The Formation of the Attitude Towards "Social Responsibility" in the Holy Quran, with the Approach of Functional Model in Social Psychology

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Abstract

The evolution of "attitude" is one of the central themes in social psychology, manifesting in various models within this discipline. The Quranic strategies in shaping attitudes can be unveiled by revisiting the verses of the Holy Quran through the lens of social psychology in an interdisciplinary study. These attitudes are formed through a Quranic approach, grounded in the models of attitude formation in psychology, regarding fundamental issues. One such fundamental concept in social sciences and Quranic literature, crucial for the survival of any society, is "social responsibility." This article, utilizing a descriptive-analytical method based on the "functional" model—one of the most widely recognized models in social psychology for attitude formation—examines the formation of attitudes towards "social responsibility." Through a reinterpretation of divine verses and adhering to the components of an interdisciplinary study, Quranic strategies in this regard are extracted. According to the findings, the Quran, by reading society sociably and considering humans as responsible, introduces strategies such as "social cooperation for livelihood," "cultivating responsibility within the family context," "instilling a reflective self-view," and "advocating patience and social interaction" within the framework of religious brotherhood to shape attitudes toward social responsibility along the trajectory of this model.

Keywords: Functional model, Social Psychology, Attitude Formation, Holy Quran, Social Responsibility

1. Introduction

Social Psychology is defined as "the scientific study of mutual behavior among individuals or the study of human interactions and the investigative examination of the influences they have on each other's beliefs, emotions, and behaviors" (Aronson, 2008, p. 6; Branscombe & Baron, 2012, p. 5). It is also characterized as the science that seeks to understand the nature and causes of individual behavior and thoughts in social situations.

The subject of "attitude" and its formation in individuals is considered one of the fundamental concepts in this field. Some scholars have gone so far as to consider "attitude" as the primary focus of social psychology, viewing social psychology as the scientific study of attitudes (Bohner & Schwarz, 2001; Petty & Brintol, 2012). The term "attitude" in social psychology has been defined in various ways. According to one common definition, "attitude" is a lasting system that includes a cognitive element, an emotional element, and a tendency to act (See Azerbaijani, 2003; Droba, 1933). The cognitive element encompasses an individual's beliefs and thoughts about an idea or thing. The emotional or affective element involves an individual's emotions and feelings towards the subject, especially positive and negative evaluations, and the behavioral component, indicates a readiness to respond to specific stimuli in particular ways (Erwin, 2014,; Karimi, 1994,).

"Attitude" can encompass various aspects in different social domains. One of the most pivotal attitudes that significantly influence an individual's other attitudes is their perspective on society and "social responsibility." This implies that by actively participating in social matters, an individual consistently considers themselves responsible towards society and its events. In light of what has been mentioned, this attitude materializes when an individual first acquires sufficient and necessary knowledge about social issues and the imperative of engagement and activity in society. Secondly, they develop a positive inclination and a sense of responsibility towards this involvement. Thirdly, they are prepared to take action and engage in behaviors aligned with this perspective.

On the other hand, the Holy Quran (2:214), which is the book of guidance for humanity, pays special attention to society and emphasizes the necessity of reforming it in the path of nurturing human souls to the extent that it considers one of the most important goals of the missions of the prophets to be the establishment of a cohesive society (Khamenei, 2013). Based on this, through enlightening their audience and strengthening their sense of responsibility towards society, it strives to cultivate a correct attitude in individuals regarding society and social responsibility. In this research, we aim to employ a descriptive-analytical method, adhering to the apparatus of an interdisciplinary study and scientific interpretation of the Holy Quran. Through the utilization of the functional model, recognized as one of the most important models in social psychology for forming or altering human attitudes, we intend to revisit and instill attitudes toward the concept of social responsibility. This will be achieved by revisiting divine verses and elucidating effective strategies within a Quranic framework.

Regarding the interdisciplinary nature of this research, it is necessary to clarify that in an interdisciplinary study where two scientific disciplines are involved, these two disciplines can coexist either parallelly alongside each other (comparative studies) or longitudinally, extending along with each other (as in the present research). The intention of placing the two disciplines longitudinally is to have an introductory aspect from Discipline A to Discipline B. Concerning disciplines that are longitudinally related, this relationship can be either methodological or data-oriented. The current research falls into the first category (longitudinal relationship of methods in the field of methodologies). In this methodological relationship, the developed methods in Discipline A (which in this research is the field of social psychology) are placed at the disposal of Discipline B (which in this research is the Quranic and interpretive aspect) as the serving discipline, so that these methods can be used to process the information provided in Discipline B (Quranic interpretation). Since methods are in the form of structure and shape, in this communicative process, the content of Discipline B (Quranic interpretation) is poured into the framework of Discipline A (social psychology). The resulting answer, as a

conclusion, will be in the form of data from Discipline B (Quranic interpretation) (See Pakatchi, 2008).

Continuing after providing a brief explanation of the "functional model" the "Quranic perspective on the central point of this theory" and also discussing "social" and "human responsibility" examples of Quranic strategies for shaping individual's attitudes towards social responsibility are highlighted. In the literature of the functional model, some Quranic strategies are reconstructed. In this approach, four Quranic strategies will be introduced, with the first strategy having a closer conceptual affinity with what is discussed in the functional model. Strategies two to four, considering the Quranic nature of the research, sometimes go beyond the discussions of the functional model and, of course, indirectly become entirely relevant to it. This, in itself, can be beneficial in the future development of the conceptual framework of the functional model using Quranic and interpretive literature, or even presenting a new model in this field, which may attract the attention of social psychologists.

2.The Functional Model:

In the year 1960, Daniel Katz, through the publication of articles titled "A Functional Approach to the Study of Attitudes" introduced the "functional model" for the first time to shape and strengthen attitudes at the theoretical level (Katz, 1960, pp. 164-203). The foundational assumption of the functional model is grounded in the idea that "individual's attitudes take shape based on specific and positive functions in meeting internal needs" (Turner & Crisp, 2010, p. 81). In this sense, each attitude fulfills a particular need and, in terms of terminology, has specific functions. These functions include:

A. Adaptive and Beneficial Function: This means that individual's attitudes are effective in meeting their general needs or preventing negative events for them (Katz, 1960).

B. Self-esteem Enhancement Function: Having specific attitudes can help in maintaining and increasing self-esteem, especially in ethical matters. For attitudes with ethical components, derived from adherence to religious or political beliefs, holding and acting upon those attitudes can be self-affirming (See Baroun et al., 2010).

C. Self-defense Function: Many attitudes adopted by an individual serve the function of self-defense to support them against existing threats and challenges. For example, individuals may adopt attitudes to defend their identity against racial, group, or followers of other religions, and in some cases, if an individual feels compelled to change their attitude, they may resist change to defend themselves and prove their steadfastness, becoming more resistant to change and strengthening their existing attitude (Azerbaijani, 2003).

D. Value Expression Function: Attitudes are "a reflection of broader aspects of an individual's personality". Based on this, individuals gain satisfaction by expressing their existence and displaying their values through their attitudes (Katz, 1960, p.173).

E. Cognitive Function: This function, based on human needs, is centered around establishing a suitable and rational structure for the individual's surrounding world. Playing a role in creating meaningfulness in life, the need for understanding and knowledge, among others, falls under this category (Katz, 1960). Accordingly, attitudes may take shape or change to give meaning and significance to what passes through the individual's mental world or their surroundings (Karimi, 2000). The significance of this function has led some psychologists to consider it the fundamental function in the formation of attitudes in individuals, as most attitudes serve this purpose to a great extent (Strack & Deutsch, 2004).

Therefore, according to the functional model, to change individual's attitudes, it is necessary to recognize their needs, both common and unique, and also identify the specific function of each attitude in meeting those needs. On this basis, introducing new fundamental needs (creating needs) or changes in existing needs and providing messages aligned with individual's needs can create a context for changing attitudes and forming new attitudes in line with addressing those needs (Razaghi, 2008). However, concerning the concept of "need" in the field of social psychology, it is important to note that theoretical approaches to explaining and categorizing needs in this field depend on the cognitive perspective of theorists. Those who view human nature as entirely material and a product of biological processes and life evolution (psychoanalytic perspective) or believe that the nature of

humans is largely the result of experiences in the social environment (behavioral perspective) summarize human needs within these limits. Nevertheless, some psychologists (humanistic, existential, and transpersonal perspectives) have expanded human needs beyond physiological needs and identified various psychological and spiritual needs for humans. For instance, Jung, who coexisted with Freud, mentions the need for spirituality and religion in today's era alongside the necessity of fulfilling physical needs (See Pritchett & Koenig, 1998). Therefore, considering the developmental perspectives on human needs in psychology and the similarity of this perspective with the religious and Quranic approach, data from both fields can be utilized to expand the boundaries of knowledge. On the one hand, the discussions of the functional model in social psychology contribute to shaping attitudes in interdisciplinary studies for scientific interpretation of the Holy Quran. On the other hand, Quranic discussions have the potential to refine and complement the topics of this model, given the precise and comprehensive understanding it has of human nature and needs in the path of guidance and well-being.

While attention to the concept of "society" and the need for social interactions-as the foundation for discussing social responsibility-has received attention in the research literature of Western psychologists, this perspective often had an external orientation and did not delve into the essence of human creation and existence. The most significant characteristic of the Quranic perspective on society and the necessity of social responsibility is that its origin and foundation are rooted in human nature. It defines and explains the relationship between humans and God in the context of society and, through this connection, influences the strengthening of human attitudes towards social responsibility.

The Quranic perspective on the central point of the functional theory, meaning self-love, in the functional theory essentially involves the formation or reinforcement of an inclination and the individual of interest, and the mediators to which the person believes and inclines. In cases introduced under the functional model, this mediator is self-love and self-interest. From an Islamic perspective, it is necessary to elaborate on this view.

3. The Holy Quran's view of the focal point of the functionalist theory (Self-love)

Undoubtedly, in the Islamic view of self-love, self-interest, and meeting needs are emphasized. Self-love is one of the most fundamental inclinations of humans. If humans are always seeking happiness, benefits, and comfort in life and avoiding pain, difficulty, and harm, it is because of the characteristic of self-love that constitutes their existence (See: Sadr, 2011; Tabatabai, 1996). From this characteristic, three qualities arise: "the love of survival, the pursuit of pleasure, and the aspiration for perfection" (Subhaninia, 2014 / 1393 S.H, p. 185). Scholars like Tabatabai (1996, p. 19) consider the abundant love of individuals for goodness and beauty as evidence of self-love in the verse "Indeed, he is to intense love of good intense" (100: 2).

However, the crucial point that distinguishes the religious and Islamic perspective from similar self-centered concepts in other ideologies and thoughts is that in religious literature, this innate property is merely the foundation and starting point for a development and movement towards God-centricity. More precisely, religious teachings guide human development towards the concept of "self" in such a way that its ultimate goal is participation in the concept of God. Murtadha Mutahhari, while stating that self-love is not wrongly placed in human existence, emphasizes the necessity of personality development—in a way that encompasses all other humans and, indeed, the entire created universe. Following this, he describes the struggle against selfishness as a struggle against self-limitation (Mutahhari, n.d.).

The Quran emphasizes this difference in the breadth of human perspectives on existence as a fundamental factor for their differences: "And among the people is he who says, "Our Lord, give us in this world," and he will have no share in the Hereafter. And among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." (2: 201-200) (Tabatabai, 1996). The Prophet calls people to turn away from those whose intellectual horizon does not go beyond material life, saying: "So turn away from whoever turns his back on Our

message and desires not except the worldly life. That is their sum of knowledge" (53: 23-40).

In this perspective, considering the developments that take place in the concept of self and material self, "self-love" is understood in the sense of considering the interests of others, and religious teachings around it are discussed. The emphasis is on the idea that whatever is pleasing for oneself should also be pleasing to others, and this is among the teachings that are interpreted within this framework (Kulayni, 1986; Nahj al-Balagha, n.d.). In this context, a person, by overlooking individual apparent interests, is prepared for any sacrifice and altruism, with functions beyond materialism attributed to it (76: 2-3).

On this basis, religious teachings have not only employed a functional approach but have also followed a systematic order in this process. Attention to the degrees of human attitudes is a strategic approach that is emphasized in this process. In other words, by entering through rationality and the necessity of material cooperation, it continues the path through verbal and internal avenues. However, even at this stage, skepticism about human degrees is addressed. In the matter of "social responsibility" the Quran, on the one hand, introduces humans as rational beings who need each other: "We have certainly divided their livelihood among them in the life of this world and raised some of them above others in degrees [of rank] that they may make use of one another". (43: 32). It presents this dominion as a basis for the division of livelihood and, consequently, the fulfillment of mutual needs and the formation of social structures based on this foundation (Mutahhari, n.d.; Tabatabai, 1996). On the other hand, it introduces sacrificing one's life for the sake of God as a profitable trade (61: 10) to create motivation for engaging in social responsibility to the extent of sacrificing one's life.

By studying narrative literature on this subject, we observe an ascending trend that starts with individual desires, then moves to warnings, and finally reaches a higher rank. Due to the unfamiliarity of materialistic ideologies with the existential levels of humans, such precision cannot be observed in their ideologies. In a narration from Imam Ali (peace be upon him), human servitude—which essentially includes all activities performed within the religious sphere—derives

from three motives on three different levels. One can consider human motivation for social responsibility in these three dimensions: 1) Desire-based motivation, 2) Fear-based motivation, and 3) Gratitude-based motivation: "Indeed, a people worship Allah out of desire; that is the worship of merchants. And a people worship Allah out of fear; that is the worship of slaves. And a people worship Allah out of gratitude; that is the worship of the free". (Nahj al-Balagha, n.d.). Of course, each category of individuals will have its specific path based on internal motivations. Western psychological schools mainly revolve around the first two motivations, while religious psychology, in an upward trajectory, abandons humans from the previous promises and the current state, propelling them towards a higher level. With these qualities, a person's attitude towards a subject becomes deeper over time, moving gradually from lower to higher functions until it reaches the highest function, which is meeting with God.

4. Human: A Social and Responsible Being in the Structure of Creation

Understanding that human life is defined within an individual or social context plays a determinant role in recognizing and explaining their needs—upon which the foundation of the functional model is established. In the Quranic literature, humans are inherently introduced as social beings, meaning the innate inclinations and natural needs that God has placed within them propel them toward social life. Historical studies and ancient artifacts also confirm this theme to the extent that some interpreters consider it somewhat intuitive. (Tabatabai, 1996). The first human society was formed through the union of individuals through marriage, driven by a natural need within humans, and over time, the human population has increased through this process. The Quran, in various verses, refers to this reality, highlighting different social units from small to large in three verses:
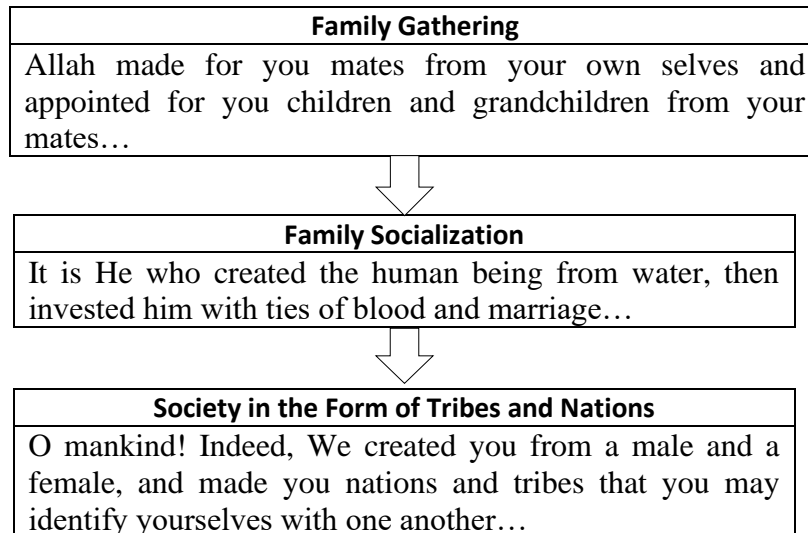
Family Gathering
Allah made for you mates from your own selves and appointed for you children and grandchildren from your mates…

Family Socialization
It is He who created the human being from water, then invested him with ties of blood and marriage…

Society in the Form of Tribes and Nations
O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another…

Figure 1

By examining the context of these verses, we can see that immediately after referring to the creation of humans, their social identity and life within the framework of social groups are emphasized. These gatherings are also introduced as God's creation, indicating that the foundation of human creation and life will not be stable without social life, and social life is essential for humans (Javadi Amoli, 2012).

On the other hand, since humans possess reason and free will, they are responsible beings. The Quran considers humans responsible for their actions and destiny: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—each of those will be questioned." (17:36). In this educational approach, humans are responsible not only for themselves but also for all situations around them. Prophet Muhammad even expelled someone who did not take responsibility for addressing the problems of Muslims from the Islamic community. Islam's emphasis on mentioning the Hereafter as a place of accountability for worldly actions (16:34) is a strong and explicit evidence of this responsible view of humanity. Now that humans, as social beings, are created with a need for society and

are inherently responsible for themselves and others, the Quranic approach provides effective strategies for shaping individual's positive attitudes towards "social responsibility" through the framework of functional models in social psychology.

5. Quranic Strategies for Shaping Attitudes Towards Social Responsibility with a Functional Model Approach:

5-1.Social Collaboration for Livelihood:

By forming and expanding human societies from families to tribes and nations, the increasing needs of humans became too much for family members to fulfill. This led humans to establish their lives in a society based on the principles of employment and cooperation: "And We caused to inherit him [i.e., Abraham] a people [for whom there was] no protector other than Us, and We caused the people of Lot to inherit [the same fate]" (43:42).

According to some commentators, the phrase "We caused to inherit him [i.e., Abraham] a people " serves as an explanatory apposition to the preceding phrase, indicating that the subsequent phrase elucidates how the distribution of livelihood occurs in the world. Accordingly, the sustenance of humans is provided through mutual employment. Initially, individuals mutually serve each other to meet their needs (the principle of employment), and secondly, they establish the foundation of life through cooperation and mutual assistance (the principle of cooperation) (Tabatabai, 1996). As a result, members of society exchange what they have with others to fulfill their needs (Motahari, n.d.). Therefore, the natural course of life and the need for the fulfillment of needs naturally inclined humans towards each other and their willingness to join each other, thereby providing the groundwork for interlinked social life. In this literature, the position of social responsibility in conjunction with social cooperation for livelihood becomes evident. Since in this situation, creating social responsibility based on the fulfillment of other's needs is rooted in human needs, it can be organized within the functional model in social psychology. Creating responsibility in this perspective will not only be beneficial and compatible for individuals in a functional and profitable manner but, based on the Quranic literature (reciprocal sense of responsibility),

it will also lead to increased dignity and honor for individuals and human societies.

The subject of social collaboration and individual responsibility at the societal level is emphasized to the extent that the Quran, considering the growth of societies and the emergence of differences among individuals, underscores the necessity of establishing laws to achieve it. In the light of its implementation, every rightful person can attain their rights. "People were one community, then Allah sent prophets as bearers of good tidings and warners, and He revealed with them the Scripture in truth to judge among the people concerning their differences... " (2:214). Based on this foundation, the Quran considers divine law as the only means to resolve differences and identifies it as the basis for creating responsibility among individuals in society. This divine law, presented in the guise of religion, becomes a self-evident manifestation, and everyone, by accepting the religion, becomes responsible for implementing its judgments. This understanding aligns with one of the crucial goals of the prophets, which, alongside shaping individuals, emphasizes the establishment of governance and organizing the affairs of society. This matter, as highlighted by Khamenei (2013), leads to the creation of responsibility for individuals in society in the context of accepting divine law. This divine law, dressed in the garment of religion, asserts itself, and everyone, through accepting the religion, becomes responsible for enforcing its decrees. (Tabatabai, 1996)

5-2. Formation of Responsibility in the Family Context:

The family is the oldest and most prevalent institution that has existed in all human societies, serving various functions. Exploring the topic of "family" and referring to religious literature reveals that this small social institution is a fundamental capacity for the unity and cohesion of human beings. "Indeed, Allah, in His glory and majesty, has made affinity a means of bringing hearts closer and strengthening relationships, even more than the bonds of kinship." (Kulayni, 1986, p. 372). With the formation of a family, individuals enter into a covenant with each other, through which God assigns duties and rights to them. The Quran emphasizes extensively on kindness and goodness to parents (17:24; 46:15) and encourages maintaining ties with relatives (4:1)

while prohibiting severing family ties (2:23), thereby reinforcing the unity and strength of the family institution.

When the connection and bond are centered around faith among family members, all strive to preserve this bond, making efforts to prevent each other from slipping, as their salvation is intertwined. Corruption in one member weakens the axis of connection among individuals who share faith in God (Ahmadizadeh, 2017). This bond and connection, extending beyond the family stage, infiltrates relatives and extended family members. Therefore, if a strong and responsible relationship exists among the members of a family, when these families come together and form a familial group, a larger social entity is created where individuals exhibit love, compassion, and a sense of responsibility.

The impact and blessings of this familial relationship are so profound that nothing can substitute it, as expressed in the words of the Ahl al-Bayt: "A man does not become self-sufficient even if he possesses wealth unless he defends his relatives with his hands, defends them with his tongue, and defends them with his wealth. They are the greatest fortress behind which he finds protection when calamity descends upon him." (Nahj al-Balagha, n.d.). Similarly, this concept can be extended to the broader societal level because society is nothing but a collection formed by these familial groups (Makarem Shirazi, 1995). In the view of some commentators, human society is a matter of credibility and contract, the occurrence and survival of which depend on the foundation of love for generations. The source of love for generations is the affectionate relationship between parents and children within the family (Tabatabai, 1996). Therefore, the guidance in the Quran begins with the individual, extends to the family and clan, and ultimately expands to an Islamic society (Javadi Amoli, 2006).

With a review of Quranic literature, it becomes evident that the Quran has a specific approach to the social nucleus named the "family" for the well-being of human societies. God, addressing the head of the family, emphasizes the significance of self-purification and attention to education for the salvation and liberation from misguidance: "Guard yourselves and your families against a Fire" (66:6). Or, He directs to the fundamental factor of happiness: "And enjoin prayer upon your

family [and people] and be steadfast in its observance." (20:132). Thus, as long as there is no bond and cooperation among family members, a sense of conscience and the spirit of cooperation and friendly ties will not be established among individuals when forming the official community. In the religious doctrine, preserving this bond and not forgetting it is considered one of the important obligations. If someone severs this bond, they will be deprived of divine mercy: "And those who break the covenant of Allah after contracting it and sever that which Allah has commanded to be joined and spread corruption on the earth, for them is the curse..." (13:25).

Some commentators, concerning the context of the verse, believe that the mention of corruption on the earth alongside severing what should be connected signifies that individuals who have grown up in religiously oriented families and have understood and practiced the laws of maintaining family ties, when entering formal society, do not engage in corruption. This is because they have instilled the spirit of connection and sacrifice into society and its members. On the other hand, those who have emerged from non-religious families, as the fundamental bond among the members due to the observance of the law of kinship and the necessity of sacrifice and cooperation has been neglected, are prone to corruption upon entering formal society (Javadi Amoli, 2009).

Therefore, addressing the family topic is essential for the formation of divine societies primarily and for cultivating responsible and conscientious individuals secondarily. Expanding on this issue, a functional model is presented in social psychology, as individuals, due to the care for preserving the family entity and familial bonds - because of its various harmonious and supportive functions - find themselves in need of adhering to laws and accepting responsibilities toward family members. Referring to the psychological literature, we also see that the family and the need to preserve its unity are among the psychological needs of individuals (e.g., Koenig & Pritchett, 1998; Maslow, 1943). This sense of responsibility will later extend to the communities in which individuals live.

5-3. A Different Perspective of Self-Reflection:

The Quran, by acknowledging the individual and society, establishes a close relationship between them. Moreover, it envisions a new identity for the community concerning the individual identities within it. Human beings, each entering social life with innate predispositions, integrate on a spiritual level, forming a new spiritual identity within the family structure. This social identity, comprised of the forces, qualities, and effects of individuals, results in an independent existence for the society, distinct from the individualistic existence of its members. This social identity discovers effects and qualities beyond those of individual members, a phenomenon affirmed by reason and observable in the natural world. Therefore, the Quran, alongside recognizing individual and societal existence, emphasizes a collective identity for communities. It considers the life of communities as distinct from individual lives and identities, emphasizing a collective will, consciousness, and action rooted in that collective identity. In some verses, the Quran presents the Muslim community and Muslims as a unified entity, highlighting the unity and cohesion of the community with a common collective spirit. It associates the actions of an individual with the entire community or links the deeds of one generation to subsequent generations. This reflects the idea that individuals possess a social mindset and a social will, constituting social responsibility and cooperation.

Ayatollah Tabatabai, in explaining the impact of the collective existence, refers to the rational necessity of an independent existence for society. He believes that whenever social forces and attributes come into conflict with individual forces, due to the greater strength of social forces, they will prevail over individual forces. This influence is so profound that it can be claimed that the will of society deprives the individual of will and thought. This concept is further supported by numerous Quranic verses emphasizing the unity and cohesion of the Islamic community, presenting Muslims as a single soul (e.g., 23:52; 5:42; 24:61; 49:11). The Quran attributes the actions of one individual or generation to the entire community. As an example, the story of the people of Thamud's rejection of the she-camel, which was ordered by one individual, is linked to the entire community (7:73-74).

In summary, the Quran not only recognizes individual and societal existence but also envisions a collective identity for communities, highlighting a life for societies that transcends the individual lives of its members. This collective identity and life are foundational to the discussions of some scholars in the field of social responsibility. The reason is that individual actions significantly impact the identity and general direction of their lives, and consequently, the society they inhabit. Thus, anyone who values their destiny must take responsibility for how that destiny is shaped.

Ayatollah Tabatabai, in elucidating this influential aspect, refers to the rational necessity of an independent existence for society. He believes that wherever social forces and attributes conflict with individual forces, the strength of social forces will dominate due to their greater power. This effect is to the extent that even the will of society regards the individual as devoid of will and thought. (Tabatabai, 1934).

The Quranic literature also serves as evidence for this matter in several verses. Many verses express the Islamic community and Muslims as a single entity, referring to the unity and unity of the community with a common collective spirit. On this basis, sometimes the action of one person from the society is attributed to the entire society (e.g., 2:61; 3:112). In the story of the people of Thamud, the act of following the she-camel, initiated by one person, is attributed to the whole community (11:62-63). Imam Ali (AS) also, using these verses, states, "O people, know that the people are only gathered through contentment and obedience. Indeed, one man is considered the raucous cause of Thamud's she-camel, so Allah devastated them with His punishment when they opposed it by rebellion. So be aware!" (Nahj al-Balagha, n.d.).

In this context, even though an individual, by participating in society, is compelled to accept this collective spirit and intertwine their destiny with the fate of society, on this basis, the society in which they live and the thoughts, will, and decisions of the community become significant for them. They consider themselves responsible for and accountable to it, reinforcing a sense of social responsibility and accountability. In this sense, the individual cannot feel independent from society and regards others, like themselves, as integral

components working towards a common goal. This perspective is referred to as "self-view".

Certain verses and commandments of the Quran, including enjoining good and forbidding evil (3:103), gain new and special significance from this perspective. The Quran, through this lens, seeks to instill a sense of responsibility in individuals towards society. The formation of this sense of responsibility from the standpoint of social psychology is due to the inherent human need for happiness and well-being. Consequently, the individual becomes a partner in the destiny of the oppressors in society: "And fear the affliction that may not exclusively affect those among you who have done wrong..." (8:25).

The Quran aims to change individual's perceptions of society, emphasizing the importance of their life within it. Membership in society and the acceptance of the collective spirit contribute to the construction of an individual's self-esteem and self-defense. These functions are classified in the functional model, as the presence in society and the acceptance of the collective spirit contribute to building self-esteem and defending oneself, according to social psychologists (Katz, 1960).

It is worth noting that a careful examination of the Quranic nature of the subject reveals that the Quran seeks to bring about a change in human perception of society, leading to various material and spiritual effects. Beyond what is discussed in the functional model for addressing individual needs, the Quran delves into the exploration of the subject and introduces the discussion of social responsibility. Although this issue indirectly intersects with many individual's needs, especially spiritual ones, and has a defensive function for them, it is included in the functional model to present the discussion of social responsibility.

5-4. Invitation to Endurance and Social Cohesion

One of the key social verses of the Quran that has generated debates among commentators on the topic of society is the concluding verse of Surah Al-i Imran: "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful" (3:200). Allama Tabatabai interprets "perseverance" in this verse as a state where a group collectively endures hardships, and each member relies on the perseverance of the others. Consequently, the endurance of each

person strengthens, and the impact of their perseverance increases. Additionally, he interprets "remaining stationed" as including both perseverance and creating connections and relationships between individuals in all aspects of life, whether in adversity or prosperity (Tabatabai, 1996). A similar interpretation is found in the views of other commentators (Qarashi, 1998; Sadeghi, 1986).

In this context, perseverance and remaining stationed preserve the existence of society and have various functions for individuals in society. These functions are mentioned in various verses and hadiths, including the establishment of security, maintaining power, and overcoming enemies, among others. Therefore, individuals in society are not only obligated to endure difficulties in the face of adversity but also to exercise social patience and unity, and internal cohesion to preserve their entity against enemies. In this situation, individual patience alone is not sufficient for success and prosperity. This patience must be accompanied by entering the social arena, alongside the patience of other members of society. This unity, emphasized by the phrase "that you may be successful" in the verse, is essential not only in times of hardship (patience) but also in all circumstances (remaining stationed), making it a prerequisite for the success and prosperity of society (Tabatabai, 1996).

In this case, the importance and necessity of achieving success and prosperity create a sense of responsibility for individuals regarding society. Compliance with the command of "perseverance" leads the individual, firstly, to enter the social arena to compensate for the weaknesses of individuals in coping with difficulties and consider themselves responsible in this regard. Secondly, compliance with the command of "remaining stationed" to establish unity and brotherhood among Islamic society members considers the individual twice as responsible. In this way, these two commands, themselves among the Quranic strategies for nurturing a sense of social responsibility and strengthening individual's attitudes toward this issue, are included in the functional model of addressing individual needs. The interconnectedness of these functions with many of individual's needs, especially spiritual ones, and their defensive function for individuals make them part of the functional model.

In this section, the call to "patience and social interaction" by promoting a new perspective on society and social interactions in the Islamic community, goes beyond creating a function or fulfilling a specific need. It addresses the topic of social responsibility, but as compliance with it has various material and spiritual functions for society and its individuals, it aligns with the functional model. Therefore, some of these functions are classified in the functional model based on the theme of the human need for belonging to a group. Many psychologists have highlighted the importance of membership and belonging to a group in the literature, and fundamentally, membership and the importance of this membership for individuals form the basis for the development of many attitudes toward various issues (Katz, 1960; Koenig, 2010; Maslow, 1943). Quranic literature also emphasizes this issue and, in addition to enjoining perseverance and interaction, addresses the establishment of the relationship of "brotherhood" among believers (49:10). This relationship is based on "faith", and the way of becoming "we" from "I" is through faith in God, which is a reality that can unite everyone into a collective "we" (Muttahari, n.d., pp. 298-299). The verse of brotherhood conveys news of unity and cohesion among members of the Islamic community, implying the creation of a covenant and legislation in this regard, resulting in ethical and social consequences and defining responsibilities for believers in society.

In conclusion, the strong relationship of faith between individuals is well emphasized in Quranic and narrative literature, and believers, in their unity and cohesion, are compared to a single entity (Majlisi, 1983,). This metaphor illustrates an entity whose components support each other (Idem, 1983,), or two hands that wash each other (Muhaddith Nuri, 1987,).

Brotherhood, in the sense described, is a necessary condition for the formation of a superior relationship in the Islamic society that binds believers together. Each believer, through participation in this connection, becomes connected to "Ummah" and falls under the divine guardianship. This meaning is explicitly mentioned in certain narrations, emphasizing that the connection of the believer's superior relationship to God is conditional upon observing the rights of the

brotherhood of faith: "When you do that and ally yourself with your ally, and your ally allies with you" (Ibn Babawayh, 1982).

On this basis, believers, through accepting faith, enter into the brotherhood relationship with other believers. In this relationship, they acquire mutual rights. Commitment to these rights, regardless of the indirect functions it has for society and its individuals - hence, the inclusion of it in the functional model in social psychology - displays the fully responsible faces of believers in Islamic society. These faces are highlighted in the educational perspective of the Quran, leading to the upbringing of responsible individuals in society. As seen in Surah Al-Hujurat (49:10-12), based on this faith-based brotherhood, Muslims are called to social reform and adherence to parts of ethical and social laws.

The importance of this sense of responsibility is such that neglecting it can lead the individual to exit from divine guardianship, placing them under the influence of Satan (Barghi, 1992).

6.Conclusion

The functional model is one of the most important and practical models for forming attitudes in social psychology. It endeavors to strengthen or change attitudes towards fulfilling these needs through the acceptance of specific attitudes. This study, focusing on the functional model and considering the two Quranic foundations "being responsible" and "being social," revisited the formation of attitudes towards "social responsibility" in the Quran.

The first strategy, "social cooperation for sustenance" highlights those individuals, motivated by meeting their own needs, commit themselves to interaction and cooperation with others, accepting social responsibilities to fulfill their needs. The second strategy, "formation of responsibility within the family structure," emphasizes that individuals, due to their need to maintain family bonds, consider themselves obligated to observe ethical and social laws and accept responsibilities towards family members, which will later lead them to assume responsibility towards the society in which they live. The third strategy, "instilling a different self-view," asserts that individuals, through participating in society and embracing the collective spirit of the

community, intertwine their destiny with the fate of the community, considering others as themselves. In this sense, they become responsible towards others, and this self-view strengthens social responsibility and accountability in them. The fourth strategy, "invitation to endurance and social connection," introduces social endurance and connection within the framework of faith-based brotherhood among believers. Compliance with these two Quranic directives places the individual, first, in the arena of society to compensate for the weaknesses of community members in facing challenges, making them responsible in this regard. Second, adherence to "endurance" and "connection" for establishing the relationship of brotherhood among believers, which itself results in various blessings and functions for the Islamic society and Muslims, makes them doubly responsible.

These strategies provide a comprehensive framework for understanding and promoting social responsibility based on the Quranic perspective, emphasizing the interconnectedness of individual responsibilities within the broader context of societal and communal responsibilities.

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