Youth, Pandemic, Media, and Religious Contemporary Issues

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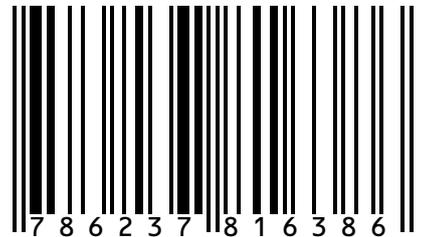
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DAFTAR ISI

IDEAL SOCIETY PROTOTYPE IN THE QURAN

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Abstract

Allah created man on this earth, one of his goals is to become the caliph on earth to preserve and build the benefit of the world. To achieve this goal, humans cannot live alone, they are social creatures, they need to get along with other people, namely by living in social and social situations. It is only with the creation of a social ideal that these great goals can be realized. This study aims to determine how the social prototype of an ideal society and its principles according to the Quran. The method used is to use the mawdhu'i interpretation method. This article concludes that there are fifteen verses showing the social theme of society, namely qaum, ummah, sya'b, qabīlah, firqah, thā'ifah, hizb, fauj, ahl, āl, al-nās, asbāth, raht, al-qurbâ,The ideal social prototype expressed by Allah in the Quran explicitly is the Wahidah ummah, the wasathan ummah, the muqtashidah ummah, the khairu ummah and the baldatun thayyibatun wa rabbun ghafur. Meanwhile, there are six main principles for realizing an ideal social prototype according to the Quran, namely the principle of brotherhood (ukhuwwah), the principle of responsibility, the principle of amar ma'ruf nahi munkar, the principle of mutual advice and help, the principle of deliberation, and the principle of tolerance. Theoretically, this article makes an important contribution to social and educational aspects. Among its contributions are being able to guide public policy holders, community leaders.

Keywords: *prototype, social, community, the Quran*

Abstrak

Allah menciptakan manusia di muka bumi ini salah satu tujuannya adalah sebagai *khalifah* di muka bumi untuk melestarikan dan membangun kemaslahatan dunia. Untuk mewujudkan tujuan tersebut, manusia tak dapat hidup sendiri, ia adalah makhluk sosial, ia perlu bergaul dengan orang lain yakni dengan hidup bersosial dan bermasyarakat. Hanya dengan terciptanya sosial masyarakat yang ideal tujuan agung tersebut bisa terwujud. Penelitian ini bertujuan untuk mengetahui bagaima model sosial masyarakat ideal dan prinsip-prinsipnya menurut Alquran. Metode yang digunakan adalah dengan menggunakan metode tafsir mawdhu'i. Artikel ini

memberikan kesimpulan bahwa Ayat-ayat yang menunjukkan tentang tema sosial masyarakat terdapat lima belas terminologi, yaitu *qaum, ummah, sya'b, qabīlah, firqah, thā'ifah, ḥizb, fauj, ahl, āl, al-nās, asbāth, raht, al-qurbâ, 'asyîrah.* Adapun model sosial masyarakat ideal yang diungkapkan oleh Allah dalam Alquran secara eksplisit adalah *ummah wahidah, ummatan wasathan, ummah muqtashidah, khairu ummah* dan *baldatun thayyibatun wa rabbun ghafur.* Sedangkan prinsip-prinsip utama untuk mewujudkan model sosial masyarakat yang ideal menurut Alquran ada enam, yaitu prinsip persudaraan (*ukhuwwah),* prinsip bertanggung jawab, prinsip *amar ma'ruf nahi munkar,* prinsip saling menasehati dan tolong menolong, prinsip musyawarah, dan prinsip toleransi. Secara teoritis, artikel ini memberikan kontribusi penting pada aspek sosial dan pendidikan. Di antara kontribusinya adalah dapat menjadi panduan pemegang kebijakan publik, tokoh masyarakat, penggiat sosial dan pelaku pendidikan untuk memberikan edukasi sosial yang positif terhadap masyarakat menuju terciptanya suatu kondisi sosial masyarakat yang adil, makmur dan sentosa.

Kata kunci: *prototype, sosial, masyarakat, alquran*

Introduction

Allah created man on this earth, one of his goals is to become a caliph on earth. As a caliph who will be given a mandate by Allah to preserve and build the benefit of the human world, he can not live alone, he is a social creature, therefore he needs to get along with other people, namely living in a society. In social life, of course good neighbors are Islamic teachings, and also the manners of visiting and hosting are well regulated by Islam. Apart from that, the relationship between friendship is highly recommended so that brotherhood and good relations are established, as well as relationships between fellow humans must heed the rules that have been explained by Islam.

Allah SWT said:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ [سورة البقرة: 185]

"The month of Ramadan in which the Quran was revealed as a guide for humans". (Surah Al-Baqarah / 2: 185)

From the above verse, a lesson can be drawn that the main and first goal of the reduction of the Holy Quran is as a guidance book (manual) for mankind. As a book of guidance, the Qur'an is a letter with various instructions for human life and life, not only that regulates human relations as beings with Allah as al-Khaliq, but also about relationships between fellow humans themselves (mu'amalah) in the family environment, society. , nation and state. Likewise the Quran does not only talk about the laws of mahdhah worship, but its content includes every human need. One of them is about society as a group consisting of several individuals with various cultural features.

In the view of Islam, humans are basically equal in the sight of Allah. Nothing is superior to one another. Even if there is a difference, then it can only be distinguished in terms of devotion. That is why between fellow human beings are required to respect each other, respect each other and are even encouraged to work together as well as working together.

In the context of Islamic education and efforts to maintain God's law, as a Muslim, an assessment of society needs to be carried out considering the relationship between education and society itself. Education for virtue and calling for the good and the prevention of evil in society will produce an ideal community life order that is blessed by Allah, with guaranteed great rewards.

The social prototype of the ideal society in Islam has been explained by Allah through the Quran. Allah explains how ideal a social society is. The society that is full of blessings, the best society and the middle society. Allah also explains how a society can be the best, just and prosperous society. Therefore, Focusing on this article, the author will examine how the prototype of the ideal society in the Qur'an is?.

Ideal Society
Etymologically the word community comes from Arabic *"company"* this word is used in Indonesian and Malaysian, in Malaysian it remains in the original spelling *"company",* In the Indonesian language to become a union, in this word, the elements of understanding relate to the formation of a group or group or group. And the word community is only used in these two languages to name social life.[1] The association of life in Western languages (Bld., English) is called social. Arabic call it: al-mujtam*a'u.* Social is shown in human association

and relationships and the life of human groups, especially in life in an orderly society. It implies maintaining one's regular relationships with others. One branch of social science or society is called sociology, which can be translated as the science of society. Arabic term it '*ijtima'i science.* According to Murtadha Muntahhari, what is meant by society is a group of people who are pressured by a series of needs under the influence of a set of beliefs, ideals and goals that are united and fused in a series of shared life.[2]

Based on some of the definitions above, it can be concluded that, society is a group of people who are in a regional area, then live a social life such as buying and selling, having a family and being in a leadership, while the components in the preparation of society have several components including the existence of human groups,[3] culture,[4] social institutions,[5] social stratification, power and authority. As for the construction of the ideal society, as an order of shared life that is just and dignified, it is an important part of the purpose of the Qur'an itself being revealed.[6] Starting from this, it is understood that Islamic teachings seek to strengthen social joints and social

[1] Sidi Gazalba, *Masyarakat Islam Pengantar Sosiologi dan Sosiografi* (Jakarta: PT Bulan Bintang, 1976), h. 1.

[2] Murtadha Muntahhari, *Masyarakat dan Sejarah* (Bandung: Mizan, t.t.), h. 15.

[3] Soejono Soekanto, *Beberapa Teori Sosiologi Tentang Struktur Masyarakat* (Jakarta: Rajawali, 1983), h. 9.

[4] Soelamen Soemardji dan Selo Soemardjan, *Serangkai Bunga Sosiologi* (Jakarta: Fakultas Ekonomi UI, 1964), h. 115.

[5] Soemardji dan Soemardjan, h. 219.

[6] Fazlur Rahman, *Tema-Tema Pokok Al-Qur'an, Terjemahan Anas Mahyuddin* (Bandung: Pustaka, 1993), h. 54.

life. If it is believed that Islam is a system whose teachings are universal, integral, comprehensive and balanced.

Taken together, the Qur'an reminds His servants of the eternal life of the hereafter, while also emphasizing the importance of having provisions in worldly life, managing individual personal affairs, but also communal society. Society as social cohesion involves many individuals who gather in a bond, cultural customs, and strive to achieve a common goal.

The Qur'an often elaborates on society, as Allah often uses the terms mentioned above, namely qaum, an-nas, ummah, syu'ub and qabail which refer to a group of people. Naturally, then experts, such as M. Quraish Shihab argue that the Qur'an is the first guide that introduces social laws. Obedience to these social laws ultimately leads to the creation of an ideal society.

Association for the creation of an ideal society goes hand in hand with the level of awareness, priority scale, how much progress in civilization has been achieved by the community concerned.[7]

Method

This research method is a qualitative research method using a library research approach. Meanwhile, to explore the prototype of the ideal society in the Quran using the Mawdu'i (thematic) interpretation method. Interpretation of Mawdl t 'i

(thematic) is an interpretation that collects verses of the Quran which have the same objective that together discuss certain titles / topics / sectors and discipline them as much as possible according to the time of their descent in accordance with the causes of their decline, then pay attention to the verses the verse with explanations, statements and their relationships with other verses, then it refers to the laws [8]. According to al-Farmawi [9] that in discussing a theme, it is imperative to collect all the verses relating to that theme. However, if this is difficult to do, it is considered adequate by selecting representative verses.

As for the steps or how the Mawdhu'i exegesis method works, it is to choose or determine the problem of the Quran to be studied thematically. Furthermore, track and collect verses relating to the problems that have been determined, verses makiyyah and madaniyyah. Next is to arrange the verses coherently according to the chronology of their descent, accompanied by knowledge of the background of the revelation of the verse or asbab al-nuzul. Knowing the correlation of these verses in each of his letters. After that, arrange the discussion theme in an appropriate, systematic, perfect, and complete framework. The sixth is to complete the discussion and description with hadith, if deemed necessary, so that

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[7] Sri Suyanta, "Mencari Format Masyarakat Ideal," *Jurnal Ilmiah Islam Futura* 7, no. 2 (2018): h. 64.

[8] Abd al-Hayy al-Farmawi, *Mu'jam al-Alfazh wa al-'Alam al-Quraniyah* (Mesir: Dar al-'ulum, 1968).

[9] *Al-Bidayah fi al-Tafsir al-Mawdhu'i* (Mesir: Matba'ah al-Hadarah al-'Arabiyah, 1977).

the discussion becomes more perfect and clearer [10].

Discussion

1. Social Terminology of Society in the Quran

There are fifteen social termonology of society in the Quran, including *qaum, ummah, sya'b, qabīlah, firqah, thā'ifah, hizb, fauj, ahl, āl, al-nās, asbāt* [11] *raht, al-qurbâ, 'asyîrah* [12]. The entire term regarding social society naturally implies the existence of a combination of humans who interact with each other in a number of more than one person. The details are that the word qaum appears 383 times, *ummah* (64 times), *sha'b* (1 time), *qabīlah* (2 times), *firqah* (1 time), *thā'ifah* (24 times), *hizb* (20 times), *fauj* (5 times), expressions that begin with *ahl* (113 times), expressions that begin with *āl* (26 times), *al-nās* (241 times), *asbāth* (5 times), *raht* (3 times) *al-qurbâ or dzawi al-qurbâ* (16 times), *'asyîrah* (2 times) [13].

2. Social Prototype of Ideal Society in the Quran

The prototype of the ideal society that is desired is as follows:

a. Ummah Wahidah

In simple terms, *ummah wahidah* means a group of people or one society. At least this term is found in the Quran 9 times, including QS Al-Baqarah / 2: 213.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ [سورة البقرة : 213]

"Humans are one people. (after a dispute arose), So Allah sent the Prophets, as a warning, and Allah sent down with them the true book, to give decisions among people about the matters they were in dispute with. do not dispute about the book but the people who have brought the Book to them, That is, after coming to them real information, because of envy among themselves. So Allah guides those who believe in the truth about what they disagree with with His will. and Allah always guides the people He wants to the straight path.(Surah Al-Baqarah / 2: 213).

According to the Quraish Shihab, this verse clearly explains that humans from the past to the present are one. Allah created them as social beings who need each other. However, Allah also created them with various differences, both in profession, character, ethnicity, customs, and so on. These differences

[10] Abd al-Hayy al-Farmawî, *Metode Tafsir Mawdhu'i; terj. Suryan A. Jamrah* (Jakarta: PT Raja Grafindo Persada, 1994).

[11] Ali Nurdin, *Quranic society: menelusuri konsep masyarakat ideal dalam Al-Qur'an*, ed. oleh Sayed Mahdi dan Arum Titisari (Jakarta: Erlangga, 2006).

[12] Umar Faruk Thohir, "KONSEP KELUARGA DALAM AL-QUR'AN; Pendekatan Linguistik dalam Hukum Perkawinan Islam," *ISTI'DAL; Jurnal Studi Hukum Islam* 2, no. 1 (2015), https://ejournal.unisnu.ac.id/JSHI/article/download/675/968.

[13] Najih Anwar, "Ayat-Ayat Tentang Masyarakat: Kajian Konsep dan Implikasinya dalam Pengembangan Pendidikan Islam," *Halaqa: Islamic Education Journal* 2, no. 2 (2018): 124–49.

can lead to division and hostility. Therefore, Islam teaches that fellow human beings can unite, in addition to returning to hanif nature, it is also united with the values of brotherhood in virtue. Thus, the goal of public education is to create unity based on the paradigm of the Ummah Wahidah as hinted at in the Quran [14].

b. Ummatan Wasathan

Ummatan Wasathan is a middle, moderate or just society. This meaning can be seen from the meaning of *wasath* which is repeated five times in the Quran, all of which refer to the meaning of middle. The verse which expresses this *wasathan ummatan* is QS Al-Baqarah / 2: 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ [سورة البقرة : 143]

"And likewise (also) We have made you (Muslims), a just people and choose your anagar to be a witness for (deeds) mankind and for the Prophet (Muhammad) to be a witness for your (actions). and We do not determine the qibla which becomes your (present) qibla but so that We know (so that it is clear) who is following the Prophet and who is defecting. and really (moving the Qibla) it feels very heavy, except for people who have been given instructions by Allah; and Allah will not waste your faith. Allah is

Most Merciful, Most Merciful to humans." (Surah Al-Baqarah / 2: 143)

A fair or middle society in this term also shows that community life does not tend to excessively materialist life, but is intermediate and balanced. Likewise, their activities are always balanced between worldly and ukhrawi life. In fact, in the context of dealing with differences with other followers, Muslims are always open, able to dialogue and interact with all parties fairly. This condition of society is one of the goals of community education [15].

c. Ummah Muqtashidah

The term ummatun muqtashidah is a society that is frugal and not exaggerated. This term can be seen in QS Al-Maidah / 5: 66.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ [سورة المائدة : 66]

"And if they really observe the (law) of the Torah and the Bible and (the Quran) which was revealed to them from their Lord, surely they will get food from above and from under their feet. among them were the middle factions. and What a terrible thing most of them do. "(Surah Al-Maidah / 5: 66).

The meaning of middle society, frugal or not exaggerating in the above verse is a group of groups

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[14] M. Quraish Shihab, *Tafsir al-Mishbah: pesan, kesan, dan keserasian al-Qur'an* (Jakarta: Lentera Hati, 2009).

[15] Irham M Jiat Latuamury, "Konsep Masyarakat Islam Ideal dalam al-Quran" (Tesis, Surabaya, UIN Sunan Ampel, 2010).

who are medial in practicing their religion, neither excessive nor negligent. They are always honest and behave fairly, not deviating from the teachings of their religion. This condition of society is a portrait of an ideal society which is also the goal of public education [16].

d. Khairu Ummah

Khairu Ummah means the best or superior people and is included in the category of ideal society. This term is found in Surah Ali Imran / 3: 110.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ [سورة آل عمران : 110]

"You are the best people who were born to humans, ordered the good, and prevent the evil, and believe in Allah. If the people of the book had faith, it would have been better for them, among them were those who believed, and most of them were wicked people." (Surah Ali Imran / 3: 110).

Ali Nurdin stated that *khairu ummah* is an ideal form of Islamic society whose identity is in the form of faith integrity, commitment to positive contributions to universal humanity and loyalty to the truth through the action of amr ma'ruf nahi munkar. This kind of society is also a goal in community education [17].

e. Baldatun Thayyibah

Community education also aims to create a society that is *baldatun*

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[16] Latuamury.
[17] Nurdin, *Quranic society*.

tayyibatun wa rabbun ghafur. The formulation of the fifth social education goals can be seen in QS Saba '/ 34: 15.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ [سورة سبأ : 15]

Indeed, for the people of Saba 'there was a sign (of God's power) in their residence, namely two gardens on the right and on the left. (To them it is said): "Eat from the sustenance (bestowed) of your Lord and give thanks to Him. (Your country) is a good land and (your God) is a God who is merciful ".(Surah Saba '/ 34: 15).

If we look at the context of the above verse, a country that is *baldatun thayyibatun wa rabbun ghafur* is a community that believes, obeys the commands of Allah SWT and is always grateful to Him. A *thayyyib* country is a country that is safe and secure, abundant in its sustenance that can be easily obtained by its inhabitants, and there is also a harmonious relationship of unity and unity among its community members. Meanwhile, the word *wa rabbun ghafur* indicates that a society is not free from sin and iniquity, even in small portions. But Allah still forgives them with the faith and obedience of the members of society in general.

The condition of this community can also be called civil society, as was manifested during the time of the Prophet Muhammad when he headed Madinah al-Munawwarah. Thus, the formulation of the second goal of community education is closely

related to the formulation of the first goal.

The five ideal social models of society above must be based on the faith and piety of the community itself. The importance of a community of faith and caution is expressed in QS Al-A'raf / 7: 96.

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالأَرْضِ وَلَـكِن كَذَّبُواْ فَأَخَذْنَاهُم بِمَا كَانُواْ يَكْسِبُونَ [سورة الأعراف : 96]

"If the inhabitants of the lands were faithful and pious, surely We would bestow upon them the blessings of heaven and earth, but they denied (Our verses), then We tortured them for their deeds." (Surah Al-A'raf / 7: 96).

With strong faith, it will make someone always feel safe and optimistic and this will lead someone to live calmly and be able to concentrate in every activity. Meanwhile, the piety of the inhabitants of a country makes them work together in virtue - including education - and please help, in managing the earth and enjoying it together. The stronger the cooperation and the calmer the soul, the more that can be gained from this universe. Therefore, people who believe and fear will receive blessings from Allah SWT.

3. The Social Principles of Ideal Society according to the Quran

To realize the ideal social prototype, it is necessary to pay attention to the following principles.

1. *Principles of Brotherhood (Ukhuwwah)*

The Quran confirms that every believer is a brother. The concept of brotherhood among believers is the main principle in public education. Without brotherhood, it is impossible for a quality society to be upheld. By being aware of the brotherly ties that exist between them, enmity must be avoided. If there is a dispute between them, then the others must appear as mediators to reconcile them. The Quran also guides them not to insult each other and find fault with one another. This teaching is confirmed in QS Al-Hujurat / 49: 10-12.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْراً مِّنْهُمْ وَلَا نِسَاء مِّن نِّسَاء عَسَى أَن يَكُنَّ خَيْراً مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضاً أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ [سورة الحجرات : 10-12]

"Believers are really brothers. Therefore reconcile (improve the relationship) between your two brothers and fear Allah, so that you may receive mercy. O you who believe, do not be a group of men looking down on the other group, maybe those who laugh at it are better than them. And do not also put a group of women underestimate another group, perhaps it is better that being demeaned. And do not be self-deprecating

and do not call out with derisive titles. The worst calling is (calling) is bad after faith and those who do not repent, then they are the wrongdoers. O you who believe, stay away from most prejudice (suspicion), because some of the prejudice is sin. And don't look for the ugliness of people and don't gossip about one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then of course you feel disgusted by him. And fear Allah. Verily, Allah is the Most Recipient of Repentance, Most Merciful." (Surah Al-Hujurat / 49: 10-12).

2. Principle of Responsibility

The second principle that needs to be paid attention to in an ideal society is the responsibility of each member of society as an individual to create a civilized society in the pleasure and mercy of Allah SWT (*baldatun thayyibatun wa rabbun ghafur*).

This responsibility can be seen from the law of change alluded to in the Quran, QS Ar-Ra'd / 13: 11.

إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ [سورة الرعد: 11]

"Indeed, Allah will not change what is in (the condition) of a people (society), so that they change what is in their (mental attitude)." (Surah Ar-Ra'd / 13: 11).

According to the Quraish Shihab, changes that occur in society in the perspective of the Quran must meet two main requirements, namely: (a) the existence of values or ideas, and (b) the existence of actors who adapt to these values. In the Islamic perspective, the first requirement has certainly been taken over by Allah SWT through the instructions of the Quran and the explanation from the Prophet Muhammad, although it is still general in nature and requires a more detailed explanation from humans [18].

Regarding the two main conditions, it is also described in the above verse. Furthermore, the Quraish Shihab emphasized:

This verse speaks of two kinds of transformation with two agents. First, changes in society where the perpetrator is Allah, and secondly, changes in the state of the human self (mental attitude) where the perpetrator is human. The changes that God makes happen with certainty through the laws of society that He has established. These laws do not choose love or differentiate between one society / group and another community / group.

Ma bi anfusihim which is translated as "what is in them", consists of two main elements, namely internalized values and human irada (will). The combination of the two creates the driving force to do something. Then the above verse talks about humans in their entirety, and in their position as a group / community, not as an individual entity. It is understood this way, because the name substitute for the word anfusihim (themselves) refers to qawm (group / society). This means that a person, no matter how great, cannot make changes, except after he is able to flow the flow of change to a wide

18 M. Quraish Shihab, *Membumikan Al-Quran; Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Edisi II (Bandung: Mizan, 2013).

range of people, which in turn produces waves, or at least ripples of change in society.

Thus, public education must be dynamic and must make changes for the better. Of course, this change must be based on Islamic teachings. So change is "not free without limits, but free under control" [19].

The importance of the relationship between the person and society, as well as the great attention of the Qur'an to the birth of positive changes, have led to the recurrence of its verses that emphasize individual responsibility and collective responsibility. Allah SWT said QS. Maryam / 19: 93-95:

إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْداً. لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدّاً. وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْداً [سورة مريم: 93-95]

"There is not a single (intelligent) being in the heavens and on earth except that there will come to God the Most Gracious as servant. Surely Allah has determined their number and counted them by a meticulous gang count. And each of them will come to Allah on the Day of Resurrection by themselves. "(Surah Maryam / 19: 93-95)

Apart from being individually responsible, society is also responsible for creating a civilized society. Communities are collectively responsible for the behavior of individual community members. This can be seen from the word of Allah SWT QS Al-Anfal / 8: 25:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَقُوا أَنَّ اللَّهَ شَدِيدُ الْعِ [سورة الأنفال: 25]

"And protect yourselves from unspecial torment to those who are wrongdoers among you. and know that Allah is very severe in torment." (Surat al-Anfal / 8: 25).

According to the Quraish Shihab, this verse shows that when people stay silent about the behavior of their unjust members of society, Allah will impose torment not only on the unjust members of society, but that torment is imposed on society collectively. This means that the behavior of individual members of society has an impact on society collectively. Therefore, the community collectively must also be responsible for educating members of its community individually so that they do not commit deviant or unjust behavior so that the community remains in the pleasure and forgiveness of Allah SWT.

The Quraish Shihab also mentions that this verse deals with the importance of social control. He also quoted the hadith of the Prophet Muhammad SAW which warned: "not a single society commits iniquity, while its members are able to reprimand / hinder them, but he did not do so, except that Allah will soon bring about a complete disaster on them" (HR. Ahmad , Abu Daud, at-Tirmidhi, Ibn Majah, and others through Ibn Jarir).[20]

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[19] Shihab.

[20] Shihab, *Tafsir al-Mishbah*.

3. Principles of Amar Ma'ruf Nahi Munkar

With the collective responsibility described above, the Quran also introduces the precepts of amar ma'ruf nahi munkar. His Word in QS Ali Imran / 3: 104.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَـٰئِكَ هُمُ الْمُفْلِحُونَ [سورة آل عمران 104 :]

"And let there be among you a group of people who call on virtue, command the good and prevent from evil they are the lucky ones."(Surah Ali Imran / 3: 104).

Calling on goodness in the above verse means following the Quran and Sunnah. Meanwhile, the concept of amar ma'ruf is universal values that are formed and believed by certain groups of people where their existence does not contradict the verses of Allah. These agreed upon truth values must be fought for so that the word "ordered" is used in the above verse. Likewise, "nahi munkar" must also be enforced considering that the act will be detrimental, not only individually, but can harm the surrounding community.

Amar ma'ruf nahi munkar is not an anarchist activity, but is an effort to uphold the truth which is basically needed by humans. Amar ma'ruf nahi munkar does not impose religious teachings, but as mentioned above, it concerns the truth that is believed and agreed upon by this community group.

Thus, upholding amar ma'ruf nahi munkar is one of the principles in public education. In fact, this principle is not only for fellow Muslims, but also in a pluralistic society, regardless of the differences in ethnicity, ethnicity or religion that exist between them. Because the values of truth that are upheld in the amar ma'ruf are universal and can be accepted by all humans with their common sense.

As for how to enforce the amar ma'ruf nahi munkar, it can be done with various methods and approaches, some of which are also mentioned in the Quran, such as being gentle, exemplary, through wisdom, and so on. [21]

4. The Principle of Mutual Counseling and Helping

Apart from the above principles, the teachings of the Quran about the importance of mutual advice and mutual assistance can also be called the principles of public education. Because, in social life this principle is needed, including in the implementation of education. The principle of advising each other is explained in QS Al-'Ashr / 103: 1-3.

وَالْعَصْرِ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْنْ [سورة العصر: 1-3]

"For the sake of time. In fact, humans are truly at a loss, except for those who believe and do good deeds and advice (mutual advice) to obey the truth and advice (testify) to fulfill patience." (Surah Al-'Ashr / 103: 1-3).

According to Hamka, as quoted by Muhammad Kosim, said that the words *watashaubil haqqi and*

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[21] Latuamury, "Konsep Masyarakat Islam Ideal dalam al-Quran."

watashaibis Shabri in the end of the above verse are more accurately interpreted as wills, not advising. Because the term will is more of a responsibility than to advise. This shows that between one another in certain communities their role is needed in inviting truth and patience. The importance of advising each other in terms of truth and patience also reinforces the previous statement that fellow members of society have the responsibility to uphold the truth and create a civilized society [22].

The principle of mutual help to one another in terms of goodness is also explained in QS Al-Maidah / 5: 2.

وَتَعَاوَنُواْ عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُواْ اللّّش [سورة المائدة: 2]

"And help you in (doing) goodness and piety, and don't help in committing sins and transgressions. And fear Allah, Allah His punishment is very heavy." (Surah Al-Maidah / 5: 2).

5. Principles of Deliberation

In addition, the principle of deliberation (shura) is also an important doctrine in forming a quality society. Allah SWT said in QS Ali Imran / 3: 159.

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظّاً غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ [سورة آل عمران : 159]

"Then it is due to the grace of Allah that you are gentle towards them. If you are hard-hearted again harsh, they will distance themselves from around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Surah Ali Imran / 3: 159).

The deliberations that are carried out do not prioritize the majority of votes, but are carried out with a sincere heart and are based on Islamic teachings. This is where the concept of secular democracy differs from the concept of deliberation in Islam. In secular democracies, any issue can be discussed and resolved. On the other hand, in shura taught in Islam, it is not justified to discuss everything that has been determined by God in a firm and definite manner, nor is it justified to determine things that are contrary to the principles of divine teaching.

Various issues concerning the needs of many people, or issues that are individual in nature but have an impact on the environment, must be discussed wisely. The people involved in this deliberation should prioritize people who are good in character and have expertise on the issues to be discussed. Without good morals, the results of this deliberation can bring more harm / punishment than benefit / grace.[23]

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[22] Muhammad Kosim, "Pendidikan Kemasyarakatan Menurut Alquran," *Murabby: Jurnal Pendidikan* 3, no. 1 (2015): 93–122.

[23] Kosim.

6. Principle of Tolerance

The principle of tolerance is also one of the principles in shaping the ideal social model of society. One of the verses that indicate the importance of tolerance in a society is QS An-Nisa '/ 4: 1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا [سورة النساء : 1]

"O people, fear your Lord who created you from alone, and from him Allah created his wife; and from both of them Allah gave birth to a large number of men and women. and fear Allah who by (using) His name you ask one another, and (maintain) good relationships. Indeed, Allah is always watching and watching over you. "(Surah An-Nisa '/ 4: 1).

In this verse, it is explained that fellow human beings must always respect and love each other. This is because all humans are creations of Allah whose origin was the same. Even though there are differences between one another, Islam teaches them to respect and respect each other. Thus, the concept of brotherhood regulated in Islam is not only for fellow Muslims, but also with other religions. Even Islam emphasizes other religions there is no compulsion for them to convert to Islam [24].

His Word in QS Al-Baqarah / 2: 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ

اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ [سورة البقرة : 256]

"There is no compulsion to (enter) religion (Islam); Indeed, the right path is clear rather than the wrong way. therefore whoever denies to Thaghut and believes in Allah, then surely he has held onto a knot of a very strong rope that will never break and Allah is hearing, knowing." (Surah Al-Baqarah / 2: 256).

However, cooperation in matters of aqidah should not be tolerated, as explained in the letter al-Kafirun. Meanwhile, cooperation in the social sector must be carried out with the principle of tolerance [25].

These are some of the views of the Qur'an related to the principles of the ideal social model of society. In the Islamic education literature, thinkers also argue about the importance of this community education. Ibn Qayyim quoted by Muhammad Kosim, for example, suggested the term tarbiyah ijtimaiyah or community education. According to him, the tarbiyah ijtimaiyah that builds up is that which is able to produce individual people who love each other partially with others, and pray for each other even though they are far apart. Between community members must establish brotherhood. In this case, he reminded with the words of wisdom "a smart person is one who makes friends every day and a foolish person is one who loses friends every day".[26]

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[24] Kosim.

[25] Kosim.
[26] Kosim.

Conclusion

From the description and explanation above, regarding the assessment of the ideal social prototype described by the Quran, it can be concluded as follows:

The verses that indicate the social theme of society have fifteen terminologies, namely *qaum, ummah, sya'b, qabīlah, firqah, thā'ifah, hizb, fauj, ahl, āl, al-nās, asbāth, raht, al-qurbâ , 'asyîrah*. Apart from the use of terms that point directly to human identity as members of society, the Quran also introduces the concept of society with certain characteristics, such as, and others. From these terms, it can be understood that the social community in the Quran is a combination of people who interact with each other in more than one person. In other words, social society is a collection of several individuals who are bound to each other and interact with each other due to heredity, for fellow ethnicity, because of fellow beliefs and because of fellow humans.

The ideal social prototype expressed by Allah in the Quran explicitly is the *Wahidah ummah, the wasathan ummah, the muqtashidah ummah, the khairu ummah* and *the baldatun thayyibatun wa rabbun ghafur*. Meanwhile, there are six main principles for realizing an ideal social prototype according to the Quran, namely the principle of brotherhood (*ukhuwwah*), the principle of responsibility, the principle of *amar ma'ruf nahi munkar*, the principle of mutual advice and help, the principle of deliberation, and the principle of tolerance.

Theoretically, this article makes an important contribution to social and educational aspects. Among its contributions is that it can serve as a guide for public policy holders, community leaders, social activists and education actors to provide positive social education to society towards the creation of a just, prosperous and peaceful social condition of society.

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