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Implementation of Al-Qur'an Values on Bees and Honey by *Trigona Itama* Bee Farmers: A Living Qur'an Study in Palangka Raya

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Abstract

This study aims to describe the understanding and implementation of the Qur'anic verses about bees and honey, specifically Surah An-Nahl verses 68–69, by Trigona Itama beekeepers in Sei Gohong Village, Palangka Raya. This research employs a qualitative descriptive method, with data collection techniques including direct observation, interviews, and field documentation. The results show that the beekeepers understand and implement the Qur'anic verses about bees and honey as a guide for their beekeeping activities, not merely as religious knowledge. They apply this understanding by constructing beehives, selecting locations that support the ecosystem, providing natural food sources, harvesting honey properly, and sharing knowledge with the community. This study contributes new insights to the field of Living Qur'an studies, particularly on how the Qur'anic verses about nature can be applied in real-life practices. It is hoped that these findings can inspire the development of similar initiatives in other regions and open opportunities for further research on the application of Qur'anic verses in community life.

Keywords
Living Qur'an; Trigona Itama; Beekeeping; Honey

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pemahaman dan implementasi ayat-ayat Al-Qur'an tentang lebah dan madu, khususnya Surah An-Nahl ayat 68–69, oleh pembudidaya lebah *Trigona Itama* di Kelurahan Sei Gohong, Palangka Raya. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data melalui observasi langsung, wawancara dan dokumentasi di lapangan. Hasil penelitian menunjukkan bahwa pembudidaya memahami dan mengimplementasikan ayat-ayat Al-Qur'an tentang lebah dan madu sebagai panduan dalam kegiatan budidaya, bukan hanya pengetahuan agama semata. Mereka menerapkan pemahaman ini dengan membuat sarang lebah, memilih lokasi yang mendukung ekosistem, menyediakan sumber pakan alami, memanen madu dengan cara yang tepat, serta berbagi ilmu dengan masyarakat. Penelitian ini menambahkan pemahaman baru pada kajian *Living Qur'an,* yaitu tentang bagaimana ayat-ayat Al-Qur'an tentang alam dapat diterapkan dalam praktik kehidupan nyata. Temuan ini diharapkan bisa menginspirasi pengembangan kegiatan serupa di daerah lain dan membuka peluang penelitian lebih lanjut tentang penerapan ayat-ayat Al-Qur'an dalam kehidupan masyarakat.

Kata Kunci: *Living Qur'an*; Budidaya Lebah *Trigona Itama*; Madu

INTRODUCTION

Stingless bees (*Trigona itama*) are one of the endemic bee species that are becoming increasingly popular for producing high-quality honey rich in bioactive compounds. Honey from these bees has antibacterial, anti-inflammatory, and antioxidant properties that are very beneficial for human health (Ramadhan et al., 2020). In Indonesia, particularly in Kalimantan, the development of *Trigona itama* bee farming is rapidly growing as part of an environmentally friendly

economy. In addition to its high economic value, *Trigona itama* honey also has potential as a functional food ingredient and health supplement. Based on recent studies, the presence of phenolic compounds and the ability to inhibit digestive enzymes in kelulut honey demonstrate its benefits in supporting the management of metabolic diseases such as diabetes (Setiawan et al., 2024).

From an Islamic perspective, bees and their honey receive special attention in the Qur'an as part of the evidence of Allah's greatness. The Prophet Muhammad referred to the Qur'an as a special gift from Allah to deepen understanding, internalize teachings, and serve as a guide for humanity in facing life's challenges, enabling people to feel closer to Allah through faith, knowledge, and actions. Additionally, to ensure that the Qur'an functions optimally as a guide (huda) for human life. As stated in Surah Sad, verse 29 (Senjaya et al., 2023).

Specifically, Surah An-Nahl verses 68–69 describe the role of bees as creatures that receive revelation from Allah, build their hives, eat various fruits, and produce a drink from their stomachs that is beneficial to humans, namely honey. This verse does not merely discuss bees from a scientific perspective but also teaches us about our belief in Allah's creation, our care for the environment, and the importance of things that can benefit human life.

In Surah An-Nahl verse 69, it is explained that honey, which is produced by bees, has health benefits for humans. In this verse, which discusses health, Allah SWT loves His creatures, including humans, by giving them many blessings and favors that are useful for humans. In the wording of this verse, Allah *Subhanahu wa ta'ala* does not directly mention the word honey. However, Allah Subhanahu wa ta'ala uses the term "drink" with the expression "... يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ..." which means "...from the abdomen of the bee comes a drink..." rather than the expression "honey comes out." From this, it seems as though Allah is allowing humanity to explore further regarding the drink or liquid that comes out of the bee's abdomen (Lumbantobing & Nirwana, 2023).

The Qur'an is applied in society. The Living Qur'an approach, which focuses on how the text of the Qur'an is understood and brought to life by Muslim communities in specific social and cultural contexts, is widely used in contemporary research (Syamsuddin, 2015). This approach is used to describe the relationship between the Qur'an and the condition of humanity, as well as how the values of the Qur'an function as a source of inspiration for humanity. Allah created humans as social beings who are constantly interacting with their social environment (Parwanto et al., 2024).

Research on the *Living Qur'an* in recent years has shown a growing interest among researchers in the diverse practices of Muslims who use the Qur'an as a source of inspiration in various social, cultural, and economic activities. For example, studies include the application of values from Surah Al-Baqarah in organic farming practices in Yogyakarta (Haryanto, 2022) and the values of tawakal (trust in God) and syukur (gratitude) found in Surah At-Talaq by traders in traditional markets (Rachman , 2021). However, studies examining the public's understanding of Qur'anic verses related to natural phenomena and science, particularly in the context of beekeeping, remain limited, despite the significant potential of this area to practically link revelation and science.

Research on scientific interpretation remains limited in its examination of social practices that draw inspiration from scientific sources in people's activities. Al-Kalami, for example, emphasizes the metaphorical meaning of bees in classical and modern interpretations, but does not explore how this meaning is internalized in current social practices (Al-Kalami, 2020). A study by Azmi and Fauzan on the eco-theology of the Qur'an also highlights the importance of environmental conservation based on ecological verses. However, it does not connect this to beekeeping (Fauzan, 2023). Chodijah and Ratnasari demonstrate that Qur'anic principles can be practically applied in agriculture, where Qur'anic verses serve as a guide not only spiritually but also in environmental management (Chodijah & Ratnasari, 2025). Yusriyah et al. examine biological understanding in the Qur'an, particularly the concept of creation, which serves as an epistemological foundation for understanding the relationship between humans and living creatures (Yusriyah et al., 2024). Finally, Wirdawati et al. emphasize the miraculous nature of the Qur'an in proving modern scientific theories, particularly through a scientific interpretation of natural phenomena (Wati et al., 2023). These five studies show the connection between revelation and science in various fields. However, they have not specifically examined how the verses of the Qur'an, especially Surah An-Nahl verses 68–69, are understood and applied in practice in beekeeping by the community, thereby opening opportunities for this research to contribute new insights to the study of the Living Qur'an grounded in social and ecological realities.

In recent years, research on the Living Qur'an has attracted greater attention, particularly in exploring the application of Qur'anic principles in social, cultural, and economic aspects. However, research examining the application of Qur'anic verses on science and natural phenomena in society remains scarce. Scientific exegesis studies also tend to interpret Qur'anic verses as mere descriptions or concepts without considering their practical application in real life. Therefore, new studies are needed that integrate the Living Qur'an approach with scientific aspects. In this study, the Trigona Itama bee-keeping community was selected as a case study to examine how Qur'anic verses are understood and implemented in their bee-keeping practices.

This study aims to examine how *Trigona itama* bee farmers in Sei Gohong Village understand and implement verses from the Qur'an, particularly Surah An-Nahl verses 68–69, in their farming activities. This study is expected to contribute to the development of Living Qur'an studies and demonstrate how the integration of revelation and knowledge can be realized in everyday life.

METHOD

This study employs a descriptive qualitative approach, grounded in phenomenology, to explore the meaning behind religious social practices based on the direct experiences of the participants. Data collection techniques include direct observation, interviews, and field documentation. This method allows researchers to explore phenomena in their natural context, focusing on the meaning that emerges from the data. The data collected were analyzed inductively. Qualitative research aims to describe the actual social conditions based on the perspectives and experiences of participants (Miles & Huberman, 2014). According to Ahmad 'Ubaydi, the phenomenological paradigm is highly beneficial for studying socio-cultural phenomena from the perspective of the Qur'an and Hadith, as this approach seeks to uncover the awareness and knowledge of participants regarding their living environment, as well as how this awareness manifests in their daily actions and behaviors. This paradigm does not merely emphasize the

physical aspects of a social-religious practice but also underscores the internal meaning understood by individuals as they engage in that practice (Hasbillah, 2022).

The sources of information and respondents in this study were two *Trigona Itama* bee farmers who actively cultivate bees for commercial purposes in Sei Gohong Village, Bukit Batu District, Palangkaraya City. Initial observations and community information indicated that the number of Trigona Itama bee farmers in this area was limited, with only about five people consistently running the business. From this number, two individuals were selected as primary informants using purposive sampling, based on their direct involvement in beekeeping activities, availability for interviews, and ability to provide information relevant to the research focus. This study employed a data collection method involving direct observation of *Trigona Itama* beekeeping practices and interviews with beekeepers as primary informants. Observations were conducted to understand the social, environmental, and spiritual context underlying the farming activities, while interviews aimed to obtain more in-depth information. Data analysis was carried out through a process of collection, presentation, verification, and conclusion drawing. Data validity was achieved through multiple methods and sources, ensuring the information obtained was accurate and complete.

RESULTS AND DISCUSSION

After collecting data from research with bee farmers of *Trigona Itama* in Sei Gohong Village, Bukit Batu District, Palangka Raya City, the following are the results of the analysis regarding the understanding and application of verses from the Qur'an about bees and honey in daily life as part of the Living Qur'an study.

Understanding of *Trigona Itama* Bee Farmers Regarding the Concept of Bees and Honey Mentioned in the Qur'an

In this case, the bee farmer *Trigona Itama* has an understanding of the concept of bees and honey mentioned in the Qur'an, as explained below:

a) Farmers' understanding of bees

Bees play a crucial role in pollinating approximately 75% of the world's food crops, including fruits, vegetables, and legumes (FAO, 2021). One of the unique abilities of bees is *buzz pollination*, a process of pollination through the vibration of the bees' chest muscles to release pollen from certain flowers, which is very important for plants such as tomatoes and blueberries (Russell et al., 2017). Additionally, bees embody ethical values such as hard work, discipline, and solidarity. In Islam, bees are mentioned in Surah An-Nahl, verses 68–69, as creatures that receive revelation and produce honey as a remedy for humans (Lumbantobing & Nirwana, 2023).

The philosophy of bees was also conveyed by Muhammad Khotib, one of the Trigona Itama bee farmers in Sei Gohong Village, Bukit Batu District, Palangka Raya. According to him, bees are animals that should be emulated because, despite their small size, they do not destroy their habitat and will only attack if disturbed (MK, Interview, 2025). This perspective aligns with a hadith of the Prophet Muhammad narrated by Abdullah bin Amru bin Ash, which states: "Indeed, the example of a believer is like a bee: it takes what is good, gives what is good, and when it lands, it does not destroy." (HR. Ahmad No. 6617). These hadiths illustrate how a believer should think: taking with restraint, giving benefits, and maintaining environmental harmony. Thus, the bee becomes a symbol of a creature that is not only productive and maintains ecological balance but also reflects noble moral values in human life (Achyani & Wicandra, 2019).

The explanation presented by Muhammad Khotib and the hadith of the Prophet Muhammad reinforce the message of the Qur'an, which mentions bees in Surah An-Nahl. Surah An-Nahl verse 68 states that Allah has given bees the instinct to build their nests in mountains, trees, and locations created by humans. This verse demonstrates how small creatures like bees receive direct guidance from Allah through instinctive revelation, not prophetic revelation. Hamka, in his commentary, explains that the term "revelation" in this verse refers to the inspiration or instinct that Allah has instilled in bees to perform their tasks and functions in life in an orderly and purposeful manner (HAMKA, 1990).

Understanding of this verse is also evident in daily activities, as explained by Syamsuri, regarding the verse about bees in the Qur'an as an important guide to the benefits of bees and honey, especially as medicine for humanity. He emphasized that the verse is not meant to be understood in a mystical way, such as burning the verse and then drinking it, but rather as a practical guide for utilizing bees and honey as a manifestation of Allah's mercy and healing (S, Interview, 2025).

b) Diversity of Bees

Indonesia is home to a wide variety of bee species, including *Apis cerana*, *Apis mellifera*, *Apis dorsata*, *Trigona*, *Tetragonula*, and endemic species such as *Apis nigrocincta* in Sulawesi. Each species possesses unique characteristics and uses, such as their crucial role in plant pollination and the production of honey and propolis, which are beneficial for health. This bee diversity is important to preserve because it supports ecosystem balance and human life (Hamsa, 2025). Bee diversity is an important resource that must be preserved because it plays a role in maintaining ecosystem balance and human life.

Bees are social insects that have many benefits. In addition to honey, bees produce pollen, royal jelly, propolis, honeycomb, and nutrient-rich bee larvae (Suranto, 2004). Muhammad Khotib described the uniqueness of the *Trigona itama* bee as being easier to cultivate due to its lack of a sting, unlike other types such as Apis dorsata or Apis cerana. Cultivating *Trigona itama* is also relatively practical because there is a community of farmers who are open to sharing knowledge. Additionally, these bees are known to be more productive in producing high-value propolis (MK, Interview, 2025). Thanthawi, in his interpretation, divides bees into two types: *ahsyiyah*, meaning bees that live on the ground, and *ahliyah*, meaning bees that inhabit and build nests in settlements, hills, and other places. Bees have black, red, and yellow hairs or stingers. These colors can distinguish the honey they produce (Jauhari, 1976).

Syamsuri explained the various benefits of *Trigona Itama* honey, such as helping to improve blood circulation, improving digestion, boosting immunity, and maintaining heart health. Honey can also be consumed in the morning to relieve constipation, reduce facial blemishes, and regulate menstruation (S, Interview, 2025). In addition to honey, other products such as propolis and pollen are also important components of bee products. Pollen, which is derived from flower pollen collected by bees, is a superfood rich in essential nutrients such as vitamins, minerals, amino acids, proteins, enzymes, carbohydrates, and fats (Achyani & Wicandra, 2019).

From an ecological perspective, in addition to providing health and economic benefits, *Trigona itama* bees also play an important role in maintaining the ecosystem through adequate pollination. *Trigona itama* plays an important role as a pollinator several plant species. According to Muhammad Khotib, *Trigona itama* bees pollinate more effectively because they do not spread like

large bees, resulting in higher yields and higher quality fruit. He explained the interaction between bees and plants as a form of mutualistic symbiosis, where the presence of bees not only benefits farmers in terms of production but also aids in the preservation of high-quality ecosystems (MK, Interview, 2025).

c) Beekeepers' understanding of honey

Honey is a natural substance produced by bees from flower nectar and contains many nutrients. According to research conducted by Mardhiati, honey contains high amounts of carbohydrates, especially fructose and glucose, as well as small amounts of fat and protein. Additionally, honey is rich in minerals such as calcium, magnesium, potassium, sodium, iron, and phosphorus, as well as vitamins including B1, B2, B3, B6, and C. These components make honey an excellent source of energy and provide various health benefits. (Mardhiati et al., 2020).

A scientific explanation by Syamsuri states that honey is produced from pollen collected by bees during the pollination process. The pollen is carried by bees on their legs, stored in honey sacs, and then undergoes a biological process until it becomes honey. In addition, bees play an important role in the pollination process that supports fruit formation (S, Interview, 2025).

Honey is mentioned in the Qur'an as a creation of Allah containing numerous benefits and classified as a provision from the earth for humanity. Although not explicitly referred to as "essence",honey is an essential component of the earth's bounty created for the benefit of humanity. Muhammad Khotib emphasizes that honey is a gift from Allah mentioned in Surah An-Nahl, and also symbolizes the symbiotic mutualistic relationship between bees, plants, and humans. Beekeeping not only provides economic and health benefits but also fulfills the teachings of the Qur'an regarding the preservation of nature and the balance of Allah's creation (MK, Interview, 2025).

d) Diversity of Honey and Influencing Factors

Honey diversity is one of the distinctive characteristics of natural products produced by bees. Honey is a natural product with a high level of diversity, both in color, taste, aroma, and nutritional content. These differences are influenced by various factors such as bee species, nectar sources, environmental conditions, season, and farming methods. Muhammad Khotib explains that bee species, surrounding plants, geographical location, and season significantly influence the quality and characteristics of honey (MK, Interview, 2025). This aligns with the explanation in the Qur'an, particularly Surah An-Nahl verse 69, which mentions the diversity of honey. In that verse, Allah states in QS. An-Nahl [16]:69.

ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًاۗ يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُه فِيْهِ شِفَاۤءٌ لِّلنَّاسِۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ.

Then, eat (O bees) from all kinds of fruits, then follow the paths of your Lord that have been made easy for you.

Honey in this verse is mentioned with the word "diversity." The diversity of honey is one of the distinctive characteristics of natural products produced by bees. يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُه, which means "from within the belly of the bee comes a drink of various colors." Ibn Kathir explains in his tafsir that the various colors include white, yellow, red, and other colors. The colors of honey are influenced by the location where the bees are kept and their food sources (Zaidi &

Nurrohmah, 2021). Thus, the Qur'an accurately describes the phenomenon of honey diversity that is already known in modern science.

Honey farmers not only understand bees and honey in general but also practice the Qur'anic message about caring for nature and maintaining balance among living beings through the symbiotic relationship between bees, plants, and humans. Similarly, Muhammad Khotib's experience as a honey farmer demonstrates how direct interaction with nature can enhance both spiritual and scientific awareness. His interest in beekeeping began through his interactions with wild honey harvesters in Kalimantan, which motivated him to study bees more deeply. His efforts are driven by a desire to revive the Sunnah and utilize natural resources wisely (MK, Interview, 2025). This phenomenon aligns with Thanthawi's perspective, who stated that awe for Allah's creation can inspire individuals to study and implement the values of the Qur'an more deeply in their daily lives (Jauhari, 1976).

Implementation of Verses about Bees and Honey in the Cultivation of *Trigona Itama* Bees

Based on interviews with several sources, Trigona itama bee farmers in Sei Gohong Village apply the teachings of the Qur'an regarding bees and honey in their cultivation and honey production processes, with an understanding that is not limited to theory but also applied in their daily activities. The explanation of the implementation is as follows:

a) Honey Bee Cultivation

One way to understand the verses about bees and honey is by conducting cultivation activities aimed at preserving the ecosystem of bees and honey. Additionally, this activity also aims to provide the benefits of honey as mentioned in the Qur'an as a "syifa" (healer). According to Syamsuri's explanation, initially, this beekeeping activity was not based on a specific initiative, but over time, they realized that honey has many benefits, as mentioned in the Qur'an. Therefore, through this beekeeping activity, it is hoped that the honey produced will provide benefits, both as medicine for the community and as a source of benefit for the beekeepers (SS, Interview, 2025).

Figure 1: Cultivation site

The easy and stingless cultivation of *Trigona* bees (*Bee Stingless*) has made them popular among the public. In addition to honey, these bees also produce derivative products such as pollen and propolis, which have potential for further development. This farming also supports mutualistic symbiosis between bees and their surrounding food source plants (Wahyuningsih et al., 2021). Before starting honey bee farming, thorough preparation is needed to support the success of the

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process, such as selecting a location suitable for natural food availability, water, and adequate environmental support Additionally, equipment such as hives, personal protective gear, and honey harvesting tools must be appropriately prepared, along with human resources possessing knowledge and skills in beekeeping (Hamzari et al., 2021). With these thorough preparations, the farming process needs to run effectively, anticipate various challenges in the field, and support the success of production and the survival of the bee colonies themselves.

a) Making a Beehive

The second implementation of the verses about bees and honey involves providing hives and comfortable places for bees, either through colony splitting techniques or direct collection from the forest. According to Muhammad Khotib's explanation, the majority of the *Trigona Itama* bee hives used come from large trees in forests naturally inhabited by bees, which are then moved to their cultivation sites. This demonstrates the practical application of Surah An-Nahl verse 68, which states Allah's guidance to bees in building their hives:

وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَۙ

Moreover, your Lord revealed to the bees: "Build your hives in the mountains, in the trees, and in the places that humans have built.

This verse indicates that bees are creatures endowed by Allah with an instinct to build nests in naturally designated places, such as trees found in forests by beekeepers, which have signs like holes in the trees or wood, black marks from bee resin, signs of bees entering and exiting the nest, and the presence of a funnel-shaped structure. Beekeepers then facilitate and manage these nests by moving the trees containing the Trigona itama honey bees to selected locations and placing boxes on top of them, commonly called "topping," to make them easier to control, thereby increasing honey productivity and ensuring the sustainability of the bee colonies (Putri, 2024).


Figures 2 and 3: Beehive

b) Providing Food Sources

In addition to providing hives, beekeepers also pay close attention to the availability of food sources by selecting cultivation sites near natural vegetation and forests. Plants such as geronggang, acacia, oil palm, and fruits like water apple and longan serve as important sources of nectar and pollen for bee growth. Maintaining this vegetation is a priority to ensure the survival and productivity of honeybee colonies (MK, Interview, 2025).

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Figure 4: Natural vegetation

Farmers choose cultivation sites close to forests so that there are many food sources available from natural vegetation such as geronggang. In addition, farmers also plant and cultivate flowering and fruiting plants such as rose apples and longans. This is by the words of Allah in Surah An-Nahl, verses 68-69:

وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَۙ ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ

Moreover, your Lord revealed to the bees: "Build your hives in the mountains, in the trees, and the structures made by humans," then eat from all kinds of fruits...

By selecting the correct location and maintaining the plants, beekeepers not only ensure that honey is adequately produced but also maintain ecological by the teachings of Islam in the Qur'an.

c) Honey Harvesting Method

Trigona Itama beekeepers in Sei Gohong Village generally harvest honey once a month. However, during the rainy season or when flowers are scarce, harvesting is postponed for 2–3 months to maintain the health and productivity of the colonies. Harvesting is done using a vacuum device powered by a motor to preserve the hive and ensure the bees' comfort. Approximately 10–20% of the honey is left in the hive as a food reserve and to keep the colony in place (MK, Interview, 2025).

Figures 5 and 6: Honey harvesting tools

This is also explained in the book of interpretation Al-Jawahir, which discusses the cut-and-carry system for harvesting honey. However, this method can harm bees by causing them to lose their hives and food reserves. Additionally, it is not beneficial for humans, as the bee colony will

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relocate after being washed. Their reproduction will slow down because the eggs and young bees die, and even the queen bee may die (Jauhari, 1976).

Honey is extracted by suction or injection. This technique is effective and efficient because it reduces direct interaction between honey and other objects. Additionally, this method reduces the mortality rate of trigona bees. The harvesting process is relatively easy as it does not require extensive smoking, and trigona bees are not overly disruptive as they do not sting during the harvesting process. Proper management provides mutual benefits for the bee colony and beekeepers (Achyani & Wicandra, 2019).

d) Creating Programs with the Community

In order to ensure that knowledge about *Trigona Itama* bee cultivation is not limited to bee farmers, Mr. Khotib actively disseminates this knowledge to the community through education and training. He explains that learning about bee cultivation can be easily achieved by joining a community and sharing experiences. Additionally, Muhammad Khotib has conducted workshops in neighborhoods and delivered entrepreneurship-related materials to students at Muhammadiyah University, while also assisting in the provision of bee larvae for training participants (MK, Interview, 2025). These activities demonstrate that knowledge about bees and honey is not only practiced but also shared and taught to students, communities, and the general public. Such educational initiatives are important because they not only teach beekeeping techniques but also foster environmental awareness aligned with the values of the Qur'an.

After conducting interviews and analysis, the author found that Trigona Itama bee farmers in Sei Gohong Village, Palangka Raya, have an understanding and application of Qur'anic verses about bees and honey based on direct experience. Beekeepers such as Muhammad Khotib and Syamsuri connect beekeeping with the teachings of the Qur'an, recognizing that bees were created with an instinct to build nests and produce honey as medicine. They view beekeeping not only as a means of financial gain but also as a way to express gratitude, uphold the Sunnah, and take responsibility for preserving the environment. This knowledge is applied in the preparation of hive boxes, the selection of locations near forests with natural food sources, and harvesting methods that preserve honey reserves and hive structures. Additionally, they actively conduct training programs for the community to enhance understanding of the importance of maintaining ecological balance by Qur'anic teachings.

CONCLUSION

Based on the results of research conducted through observation, interviews, and data collection, this study shows that the way Trigona Itama farmers in Sei Gohong Village, Palangka Raya, understand and apply verses from the Qur'an related to bees and honey, particularly in Surah An-Nahl verses 68–69, there is a combination of the application of Qur'anic values and daily life practices. They realize that these verses not only describe the wonders of Allah's creation but also convey important messages about the benefits of bees and honey and the obligation to preserve the ecosystem. This understanding is applied to beekeeping practices, such as creating habitats for bees, selecting good locations, ensuring the availability of natural food sources, using environmentally friendly methods during harvesting, and sharing knowledge with the community so that more people become aware of the importance of preserving the environment. This research contributes to the study of the Living Qur'an by showing how verses of the Qur'an about science

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and nature can be implemented in real life, particularly in honey farming. This study is expected to serve as a source of motivation for developing economic activities aligned with Qur'anic principles and creating new research opportunities regarding the application of Qur'anic verses in community life. Further research is needed to investigate the impact of spiritual understanding on honey quality, economic empowerment, and the applicability of this model in other locations with different ecosystems.

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