each patient room [24]–[26].

Based on the above background and previous research, this living Quran research is focused on the realm of Muslim social care in Gang Arjuna for families infected by COVID-19 as a form of implementing knowledge and understanding of the verses of the Koran related to social care [27], [28].

## METHODOLOGY

This is field research, where the data source is obtained from the field [29], i.e. Muslims in Gang Arjuna Kuyudan Makamhaji. The approach used is a phenomenological approach, which looks at the practice of social care in a society based on visible phenomena [30].

The subject of this research is the Muslim community who live in Gang Arjuna Kuyudan Makamhaji [31]. The location of this study is based on considerations of ease of access to data collection [32]. The object of this research is the social concern of Muslims who live in Gang Arjuna Kuyudan Makamhaji towards infected Covid-19 families.

It is known that in Gang Arjuna there are 27 houses. The number of existing houses is used as the assumption that each house has one head of the family. Of the 27 families, there are two non-Muslim families. Thus, because this research is limited to Muslim data sources, the data sources in this study are 25 people.

Data collection using questionnaires, interviews, and observations [33], [34]:

### 1. Questionnaires

Questionnaires are some questions related to research that are asked of respondents that are open and closed [35]. The type of questionnaire used in this study is closed, a questionnaire whose answers have been provided [36].

The questionnaire method was used to find out how respondents gained knowledge and understanding of the verses of social care, and their application to help infected Covid-19 families [37].

How to gain knowledge and understanding of the verses of social care and its application will be measured with a Likert scale with the options of strongly agree (5), agree (4), neutral (3), disagree (2), and strongly disagree (1) [38]. Then the questionnaire will be provided in a Google form.

### 2. Interview

The interview method is direct communication between the researcher and the respondent [39]. Interviews were not used for all respondents but were conducted with key persons (local community leaders). This method is used to obtain data that will be used as a cross-check of the data from the questionnaire results.

### 3. Observation

Observation is used to obtain data on the number of respondents needed [40]. Early observation showed that there were 27 houses in Gang Arjuna. Of the 27 existing houses, it is assumed that each house has one Head of Family. However, because the respondents were Muslims it turned out that out of 27 families, two families were non-Muslim. However, because the respondents needed were Muslims, two non-Muslim families were ignored as data sources. Thus, 25 respondents were the source of data for this research.

## 1. Documentation

The documentation method in this study was used to find demographic data for the population of Gang Arjuna. The required document is a document containing data owned by the head of Dawis (*dasa wisma*). Gang Arjuna is located in Dawis Terong 1, where Dawis Terong 1 is one of the three Dawis in Kuydan Rt. 02 Rw. 05.

Data to be calculated using the formula =  $\frac{\text{total score}}{\text{respondent}}$ . Then the results of the calculation of each item will be measured based on the following categories:

**Table 1. Measuring Instrument**

Scale	Point	Description
5	4.1 – 5	Strongly agree
4	3.1 – 4	Agree
3	2.1 – 3	Neutral
2	1.1 – 2	Disagree
1	0 – 1	Strongly disagree

## RESULTS AND DISCUSSION

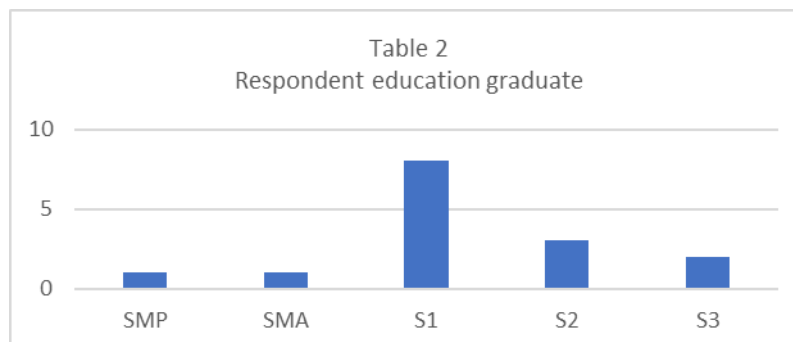
### Profile of Gang Arjuna Kuyudan Makamhaji

Geographically, Gang Arjuna is located on Jalan Pandawa Kuyudan Rt. 02 Rw. 05 Makamhaji, Kartasura District, Sukoharjo Regency, Central Java. Gang Arjuna is a dead-end alley that stretches from south to north which has a width of 4 meters and a length of approximately 165 meters. There are 25 houses in Gang Arjuna, 17 houses on the west side of the alley and 18 houses on the east side. Of the 25 houses, four houses are uninhabited and one house is still under renovation.

Demographically, Gang Arjuna is inhabited by 20 families. 18 household heads (KK = *kepala keluarga*) are Muslims and two are non-Muslims. Of the 20 households, only 18 households will be the respondents in this study. However, the only respondents who filled out the questionnaire were 15 people. This 15 people's questionnaire data will be used as a source for making this research report. Based on the questionnaire data, their educational background consisted of two doctoral graduates, three master graduates, eight undergraduates, one high school graduate, and one junior high school graduate. As for the field of work, Gang Arjuna residents work as lecturers, doctors, employees, retirees, and entrepreneurs.

In Gang Arjuna, there is a community organization called Dawis (*Dasa Wisma*), namely Dawis Terong I. As is known, that in the area of Rt. 02 Rw. 05 There are three Dawis, they are Dawis Terong I, Dawis Terong II, and Dawis Terong III.

**Table 2. Respondent Education Graduate**



## How is the Muslim Gang Arjuna Knows the Surah al-Maidah, 5:2 and Surah al-Hasyr, 59:9

1. The data on how Muslim in Gang Arjuna knows Surah al-Maidah, 5:2 are as follows:

**Table 3. How Muslim in Gang Arjuna Knows Surah Al-Maidah, 5: 2**

No	How to know	Respondents															Score
		R1	R2	R3	R4	R5	R6	R7	R8	R9	R10	R11	R12	R13	R14	R15	
1	Understand	5	5	5	5	5	5	5	3	5	5	5	5	5	5	5	4.87
2	Reading books	5	1	2	5	4	2	3	3	5	4	4	2	2	2	5	3.27
3	Study in the mosque	5	5	4	5	4	2	6	4	5	2	2	4	4	4	5	4
4	Trought social media	4	5	4	5	4	2	1	3	5	1	1	2	2	4	5	3.2
5	Recite al-Quran	4	5	4	5	4	5	2	4	5	5	5	5	5	4	5	4.47

If the data is sorted from the highest score to the lowest, it is known as follows:

**Table 4. The Order of Scores on How to Acquire Knowledge of Surah Al-Maidah, 5: 2**

No	Surah al-Maidah, 5: 2	Score	Description
1	Understand	4.87	Very high
2	Recite al-Quran	4.47	Very high
3	Study in the mosque	4	High
4	Reading books	3.3	High
5	Trought social media	3.2	High

The data above shows that Muslim Gang Arjuna is very knowledgeable about *Surah al-Maidah*, 5:2 (4.87=very high) and they gained knowledge of Surah al-Maidah, 5:2 through:

- Reading the Koran independently (4.47 = very high) and Study in the mosque (4 = high)
- Reading books (3.3) and social media (3.2) is high.

2. The data on how Muslim Gang Arjuna knows Surah al-Hasyr, 59: 9 are as below:

**Table 5. How Muslim Gang Arjuna Knows Surah al-Hasyr, 59: 9**

No	How to know	Respondents															Score
		R1	R2	R3	R4	R5	R6	R7	R8	R9	R10	R11	R12	R13	R14	R15	
1	Understand	4	5	4	3	4	1	3	3	4	4	4	4	4	4	5	3.73
2	Reading books	4	1	2	3	4	2	1	2	4	4	4	2	2	2	4	2.73
3	Study in the mosque	4	5	4	3	4	2	3	2	4	1	1	4	4	4	5	3.33
4	Trought social media	3	5	4	3	4	2	1	2	4	1	1	2	2	4	4	2.8
5	Recite al-Quran	4	5	5	3	4	2	1	3	4	5	5	5	5	5	5	4.06

The data above shows that the Muslim Gang Arjuna is very familiar with Surat al-Hasyr, 59: 9 (3.7 = very high). The way they know Surat al-Hasyr, 59: 9 is through reading books (2.7 = moderate), recitation in the mosque (3.3 = moderate), social media (2.8 = moderate), and reading the Koran independently (4.07 = very high). If the data is sorted from the highest score to the lowest, it is known as follows:

**Table 6. The Order of Scores on How to Acquire Knowledge of Surah Al-Hasyr, 59: 9**

No	Surah al-Maidah, 5: 2	Score	Description
1	Understand	3.7	High
2	Recite al-Quran	4.07	Very high
3	Study in the mosque	3.3	High
4	Reading books	2.8	Moderate
5	Trougt social media	2.7	Moderate

The data above shows that Muslim Gang Arjuna knows Surah al-Hasyr, 59:9 (3.7=very high) and they acquired knowledge of Surah al-Hasyr, 59:9 through:

- Read Al-Quran independently (4.07=very high).
- Recitation at the mosque (3.3=height).
- Both social media (2.8) and reading books (2.7) are moderate.

If we compare the knowledge of Muslim Gang Arjuna between Surah al-Maidah, 5: 2 and Surah al-Hasyr, 59: 9, it is known that the Muslim Gang Arjuna knows more about Surah al-Maidah, 5: 2 than Surah al-Hasyr, 59: 9. Meanwhile, they know that the two verses are the same: reading the Koran independently and study at the mosque.

### **How Muslim og Gang Arjuna Gained Understanding of Surah al-Maidah, 5:2 and Surat al-Hasyr, 59:9**

- How Muslim Gang Arjuna Kuyudan Gained Understanding of Surah al-Maidah, 5:2

**Table 7. Understanding and How to Get an Understanding of Surah Al-Maidah, 5: 2**

No	How to know	Respondents															Score
		R1	R2	R3	R4	R5	R6	R7	R8	R9	R10	R11	R12	R13	R14	R15	
1	Understand	5	5	4	4	4	3	4	4	4	5	5	5	5	4	5	4.4
2	Just understand the translation	5	1	2	2	4	3	3	5	4	1	1	1	1	2	4	2.6
3	Understand the meaning and message	5	5	4	4	4	4	4	4	4	5	5	5	5	4	5	4.53
4	Study in the mosque	5	5	4	4	4	3	4	4	4	5	5	5	5	4	5	4.4
5	Trougt social media	4	5	3	3	4	3	3	3	4	1	1	2	2	3	4	3.06
6	Reading books	4	1	2	2	4	3	1	3	4	4	4	4	4	2	3	3.13
7	Contains a message of social care	5	5	5	5	5	5	5	4	4	5	5	5	4	5	5	4.8
8	Contains message to help each other materially or non-materially	5	5	5	5	5	5	5	4	5	4	4	5	5	5	5	4.8
9	Recite al-Quran	4	5	5	5	5	4	4	4	4	5	5	4	4	5	5	4.53
10	Practice in daily life	4	5	5	5	5	4	4	4	4	5	5	4	4	5	5	4.53

If the data is sorted from the highest score to the lowest, it is known as follows:

**Table 8. Understanding and How to Get an Understanding of Surah Al-Maidah, 5: 2**

No	Surah al-Maidah, 5: 2	Score	Description
1	Understand		
A	Contains a message of social care	4.8	Very high
B	Contains message to help each other materially or non-materially	4.8	Very high
C	Practice in daily life	4.5	Very high
D	Understand the meaning and message	4.5	Very high
E	Just understand the translation.	2.2	Moderate
2	How to get an understanding		
A	Study in the mosque	4.4	Very high
B	Reading books	3.1	High
c	Trougt social media	3.1	High

The data above shows that Muslim Gang Arjuna knows Surah al-Maidah, 5: 2 is as follows:

- Contains a message of social care (4.8 = very high), messages to help each other materially or non-materially (4.8 = very high), practice in daily life (4.5 = very high), and understand the meaning and message (4.4 = very high).
- Just understand the translation (2.2 = moderate).

How Muslim Gang Arjuna Kuyudan Gained Understanding of Surah al-Maidah, 5:2 is as follows:

- Study in the mosque (4.4 = very high).
- Reading books (3.1 = high) and social media (3.1 = high)

2. How Muslim Gang Arjuna Kuyudan Gained Understanding of Surah al-Hasyr, 59: 9

**Table 9. Understanding and How to Get an Understanding of Surah Al-Hasyr, 59: 9**

No	How to know	Respondents															Score
		R1	R2	R3	R4	R5	R6	R7	R8	R9	R10	R11	R12	R13	R14	R15	
1	Understand	5	3	4	3	4	2	1	3	4	4	4	5	5	4	5	3.73
2	Just understand the translation	3	1	2	3	3	2	1	3	4	2	2	1	1	2	5	2.33
3	Understand the meaning and message	5	5	4	3	4	2	1	3	4	5	5	5	5	4	5	4
4	Study in the mosque	4	5	3	3	4	2	3	3	4	1	1	5	4	3	5	3.33
5	Trougt social media	3	5	4	3	4	2	1	2	4	4	4	2	2	4	4	3.2
6	Reading books	4	1	3	3	4	2	1	2	4	3	3	4	4	3	3	2.93
7	Contains a message of social care	5	5	5	4	4	3	1	4	4	5	5	5	5	4	5	4.27
8	Contains message to help each other materially or non-materially	5	5	4	5	4	3	1	4	4	5	5	5	5	5	5	4.33
9	Recite al-Quran	4	5	5	3	4	2	1	3	4	5	5	5	5	5	5	4.06
10	Practice in daily life	4	3	4	4	4	3	1	3	4	5	5	4	4	4	5	3.8

If the data is sorted from the highest score to the lowest, it is known as follows:

**Table 10. Comprehension Score and How to Gain Understanding Surah al-Hasyr, 59:9**

No	Surah al-Hasyr, 59: 9	Score	Description
1	Understand		
a	Contains message to help each other materially or non-materially	4.3	Very high
b	Contains a message of social care	4.2	Very high
c	Understand the meaning and message	4	Very high
d	Practice in daily life	3.8	Very high
e	Just understand the translation.	2.3	Moderate
2	How to get an understanding		
a	Trougth social media	3.3	Very high
b	Study in the mosque	3.2	High
c	Reading books	2.9	High

The data above shows that Muslim Gang Arjuna knows Surat al-Hasyr, 59: 9 is as follows:

- Contains messages to help each other materially or non-materially (4,3 = very high) and Contains a message of social care (4.2 very high).
- Understand the meaning and message (4 = high) and Practice in daily life (3.8 = high).
- Just understand the translation (2.3 = moderate).

How Muslim Gang Arjuna Kuyudan Gained Understanding of Surah al-Hasyr, 59: 9 is as follows:

- Social Media (3.3 = high) and Recitation in the mosque (3.2 = high).
- Reading print media (2.9 = moderate).

### **The Application of Gang Arjuna's Muslim Social Concern as an Application to Surah al-Maidah, 5: 2 and Surat al-Hasyr, 59: 9 in Material and Non-material Forms**

The data above shows that Muslims in Gang Arjuna know, ways of obtaining knowledge, and understanding of Surah al-Maidah, 5: 2, and al-Hasyr, 59: 9 in various ways. However, they have practiced the understanding of Surah al-Maidah, 5: 2 and al-Hasyr, 59: 9 in their daily lives. As described in the theoretical framework, the practice of social care includes two forms, namely material and non-material. The form of Muslim social care in Arjuna Gang obtained the following data:

- The data of Muslims in Gang Arjuna implementing the message of Surah al-Maidah, 5:2 and al-Hasyr, 59: 9 in material form.

**Table 11. Implementation of The Content of Surah Al-Maidah, 5: 2 and Al-Hasyr, 59: 9 in Material Form**

No	How to know	Respondents															Score
		R1	R2	R3	R4	R5	R6	R7	R8	R9	R10	R11	R12	R13	R14	R15	
1	Staple food	4	1	3	4	4	5	3	4	4	5	5	5	5	3	5	4
2	Money	4	5	3	4	4	5	4	4	4	5	5	4	4	3	5	4.2
3	Fast food	4	1	3	4	4	5	3	4	4	5	5	5	5	3	5	4
4	Medicines	2	1	3	4	4	1	1	3	4	4	4	2	2	3	4	2.8
5	Vitamins	2	1	3	4	4	1	1	3	4	2	2	2	2	3	4	2.5

6	Fruits and vegetables	3	1	3	3	4	1	4	4	4	3	3	5	5	3	4	3.27
7	Mask	3	1	3	4	4	1	1	3	4	1	1	4	4	3	3	2.67
8	Society is scheduled in rotation and organized	4	5	4	5	4	5	2	4	4	5	5	5	5	4	5	4.4
9	Implementation of the message of surah al-Maidan, 5: 2 and al-Hasyr, 59: 9	4	5	4	5	5	3	5	3	4	5	5	5	5	4	5	4.47

If the data is sorted from the highest score to the lowest, it is known as follows:

**Table 12. The Order of Scores From Highest to Lowest**

No	Kind of help in the material form	Score	Description
1	<b>Kind of help</b>		
A	Society is scheduled in rotation and organized	4.4	Very high
B	Money	4.2	Very high
C	Staple food	4	High
D	Fast food	4	High
E	Medicines	4	High
F	Fruits and vegetables	3.26	High
G	Mask	2.6	Moderate
H	Vitamins	2.53	Moderate
2	<b>Value-based</b>		
A	Implementation of the message of surah al-Maidan, 5: 2 and al-Hasyr, 59: 9	4.46	Very high

The data above illustrates that Muslims in Gang Arjuna have social concerns in the form of material donations to families affected by Covid-19 as follows:

- Donations to families affected by Covid-19 are arranged in rotation and coordinated (4.4 = very high) and given money (4.2 = very high).
- Staple food donation (4 = high), fast food donation (4 = high), medicines donation (4 = high), and fruits and vegetables donation (3,26 = high).
- Mask donation (2,6 = moderate) and vitamin donation (2.53 = moderate).

Social care in the form of material is carried out as a practice of his understanding of Surah al-Maidah, 5: 2 and al-Hasyr, 59: 9 (4.46 = very high)

- The data of Muslims in Arjuna Gang implementing the message of Surah al-Maidah, 5:2 and al-Hasyr, 59: 9 in non-material form.

**Table 13. Implementation of The Content of Surah Al-Maidah, 5: 2 and Al-Hasyr, 59: 9 in Non-Material Form**

No	How to know	Respondents															Score
		R1	R2	R3	R4	R5	R6	R7	R8	R9	R10	R11	R12	R13	R14	R15	
1	Hold a meeting	4	5	5	5	4	4	4	4	4	5	5	4	3	5	5	4.4
2	Giving motivation	5	5	5	5	4	5	3	4	4	3	3	5	5	5	5	4.4
3	Asking about health	5	5	5	5	5	5	4	3	4	5	5	4	5	5	4	4.6
4	Saying hello to health progress	5	5	5	5	5	5	3	4	4	5	5	5	5	5	5	4.73
5	Saying hello when meeting	4	5	5	5	5	5	3	3	4	4	4	5	5	5	5	4.47
6	Offer for shopping	4	1	4	5	4	2	3	3	4	3	3	2	5	4	4	3.4

7	Offer to buy medicine at the pharmacy	3	1	3	5	4	2	3	3	4	1	1	3	3	3	4	2.87
8	They are not isolated when praying in the mosque	3	5	5	5	4	2	4	3	4	5	5	5	4	5	5	4.27
9	They are accepted to pray in the mosque without a special row	4	5	5	5	4	2	1	3	2	5	5	4	4	5	5	3.93
10	Praying for their recovery	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
11	They help families infected with COVID-19 as an implementation of surah al-Maidah, 5: 2 and al-Hasyr, 59: 9	4	5	5	5	5	3	3	4	4	5	5	5	2	5	5	4.33

If the data is sorted from the highest score to the lowest, it is known as follows:

**Table 14. Order of Highest to Lowest Score**

No	Kind of help in the material form	Score	Description
1	<b>Kind of help</b>		
a	Praying for their recovery	5	Very high
b	Saying hello to health progress	4.73	Very high
c	Saying hello when meeting	4.47	Very high
d	Hold a meeting	4.4	Very high
e	Giving motivation	4.4	Very high
f	Asking about health	4.4	Very high
g	They are not isolated when praying in the mosque	4.26	Very high
h	They are accepted to pray in the mosque without a special row	3.93	High
i	Offer for shopping	3.4	High
j	Offer to buy medicine at the pharmacy.	2.87	Moderate
2	<b>Value-based</b>		
a	Implementation of the message of surah al-Maidan, 5: 2 and al-Hasyr, 59: 9	4.3	Very high

The data above shows that Muslims in Gang Arjuna have very high social care in the form of non-material care for families infected by Covid-19 and that social care is carried out as an implementation of their understanding of Surah al-Maidah, 5:2 and al-Hasyr, 59. Muslim social care in Gang Arjuna in non-material form is as follows:

- Praying for his recovery (5 – very high), saying hello to health progress (4.73 = very high), saying hello when meeting (4.47 = very high), The community holds a meeting to find steps and forms of assistance to families affected by Covid-19 (4.4 = very high), give motivation (4.4 = very high), Asking about the health condition of the family infected by Covid-19 through social media messages (4.4 = very high), and dan Receiving families infected with Covid-19 performing worship at the mosque after going through the quarantine period (4.26 = very high).
- They are accepted to pray in the mosque without a special row (3.93 = high) and offer for shopping (3.4 = high).
- Offer to buy medicine at the pharmacy (2.87 = moderate).

Social concern in non-material forms is carried out as a form of implementation of his understanding of Surah al-Maidah, 5: 2, and al-Hasyr, 59: 9 is very high (4.3).

## Analysis and Discussion

The theme of social piety and care for families infected with Covid-19 in the Kuyudan Makamhaji Muslim community provides a valuable case study in the intersection of religious teachings, social responsibility, and global sustainability goals. The community's response to the pandemic reflects a deep-rooted understanding of the Quranic principles of social justice, charity, and mutual aid, specifically derived from Surah al-Maidah, 5:2, and Surah al-Hashr, 59:9. These verses emphasize the importance of caring for others, helping the needy, and fostering unity within the society. The Kuyudan Makamhaji community has applied these principles by providing material and non-material support to families affected by Covid-19, which is a clear reflection of their social piety.

Moreover, the community's actions during the pandemic are not merely about religious obligation but also about creating a collective social response to a global crisis. The communal efforts, including providing food, medical assistance, and emotional support, demonstrate how religious teachings can contribute to addressing urgent social issues. This aligns with the broader SDGs, particularly SDG 3 (Good Health and Well-being) and SDG 10 (Reduced Inequality), where faith-based communities play a critical role in supporting public health initiatives and reducing inequality.

However, while the community's efforts are commendable, challenges in maintaining long-term sustainability and broader impact remain. Fragmented support systems, limited resources, and the scale of the pandemic have impeded the full realization of these efforts. To better align with SDGs, local communities must strengthen their collaboration with governmental and non-governmental organizations, ensuring that their actions are part of a broader national and international framework. In conclusion, the Kuyudan Makamhaji Muslim community demonstrates the significant potential of local, faith-based responses to addressing health crises and contributing to global SDGs. The integration of social piety with community solidarity offers a model for other communities facing similar challenges.

## CONCLUSION

Based on the discussions and analysis presented, the conclusions of this study are as follows: 1). Religious Knowledge and Social Responsibility: The Muslims in Gang Arjuna, including the Kuyudan Makamhaji Muslim community, demonstrate a deep understanding of key Quranic verses, particularly Surah al-Maidah, 5:2, and Surah al-Hashr, 59:9. These verses emphasize social justice, cooperation, and the welfare of others, which are fundamental in promoting social piety. The community members are well-acquainted with these teachings, having gained their understanding through personal reading of the Quran and collective study at local mosques. The active engagement in both individual and communal religious practices, such as Quran recitation, further solidifies their comprehension of these verses, which emphasize helping others and being socially responsible. 2). Social Concern in Religious Teachings: The understanding of Surah al-Maidah, 5:2, and Surah al-Hashr, 59:9 by the community members reveals that these Quranic verses provide a foundation for social concern, both materially and non-materially. These teachings encourage individuals to help those in need, share resources, and work collectively towards a more just and equitable society. In the context of Covid-19, the Kuyudan Makamhaji Muslim community applied these values by caring for families affected by the virus, demonstrating practical adherence to these religious principles. 3). Community-Based Social Piety: The Kuyudan Makamhaji Muslim community's actions reflect a strong sense of social piety, which emphasizes care for others, especially in times of crisis. This sense of social responsibility is rooted in Islamic teachings and aligns with broader societal values of solidarity and mutual aid. The community's response to the pandemic is an embodiment of social piety, where members support one another through charity, caregiving, and sharing of resources. This response not only addresses the immediate needs of families affected by Covid-19 but also fosters a sense of unity and resilience within the community. 4). Alignment with SDGs: The Kuyudan Makamhaji

Muslim community's efforts in caring for families affected by Covid-19 are also aligned with the United Nations' Sustainable Development Goals (SDGs). Specifically, the community's actions contribute to SDG 3 (Good Health and Well-being) by promoting health and well-being within the community, and SDG 10 (Reduced Inequality) by reducing the disparities faced by vulnerable families during the pandemic. Through their actions, the community not only addresses immediate health and social needs but also works towards the long-term goal of building a more inclusive and equitable society. In conclusion, the Kuyudan Makamhaji Muslim community exemplifies how social piety, rooted in Islamic teachings, can play a crucial role in addressing social challenges, especially in the context of a global health crisis like Covid-19. The community's efforts contribute to the achievement of the SDGs, demonstrating the importance of faith-based initiatives in fostering social well-being and advancing global sustainability objectives.

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### Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

### Conflicts of Interest

The author declares no conflict of interest.

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