

The Foundation of Understanding the Living al-Qur'an as a Reinforcement of Islamic Humanism in the Context of Civil Society

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Abstract

The purpose of this article is to provide an understanding to the public about the living al-Qur'an, which is sought to strengthen Islamic humanism in the context of civil society through the text and contextualization of the Qur'an. This is based on the fact that Indonesia has a majority Muslim population and should rely on understanding Islamic humanism with the Qur'an as a guide and a barometer of life. The method in this research is library research with analysis of the Koran as the primary source, the method used in analyzing is the *maudhui* interpretation method through the stages of collecting verses of the Koran related to humanism and using the *asbabun nuzul* approach and interpretation contextual when the verse was revealed. The result of this research is to provide an understanding of the living al-Qur'an as the main step to improving understanding of the verses of the Qur'an and strengthening Islamic humanism in the context of civil society in Indonesia so that the Qur'an can be applied in life, not only textually. But contextually, in Indonesian society.

Keywords: Understanding, Living al-Qur'an, civil society.

Abstrak

Tujuan dari artikel ini adalah memberikan pemahaman kepada masyarakat tentang living al-Qur'an yang diupayakan untuk menguatkan humanisme Islam dalam konteks masyarakat madani melalui teks maupun kontekstualisasi al-Qur'an. Hal ini didasari karena Indonesia menjadi negara yang mayoritas beragama Islam dan seharusnya menyandarkan pemahaman humanisme Islam dengan al-Qur'an sebagai petunjuk dan sebagai barometer kehidupan. Metode dalam penelitian ini adalah *library research* dengan analisa al-Qur'an sebagai sumber primer, metode yang dipakai dalam menganalisa adalah dengan metode *tafsir maudhui* melalui tahapan pengumpulan ayat-ayat al-Qur'an yang berhubungan dengan humanisme dan menggunakan pendekatan *asbabun nuzul* dan interpretasi kontekstual ketika ayat tersebut diturunkan. Hasil dari penelitian ini adalah memberikan pemahaman living al-Qur'an sebagai pijakan utama untuk meningkatkan pemahaman ayat al-Qur'an dan menguatkan humanisme Islam dalam konteks masyarakat madani di Indonesia, sehingga al-Qur'an bisa diaplikasikan dalam hidup bukan hanya secara tekstual akan tetapi secara kontekstual dalam masyarakat Indonesia.

Kata Kunci: Pemahaman, penerapan al-Qur'an, Masyarakat Madani.

INTRODUCTION

The purpose of this article is to provide an understanding to the public about the living of the Qur'an which is sought to strengthen Islamic humanism in the context of Civil society through the text and contextualization of the Qur'an. This goal is motivated by the muslim-majority Indonesian population and in its main context is to provide a complete understanding of the concept of the Qur'an which should be a guide for Muslims in Indonesia today as a civil society and its achievements towards the enforcement of the concept of humanism which is an unfinished homework. This is proven by terrorism studies aimed at Indonesia, there are even special journals on terrorism and radicalism.¹

The number of terrorism cases in Indonesia indicates that Indonesia is in a crisis of humanism, that with confidence in the truth it has, terrorism with various efforts to destroy anything different from what it adheres to. This fact is ironic because most religions embraced in Indonesia are Islam, which should have a high human consciousness with a deep understanding of the Qur'an. This article is one of the efforts to increase understanding to the Indonesian people that humanism is an important study to make Muslims more tolerant and more emancipation.

The fact of the occurrence of anti-humanism radicalism is the exposure to information which then there is no deep understanding to filter, so that radicalism becomes a plant planted with hate speech that continues to be spread so that overlapping information becomes a complete understanding to join organizations that are terrorist bases, ISIS becomes the basis of terrorist glasses in the world. One Indonesian joined this stream, even Indonesia with the Bali bombings that will not be separated from the memory of being the beginning of Indonesia becoming a terrorist country.²

Indonesia became one of the countries that formed terrorism with the Bali bombings that are closely related to memory, even though the Indonesian people have the guidelines of *Bhineka tunggal ika*, and the cultivation of the Qur'an from an early age, Indonesia should be a country that has high tolerance and humanism that is always applied in life. The understanding of the Qur'an is the initial basis for understanding counter-terrorism that must be promoted.

The Qur'an which became mu'jizat is very clear that the Qur'an is always read dynamically according to the times, although the verse remains and has never changed from the time of the Prophet to the present. The Qur'an reveals many verses that explain about man from creation, his internal and external potential, his role in the world and his elevation compared to other beings. Humanism in the Qur'an is in line with man's role in the world, namely as a servant who is always devoted to Him.³

¹ Achmad Huda, "Melawan Radikalisme Melalui Kontra Narasi Online," *Journal of Terrorism Studies* 1, no. 2 (2019): 1–15, <https://doi.org/10.7454/jts.v1i2.1007>.

² Muhammad Anas Ma'arif dan Ari Kartiko, "Fenomenologi Hukuman di Pesantren : Analisis Tata Tertib Santri Pondok Pesantren Daruttaqwa Gresik," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (22 Juni 2018): 181–96, <https://doi.org/10.21580/nw.2018.12.1.1862>; Muhammad Anas Maarif, "Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif," *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (2018): 31–56; Supandi Supandi dkk., "Reinforcement Pendidikan Islam Melalui Program Gerbang Salam di Pamekasan," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (31 Oktober 2021): 232–43, <https://doi.org/10.19105/tjpi.v16i2.5242>.

³ Yushinta Eka Farida, "Humanisme Dalam Pendidikan Islam," *Tarbawi: Jurnal Pendidikan Islam* 12, no. 1 (2015): 105–20.

Living life with the guidelines of the Qur'an is the dream of all Muslims, because as Muslims will strive to live life with the instructions of the Qur'an in full. In order to apply the teachings of the Qur'an which is not only textually by studying at home, mushala or mosque, but also reading contextually and carried out in everyday life the experience of the Qur'an from oral, written or deed with thoughts, emotional and spiritual experiences.⁴

Muslim scholars, starting from Islamic lecturers and students, gave rise to the concept of living the Qur'an or it can be called by bringing the Qur'an to life. They are trying to place the Qur'an not only as a holy book that is only read in text, both the text itself, the qur'an ulumul contained in it and also the interpretation contained in it but there is another role, namely a book whose content seeks to be realized in real life.⁵

The Qur'an covers all the problems of life,⁶ starting from tawhid, sharia and muamalah also run according to their times inseparable from concepts that go hand in hand with cultural and educational phenomena in it, including the concept of human rights, the concept of equality and the concept of humanism. in the Qur'an there are verses that explain humanism in general which are then contextualized with cultural culture when the Qur'an is derived, namely the concepts of makkiyah and madaniyyah which have always been the main contruk in interpretation.⁷

The purpose of this article is to provide an understanding to the public about the living of the Qur'an which is sought to strengthen Islamic humanism in the context of Civil society through the text and contextualization of the Qur'an (QS. 2:185) besides that the Qur'an also glorifies humans (17:70), this is evidence that the Qur'an pays attention to humans,⁸ that man is a noble being as a khalifah and is chosen to have a discriminating sense from animals.

The big dictionary of Indonesian (KBBI) of humanism is a school that has the aim of reviving a sense of humanity and aspiring to a better social life and humanism is an understanding that considers humans as the most important object.⁹ While in terminology in Arabic it is called: *al-Adab al-Adabiyat, anwa al-Adab, Durub al-Adab, Funun al-Adab, 'im al-Adab, 'ilm al-'Arab, 'ilm al-'Arabiya, al-Ulum al-'Arabiya, 'ilm al-Lisan*, which in its development is called the science of ethics or norms (rules).¹⁰

Humanism resuscitates man about his dignity and dignity as a spiritual being, the spiritual ethics on which man is responsible for the life of the world.¹¹ Humanism is described in Islam which cannot be separated from the teachings of the prophet in the form of hadith

⁴ Tinggal Purwanto, "Fenomena Living Al-Qur'an Dalam Perspektif Neal Robinson, Farid Esack Dan Abdullah Saeed," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 7, no. 1 (2016): 103–24, <https://doi.org/10.32923/maw.v7i1.607>.

⁵ Heddy Shri Ahimsa-Putra, "the Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 235, <https://doi.org/10.21580/ws.20.1.198>.

⁶ Ritta Setiyati, "(Tinjauan Studi Penafsiran Tematik Al-quran)," *Jurnal Ekonomi* 8 (2017): 51–65.

⁷ Wael B Hallaq, *sejarah teori Hukum Islam, Pengantar Untuk Ushul Fiqih Madzhab Sunni*, Terj E Kusnadinigrat, 1 ed. (Jakarta: Raja Grafindo Persada, 2000).

⁸ Fatkhurrohman Fatkhurrohman, "Humanisme Dalam Perspektif Islam Dan Barat," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 15, no. 1 (2015): 24–31.

⁹ "http://kbbi.web.id/humanisme," t.t.

¹⁰ George Maksidi, *The Rise of Humanism in Classical Islam and the Christian West* (Edinburg: Edinburgh University Press, 1990).

¹¹ Mohammad Muhtadi, "Pendidikan Humanistik Dalam Perspektif Al-Qur'an," *Alashriyyah* 5, no. 1 (2019): 20, <https://doi.org/10.53038/alashriyyah.v5i1.44>.

narrated by the companions as well as from the view of sabahat himself who in fact becomes the closest human being and understands what is conveyed by the prophet and also scholars who always give the view that the values of humanism will continue to be promoted.

Civil society today, in fact the concept is the same as the concept when the Apostle gave the concept to the people of Medina at that time, the people of Medina who incidentally obeyed the apostle and there was a different culture from the people of Mecca became a benchmark of thinking that was always contemplated. Humans are said to be human because they have interrelated traits, namely self-awareness, free will and creativity.¹²

The existence of the Medina agreement is a benchmark that the socio-cultural differences that occur in the Medina community do not become a barrier to a life of mutual tolerance and uphold humanist values, the spread of Islam in the beginning, there were many wars for the spread of Islamic territory that must be fought for by the friends and the Medina charter. This is a phase where Islam mediates the existence of different cultures between people.¹³

In this research, the concept of living Qur'an is tried to become a concept of grounding the Qur'an in Islamic humanism for civil society today by taking arguments from the Qur'an, hadith and turast, that in fact the concept of Medina society that has been taught by the prophet can be brought to civil society today in the concept of humanism. The Medina Agreement is proof that Islam can apply the existing cultural tolerance, so this agreement is a study that must be reviewed, and the understanding of humanism for the Indonesian people must continue to be explored because historical records have directed that Indonesia has become a terrorist and threatens the world. Indonesia with the principle of *Bhinneka Tunggal Ika* must be reviewed for the current civil society.

METHOD

Humans can understand the complexity of Islamic teachings as a whole and in accordance with the existing context.¹⁴ This understanding becomes a guideline for later application in life, in the sense that the Qur'an can be the main path for its people, because basically the teachings of Muslims are on behavior, not on mastery of knowledge or cognitive domain.

The Qur'an is the main study in this research, so that literature study will be the knife of analysis, this analysis is based on research techniques to produce data that is replicative and valid to the context of the existing text.¹⁵ The Qur'an has become the primary source and study of the living al-Qur'an from articles since the presence of the study of the living Qur'an, namely in 2005 until now in 2022, starting from national and international journals and related books. The study of the living al-Qur'an has been widely studied under certain social conditions, for example the study of the Living Qur'an; A New Approach in Al-Qur'an Studies (Case Study at

¹² Amirudin Amirudin, "Analisis Nilai-Nilai Humanisme Dalam Islam," *Eduprof: Islamic Education Journal* 1, no. 1 (2019): 35–59, <https://doi.org/10.47453/eduprof.v1i1.9>.

¹³ Warti'ah Warti'ah, "The Implementation of Madrasa Culture in Building Students' Character," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (27 Juli 2020): 247–59, <https://doi.org/10.31538/nzh.v3i2.583>.

¹⁴ Sulthan Syahril, "Metode Studi Islam Komprehensif dan Implikasinya Terhadap Corak Pemikiran Aliran-Aliran dalam Islam," *Analisis: Jurnal Studi keislaman* 19, no. 2 (2019).

¹⁵ Klaus Krippendorff, *Content Analysis: An Introduction to its Methodology* (California: Sage Publication, 2004).

As-Siroj al-Hasan Islamic Boarding School, Kalimukti Village, Pabedilan District, Cirebon Regency) by Didi Junaedi.¹⁶ Thesis the Living Qur'an (Case Study of the Saturday Legi Sema'an Al-Qur'an Tradition in the Soko Ponorogo Community), by Imam Sudarmoko.¹⁷ The Living Qur'an: Free Lunch Tradition After Friday prayers at the Jogokariyan Mosque in Yogyakarta,¹⁸ and Islamic humanism in civil society which the author tries to analyze more deeply.

This article uses a qualitative approach because it has a natural setting or natural setting as a direct source of data, presents data descriptively, emphasizes the process of social phenomena rather than the results or products of social phenomena, uses inductive analysis and struggles for meaning.¹⁹ This method is used against the background of phenomena that cannot be measured by quantitative research, and the presentation of primary sources from the Qur'an and social phenomena makes this research viewed from a qualitative perspective.

The thematic interpretation method is used as a tool to reveal the secrets of the Qur'an and its wisdom, the content of thought and philosophy contained therein. This method is considered a complement to the tahlili interpretation method or analysis that does not focus on a particular theme, this method was first introduced by Ahmad Sayyid al-Kumi, although if it is traced from its history, since the classical era this thematic method has been discussed by the commentators of the Qur'an, an, such as the interpretation of the ahkam verse, nasih-mansukh, ijaz al-Qur'an, literature and other books.²⁰ From this study it was stated that the thematic study in the Qur'an became an interesting study in the methodology of interpreting the Qur'an, so that the Qur'an was easier to understand.

Living Al-Qur'an can be the answer to all the problems of the people, the reviewers of the Qur'an use the two most widely used methods of the Qur'an, namely the tahlili method and the ijmal method. that is: *al-manhaj at-Tablili*, *al-manhaj al-ijmai*, *al-manhaj al-muqaran* dan *al-manhaj al-maudhui*. These methods are the methods used in analyzing how the Qur'an is interpreted, and how the Qur'an is analyzed in terms of interpretation of the Qur'an with the Qur'an, because the Qur'an has the same verse that interprets another verse.

In this study the maudhui method or method using thematic studies in the study of the interpretation of the Qur'an, the thematic method is grouping verses based on text and studies on humanism. For civil society, turash or the study of previous books are also used as secondary sources that will support this research, because the civil society exemplified by the Prophet Muhammad is a reference for civil society in Indonesia today.

¹⁶ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru dalam Kajian Al-Qur'an (Studi Kasus di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): 169–90, <https://doi.org/10.15408/quhas.v4i2.2392>.

¹⁷ Imam Sudarmoko, "The Living Qur'an; Studi Kasus Tradisi Sema'an al-Qur'an Sabtu Legi di Masyarakat Sooko Ponorogo" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016).

¹⁸ Wely Dozan dan Saepul Rahman, "the Living Quran: Tradisi Free Lunch Setelah Shalat Jumat Di Masjid Jogokariyan Yogyakarta," *REVELATIA: Jurnal Ilmu al-Qur'an dan Tafsir* 2, no. 2 (2021): 194–205, <https://doi.org/10.19105/revelatia.v2i2.5121>.

¹⁹ Sudarmoko, "The Living Qur'an; Studi Kasus Tradisi Sema'an al-Qur'an Sabtu Legi di Masyarakat Sooko Ponorogo."

²⁰ Tatan Setiawan dan Muhammad Faqih, *Makna dan Manfaat Tafsir Maudhu' i, Makna dan Manfaat Tafsir Maudhui*, 2021.

RESULTS AND DISCUSSION

Living Al-Qur'an

Living al-Qur'an is the Qur'an that lives in society, not just a text that is only read, but applied in life. Sahiron stated that the text of the Qur'an that lives in society is the living al-Qur'an,²¹ there are also those who state about the living interpretation when it occurs in the results of certain interpretations.²² The history of the living al-Qur'an method is relatively new in the realm of the study of the Qur'an, which in terms of methods and concepts are still looking for a form that can be used as a reference, although from a theoretical point of view, this method has no problems. taking into account aspects of the focus and analysis of research this method will always develop, not only on a qualitative-phenomenological approach.²³

There are various views on the living al-Qur'an from when it was first recognized by academics in Indonesia, from 2005 to 2022, all of which lead to the practice of functioning the Qur'an in life outside of its textual conditions, currently the practice of functioning al-Qur'an. An does not refer to an understanding of the textual message, but is based on the primacy of the Qur'an for human life.²⁴ A bibliometric search of journals stated that the study of the living al-Qur'an from 2005 to 2022 contained 8 studies on the living al-Qur'an and the latest is in the Budapest International Research and Critics Institute (BIRCI-Journal): Humanities with the article "Religious Approach Through Interpretation of the Quran in the Case of Baby Blues Syndrome; A Study of Living Qur'an".²⁵ In addition, there are many who discuss the practice of living al-Qur'an in journals, both epistemologically and in the realm of axiology.

Quranica: International Journal of Quranic Research also discussed the living al-Qur'an with the article title Living Quran Element By Abdel Haleem: "Overview In The Understanding The Quran's Book; Themes And Style" in 2019 became a new discourse in the study of the Koran. 'an about the living al-Qur'an, which finds a blending relationship between the Qur'an and social reality, with the character Muhammad Abdel Haleem.²⁶ From articles related to the living al-Qur'an, it can be concluded that the study of the living al-Qur'an has many paradigms and has penetrated into a broad field of scholarship, ranging from psychology, religious understanding, application of religious theory, to figures who apply the science of living Al-Qur'an.

The text of the Qur'an that lives in society is also called the living Qur'an, this is in line with the community's response to the text of the Qur'an and the results of one's interpretation of the Qur'an itself, social perceptions related to the Qur'an. It can be seen from everyday life such as the tradition of reading letters or selected verses at ceremonial events. Living Qur'an

²¹ Sahiron Syamsuddin, *Ranah-Ranah Penelitian dalam Studi al-Qur'an dan Hadis" dalam M. Mansyur dkk, Meodotologi Living Qur'an dan Hadis* (Yogyakarta: TH-Press, 2007).

²² Itmam Aulia Rakhman, "Studi Living Qur'an dalam Tradisi Kliwonan Santri PP. Attauhidyyah Syekh Armia bin Kurdi Tegal," *Madaniyah* 9, no. 1 (2019): 113.

²³ Ahmad Farhan, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an," *El-Afkar* 6 (2017): 88.

²⁴ Ahimsa-Putra, "the Living Al-Qur'an: Beberapa Perspektif Antropologi"

²⁵ Ade Naelul Huda dan Muhammad Azizan Fitriana, "Religious Approach through Interpretation of the Quran in the Case of Baby Blues Syndrome ; A Study of Living Qur ' an," 2022, 6122–30.

²⁶ selamat amir Jalil, Hanif Mudhofar Abdul, Monika, "Elemen living Quran oleh Abdel haleem: tinjauan dalam buku understanding the quran themes and style," *Quranica: International Journal of Quranic Research* 11, no. 2 (2019): 84–102.

tries to reveal phenomena that intersect with the Qur'an and society, it can be analogous to music played by musicians, while the written text is like a silent musical note.²⁷ In line with changes in society that continue to develop, the Qur'an as a silent note will always have a rhythm that is in line with these changes, so that the Qur'an can be called *solih li kulli era wa eating* or will always live and develop along with the times. where the Koran is positioned.

The life of the wider community such as social, cultural, and political life is rarely compared to the Qur'an, this phenomenon is included in the realm of sociology or anthropology, for example, the writings of the Qur'an are used as amulets and the reading of certain verses of the Qur'an in certain conditions are considered as *bid'ah*,²⁸ so that by some circles the Qur'an must be understood and applied textually and textual interpretation as well, there is no room for in-depth discussion related to literature and social studies in it because the word heresy is attached to the study of the discussion of the Qur'an in other fields, such as philosophy or anthropology.

Humanism

Humanism includes the study of philosophy by prioritizing science to achieve objectivity in certain studies, including respect for humans as creatures who are given reason by God and become the mandate of humans themselves.²⁹ Humanism is widely studied from various religions and scholars, both Muslim and Christian, even in the realm of government it also regulates humanism, in Indonesia the concept of humanism is described with human rights, and many figures study humanism, as expressed by Lamont in his book *Philosophy of Humanism*, Lamont put forward ten central propositions in Humanist philosophy, namely: which include Humanism which concerns the beliefs of naturalistic metaphysicians with the meaning of an attitude towards the universe which considers all supernatural forms as myths, Humanism which concerns about humans is one of the evolution of nature, mind which is integrated with brain function, humanism is a belief concept which states that humans are given the potential to solve their own problems from reasoning and scientific methods, humanism is creative freedom, and humanism is the ultimate goal of happiness and sense of well-being. free and is worldly progress.³⁰

Humanism is not only human relations to other humans, but also human relationships with themselves, because humans instinctively need a sense of security from themselves without any demands that other people give, when humans are instinctively happy and free, then humans can share with other humans, can feel happiness so that it can make other people happy, in Islam humanism can also be measured by the usefulness of humans with one another, such as the argument that states *kehoir al-nas anfa'uhum li al-Naas* which means that the best human

²⁷ Ridhoul Wahidi, "Hidup Akrab Dengan Al-Qur'an; Kajian Living Qur'an dan Living Hadits pada Masyarakat Indragiri Hilir Riau," *Turast* 01, no. 02 (2013): 103–13.

²⁸ Wahidi.

²⁹ Mochamad Abdul Kholiq, "Humanisme dalam Al-Qur'an: Studi Penafsiran Murtada Mutahhari" (Universitas Islam Negeri Syarif Hidayatullah, 2018).

³⁰ Fatkhurrohman, "Humanisme Dalam Perspektif Islam Dan Barat."

being is the one who is beneficial to humans who others, so that it can be interpreted that a humanist is a human who applies a humanistic sense to other humans.³¹

Humanism is not only developed in Islam with the concept of its verses, but also in Christianity, both religions have the same point of view in interpreting humanism, the concept of humanism according to the two religions is also related to the government system, science, to literary development. According to Kuntowijoyo, humanism is contained in the text of the Qur'an, according to which, according to him, the knowledge of the verses of the Qur'an that has been developing so far, namely the *Kaumiyah* and *qauliyah* verses is added to the concept of the *Nafsiyah* verse, namely the verse relating to the meaning of the Qur'an. , values and awareness, so that the *nafsiyah* verse is called the humanities science or science concerning the human sciences, this is the same as in the letter in the Qur'an Fusilat 41; 53 which means, We will show them the signs of Our power in all the horizons and in themselves. From the fusilat letter, it was then used as legitimacy that the Qur'an also contained views about humanism.³²

Civil Society

Civil society comes from the word *Madani*, which is a city formerly called *Yastrib*, a city of farmers and small industries, some interpret the previous name of *Medina al-Munawaroh*, namely a city with a source of victory with fertile land and large overflows of water. in *Medina* the Islamic community led by the Prophet Muhammad succeeded in forming a society with a high civilization. linguistically the word *Medina* comes from the word *Madaniyaah* which means high civilization so that civil society is a civilized society, modern terminology interprets *Medina* with passion and in English it is defined as civil society, namely a polite and civilized and orderly society that respects tolerance and accepts different views.³³

Civil society also has the meaning as a society that has culture, has a high civilization, a modern urban society, and is virtuous, has an understanding and application of the concept of democracy, is aware of the rights and obligations in expressing opinions and realizing common interests, and the main thing is that which is based on with Islamic teachings.³⁴ Being an ideal civil society like the definition above makes a lot of space to develop thoughts, because theoretically, the word modern not only has sophisticated tools, but how people can use natural resources to be processed and have equitable benefits, this can be seen in the time of the Prophet which is not a modern society as it is today but can build a civil society that can be used as a benchmark for civil society in today's modern era.

Among Western thinkers, historically *Madani* conception originated from the tradition of Western thought which was then adopted by scientists in developing countries. According to the West, civil society was part of the history of western Europe which later became part of

³¹ Madkan dan Lusia Mumtahana, "Islam Dan Tradisi Perspektif Al-Qur'an Dan As-Sunnah," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (12 September 2022): 55–62; Sutrisno Sutrisno dan Juli Amalia Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (10 September 2022): 13–22; Bakhrul Ulum dan Imam Syafi'i, "Implementing Contextual Teaching and Learning Models in Islamic Religious Education Learning," *Academicus: Journal of Teaching and Learning* 1, no. 1 (12 Oktober 2022): 45–53.

³² Kholiq, "Humanisme dalam Al-Qur'an : Studi Penafsiran Murtada Mutahhari."

³³ Nurdinah Muhammad, "Masyarakat Madani dalam perspektif al-Qur'an," *Al-Mu'ashirah* 14, no. 1 (2015): 20–30.

³⁴ Muhammad.

the theory and paradigm used as a framework for researching social change from feudal society to modern society. a more modern society, Salmarche also emphasized that civil society is the dream of the West.³⁵ It can be concluded that when Western society is involved in studying civil society, then civil society is a society coveted by many parties, both east and west, Islam and Christianity, and even other religions, because conceptually, civil society is a society that always upholds equality in society. differences, upholding unity rather than separation, peace above enmity so that the world will be safe for everyone without any differences in race, ethnicity and skin color which are currently still a dilemma for certain countries which have been continuously colonized by other tribes in the name of religion, and certain tribes.

In essence, all religions uphold the values of humanism, because there is no religion that teaches conflict, only differences in paradigms that make everything volatile, so that religion itself is used as a pretext for hostility and conflict, for example, Islam is a religion of salvation and a religion that has guidelines for *ikhtilafu ummati Rahmah* or the difference that is necessary is a spirit that must always be upheld. Difference is a blessing that should be the basis for thinking when there is a difference of opinion in the matter of muamalah, as long as it is not in the realm of worship, the difference of opinion is a necessity that we must face.³⁶

Humanism in Islam is historically a legacy of the teachings of the Prophet Muhammad, starting from the declaration in the wada' sermon / farewell sermon, in that declaration the first time mankind was introduced to the concept of human rights, with benchmarks for the sanctity of life, property, and human dignity, which later known in the Western world through the philosophy of humanity Giovanni Pico Della Mirando, then John Locke who influenced the founders of America. In Indonesia, the concept of civil society was known when a seminar on Indonesia was held, chaired by Dr. Arief Budiman, MA regarding the issue of authoritarianism and democracy in Indonesia regarding the theory of "state and society", whose main idea is the need to create a civil society in a public area that is independent from the state which functions as a counterweight to state power, after that the conception of civil society is Dr. . M. Amin Rais, MA, who at that time was deputy chairman of PP Muhammadiyah, held a symposium ahead of the congress for the establishment of ICMI, the Association of Indonesian Muslim Intellectuals, at Brawijaya University, December 6, 1990 in Malang.³⁷

Analysis/Discussion

Becoming a civil society is the dream of all Muslims as well as a responsibility between the government and the community, there must be synergy and cooperation in achieving civil society as exemplified by the Prophet. Civil society begins with what has been taught by Muhammad SAW. when he was in Medina, this was proven by the Medina charter which was stipulated as the Medina constitution, this became one of the important references for the

³⁵ Ahmad Ramdani, "Konsepsi Masyarakat Madani Dalam Perspektif Pendidikan Islam" (Program Pascasarjana raden Intan Lampung, 2018).

³⁶ Muhammad Annas Budiarto dan Unik Hanifah Salsabila, "Optimizing Islamic Education Towards the Golden Era of Indonesia," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 1–19, <https://doi.org/10.31538/tijie.v3i1.105>; Prastio Surya dan Muhammad Husnur Rofiq, "Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (4 Agustus 2021): 31–37, <https://doi.org/10.31538/munaddhomah.v2i1.65>.

³⁷ Ramdani, "Konsepsi Masyarakat Madani Dalam Perspektif Pendidikan Islam."

concept of government based on religion. The foundation of the concept of leadership and civil society is contained in the verses of the Qur'an, because normatively the Qur'an is believed to be the way of life for Muslims, including the issue of realizing the creation of a civil society.³⁸ Humans are described as animal symbolicum with the meaning of an object such as the Koran can no longer exist without meaning, as well as human treatment of the Koran, the Koran which is always interpreted by his people.³⁹

The people of Medina have different socio-cultural differences from the people of Mecca, if the people of Mecca tend to be ignorant of society, while the people of Medina are known as people who already have an established social structure, there is an agreement between religious communities indicating the existence of diverse cultures and religions, so that they can be used as benchmarks in civilization. at this time is the same as that of the Prophet exemplified in the Medina Society. As evidence, the Madaniyah verses are also expressed with verses beginning with "*ya ahyuhal mu'mininun*" as an interpretation that the majority of the people of Medina have received guidance, so the verses are expressed by greeting people who have faith, unlike the people of Mecca. described with short verses, so that firmness and instruction are put forward in the delivery.

The Qur'an provides instructions on the mechanism for internal peace, namely through deliberation, reconciliation, and preaching in a wise way (an-Nahl; 125) which must always be applied by Muslims. Another because it is a unity, an example of this is the relationship between deliberation and preaching in a wise way, when everyone has a certain paradigm in solving problems, then Muslims solve them by deliberation, and the deliberation does not only accommodate the most solution of existing opinions, but also upholds da'wah in a wise way, namely by how to respond to opinions that are deemed less solutive, respect for various opinions in deliberation must also be upheld.

Al-Qur'an reveals several verses that indicate to civil society, namely the best society or *khairu ummah*, commensurate society or *ummah wasatan*, moderate society or *ummah muqtasidah*, single society *ummah wahidah*. The *Khaira Ummah* community is contained in the letter Ali Imran 3:110, "You are the best people born for humans, enjoining the ma'ruf, and forbidding the evil, and believing in Allah. If the People of the Book had believed, it would have been better for them to have believed, and most of them were ungodly."

Asbabun Nuzul from Surah Ali Imran verse 110 is when Ikrimah and Muqatil Said, this verse was revealed in connection with Ibn Mas'ud, Ubai bin Ka'ab, Muadz bin Fabal and Salim who were slaves of Abu Hudzaifah, that there were two Jews, namely Malik bin ash-Shaif and Wahb bin Yahudza said to them "Indeed my religion is better than the religion that you preach to us and we are much better and more noble than you" then Allah revealed this verse.⁴⁰

Surah ali-Imran verse 110 which states about the *khairu ummah* has asbabun nuzul which states that there are non-Muslim religions that feel better than Islam, so the verse that states that Muslims are the best *ummah*, this is because in Islam there are an appeal to indict the goodness and an appeal to prevent evil who always believe in Allah. This goodness is

³⁸ Ahmad Mustaniruddin, "Indikator tercapainya masyarakat madani perspektif al-Qur'an," *Tajdid* 19, no. 2 (2020): 164–87.

³⁹ Ahimsa-Putra, "the Living Al-Qur'an: Beberapa Perspektif Antropologi."

⁴⁰ Wahbah Az-Zuhaili, *Tafsir al-Munir fil 'Aqidah way-Syariah wal Manhaj* (Jakarta: Gema Insani, 2015).

general, because goodness here is not only goodness in the realm of religion, but anything based on goodness, for example, is to preach in a good way, speak in a good way and other goodness that involves universal goodness.

Surah al-Baqarah 2; 143 was also conveyed about the concept of society in Islam, namely: *ummatan wasathan*, which means and so (also) We have made Muslims a just and chosen people so that they are witnesses to the actions of humans and so that the Apostles are witnesses to your actions. In surah al-Baqarah verse 143 it is stated about a just society which is a requirement of civil society, justice which is close in concept to witness, so that Muslims become witnesses of human actions, it is impossible for unfair people to be witnesses of actions, so justice is closely related to testimony. At the end of the verse, it is stated that the Apostle is a witness for your actions, this is interpreted as a just people who always make the Apostles as role models, and the Qur'an and Hadith as inseparable tools to be applied in everyday life.

The concept of *ummah muqtasidah* is also the concept of an ideal society in Islam, namely as a moderate society, the function of a moderate society is a society that remains consistent with anti-radicalism values. Moderate Islam is closely related to the *ummah muqtasidah* or moderate people who become a mindset in religion, moderate Islam can be seen from the paradigm of Islam and other religions, because Islam places Jesus as a prophet, while Christians place Jesus as God, which in this concept, the prophet Muhammad is as a messenger of God, not as God himself. Another example of Moderate Islam is the Inclusive Islamic paradigm, that is, people who are true to the Islamic paradigm but then state that other teachings also have truths that must be respected.

Ummah Wahidah is one Ummah, this is stated in Surah al-Baqarah 2: 213, which interprets Humans as one Ummah, Allah sent prophets as a warning, and Allah sent down the Book of Al-Qur'an as a true book with functions decide between people on the matter in which they are disputing. The next picture of civil society is the concept of *ummah wahidah* or one ummah, that one ummah with a connection with the prophet who is used as a guide and warning by his people and the Qur'an which functions as a decision maker when Muslims have disputes and problems.

The external tool of civil society is a democratic society, which places people's sovereignty in the hands of the people themselves, the highest power and decisions are in society, in this case the Indonesian people can be proven to have implemented the living al-Qur'an in their state and religion. Democracy is a concept by prioritizing institutional planning to reach a decision with the people's voice process.⁴¹ The conceptual picture of civil society is that which applies democracy with the people as the core of policy and the living al-Qur'an as a value that is always upheld.

CONCLUSION

Living al-Qur'an is the concept of applying the Qur'an that the Qur'an has lived and is always applied by Muslims in Indonesia, Islamic humanism is a concept that puts forward Islamic values that are applied in Indonesia as a country with a Muslim majority, so that civil society applied by the Prophet to the people of Medina at that time has been applied in

⁴¹ Ramdani, "Konsep Masyarakata Madani Dalam Perspektif Pendidikan Islam."

Indonesia today. The existence of radicalism that occurs in Indonesia, one of the reasons is because the understanding of the Qur'an which is not universally understood by some Indonesians, for this reason the understanding of Islamic humanism in the Qur'an should be understood more deeply that the apostle carries inclusive Islam by implementing a state that is democracy and tolerance. Indonesia is a democratic country that upholds deliberation and consensus, so that Indonesia has now positioned itself as a civil society that is in line with the concept of living al-Qur'an.

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