



Civil community regulation in frame of pluralism

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Abstract

The development of society which continues to progress in various ways, makes people lose control to neutralize phenomena from within and outside of themselves. The effect of the community out of the norms, provisions, and customs that have become a habit all this time. The emergence of anarchist events, divisions, and wars between people became the chaos of the community which until now has been difficult to find a solution. For this reason, the paper tries to provide a regulation on the life of the modern era civil society. Civil Society is a civilized society, upholds human values, and an advanced society in mastering science and technology. This regulation, although in a modern context, is still based on religious norms that are thick with indigenous people.

Keywords: Civil, pluralism, and society

1. Introduction

Society is a group of individuals who have mutual cooperation with each other. Society in various aspects is believed to have super powers when able to unite in the frame of unity in diversity. On the contrary, with various divisions, differences, rifts and disagreements, they can damage, destroy and destroy buildings that have stood up with even the grandeur of a strong architect. Society is as a social force that can be built and divided through the inside and outside of the community itself, for that building and solving the community in a period of time is very easy, such as turning your palm. This means that people are easily exploited by someone or a group of organizations to achieve certain goals.

The community is now able to provide a variety of colorful life, there are those who are contra in various ways. The community is easy to be tampered with, easy to be propagated, tampered with, and is easily invited to engage in protocols to do things that are not right. The community now appears with a new face, gathering it with various needs and being lured by material is one of the triggers of the face of the cracking of our society's profile today. As a result, the community becomes a scapegoat or political scapegoat who has goals based on the needs of individuals or organizations.

The public portrait now reminds us of the struggle of the Islamic community in the era of the messenger of Allah and after the Indonesian government so that it was crowned the Madina and charter of Jakarta. With two categories of events that almost have similarities of purpose, it is like awakening from a long sleep after experiencing a prolonged bitter period. After being confirmed by the charter, people's life become beautiful, peaceful, solitary, and live in the frame of an all-round life that has a dependency between one another. Life in the frame of beauty, peace, and tranquility is the ideal of society in general, but sometimes it is difficult to be fulfilled when people are contaminated with the political currents and

desires of individuals or groups that have their own goals.

Civil society is a society that has a typical society that lives in a frame of well-being, peace, and harmony that shows mutual coherence with one another. Civil society reflects the spirit of togetherness, solidarity, help, and tolerance among others. For that, an attitude that can give birth and nature a spirit of togetherness, solidarity, help, and tolerance without having to want a specific goal. The reflection of civil society in the framework of pluralism is intended as a natural condition that occurs in a society that has differences between one another.

Differences are not a gap for the creation of civil society, on the contrary how to make these differences become a vehicle and instrument towards civil society in the framework of pluralism. Differences that are born in the community should be a blessing for individual born naturally, this difference becomes a balance sheet that is able to provide individual awareness for mutual respect between each other. Society of pluralism is born naturally, meaning pluralism is defined as a society that has a system and culture that differ from one another. Thus it is clear that it is impossible for a society to have no differences from one another, but how these differences become a space for the creation of civil society with various characteristics of society. Civil society is a society that has strong strength and ties to create a society that is calm, peaceful, prosperous, and full of blessings and blessings from God as the creator of this universe. Allah affirms through the story of the life of Prophet Ibrahim as in his word Al-Baqarah verse 126 as follows: And (remember), when Abraham prayed: "My Lord, make this land, a secure land, and give sustenance from fruits to the people who believe among them to Allah and the day after. Allah says:" And to people even the infidels I give temporary pleasure, Then I force him to undergo the torment of hell and that is the worst place to return " (Q.S. Al-Baqarah verse 126).

Considering the prayer which Abraham stated above meant to

get the life of a community full of blessings and *maghfirah* and sustenance that was abundant for the people on the surface of this earth. For this reason, civil society in its rights is very ideal by any community, both outside and in Indonesia itself. This paper will describe the description and contribution descriptively with the title Civil Society Regulation in the Frame of Pluralism.

2. Discussion

a. Understanding Civil Society

Society is a group in which people live a life together as a whole that is related to cooperation and certain values that are permanent. For this reason, departing from the above understanding there are at least three characteristics that distinguish people from other groups. First in the community there must be a large group of individuals. Second, these individuals must have relationships that give birth to collaboration between them. The three individual relationships are at least tied to general values that are permanent (Juniarso, 1984:4).

The term 'civil society' has actually been present on earth for a long time, although in the academic discourse in Indonesia it began to become socialized later. "In English it is better known as the Civil Society". Because, "civil society", as a translation of the word civil society or *al-muftama 'al-madani*. The term civil society was first put forward by Cicero in his political philosophy with the term societies civilis, but this term has a development of understanding. If Cicero understood it synonymous with the state, then it was now understood as the independence of the activities of civil society citizens as "an area where various social movements". The ideal of civil society is not just the realization of community independence in dealing with the state, but also the realization of certain values in people's life especially justice, equality, freedom and pluralism (Abdillah, 1999) ^[1].

The concept of civil society is the translation of the term from the concept of civil society which was first rolled out by Dato Seri Anwar Ibrahim in his lecture at the National symposium in the framework of the scientific forum at the istiqlal festival, September 26, 1995 in Jakarta. The concept proposed by Anwar Ibrahim wants to show that the ideal society is a group of people who have advanced civilizations. It is clearer Anwar Ibrahim stated that what is meant by civil society is a fertile social system that is based on moral principles that guarantee a balance between individual freedom and the stability of society (http, 2013).

According to Quraish Shibab, the early Muslim community was called the best *ummah* because of the qualities that adorned themselves, that is, they were not tired of calling on things that were considered good by the community as long as they were in line with the values of Allah (*al-ma'ruf*) and prevented criminals. Furthermore Shihab explained, the early Muslims became "*khairu ummah*" because they carried out *amar ma'ruf* in line with the guidance of Allah and his messenger (Shihab, 1999:185) ^[7].

Referring to the people of Madina as a typical ideal society is not the imitation of the structure of society, but on the qualities that adorn this ideal society. Such as, the implementation of *amar ma'ruf nahi munkar* which is in line with divine instructions, as well as the unity of the unit

designated in the verse Al-Quran Ali Imran 125 as follows:

Yes (enough), if you are patient and get ready, and they come attacking you immediately, surely Allah will help you with five thousand angels wearing signs (Q.S. Ali Imran verse 125).

To implement *amar ma'ruf nahi munkar* which is sanctioned by the Divine is with wisdom, advice, and good speech as reflected in the Qur'an Al-Nahl 125. As follows: Call (man) to the path of your Lord with good lessons and lessons and refute them in a good way. Lo! Your Lord knows more about who has gone astray from his ways, and he who knows more those who are guided (Q.S. An-Nahl verse 125).

In order to build a "modern civil society", imitating the Prophet is not just a physical appearance, but an attitude that he displays when dealing with fellow Muslims or with other people, such as maintaining Muslim unity, respecting and not underestimating other groups, who is fair only, do not impose religion, and other noble qualities. Studying for the events of the last five years shows that the concept of civil society is quite far from the life of adult Indonesian society. Anarchism and contraism between one another has become a strong challenge for the creation of civil society. People prefer shortcuts to solve problems, people prefer violence to achieve people's goals even individuals really aspire to not be reflected in the social habits of today's society.

Starting to improve yourself is a container that will provide light to the public to improve themselves in various ways. According to Erich Fromm in his speech, the very subtle statement said that if you want to build a nation, build a society; if you want to build a community, build a family; if you want to build a family, build a human being; and if you want to build a human, wake up his heart (Al-Munawar, 2004:1) ^[4]. This statement is expressly said that the structure builds the ideal society, from the individual stage which has a big influence when it is in a group called the community. But far more important than that all is that in the last part that often leads humans to the negative direction is located in their hearts contaminated with splashes of life stains so that they are led to negative directions.

b. Characteristics of Civil Society

There are several characteristics of civil society, including the integration of exclusive individuals and groups into society through social contracts and social alliances. The spread of power so that the dominating interests in society can be reduced by alternative forces. Complete development programs dominated by the state with community based on development programs. The bridging of individual and state interests because membership of voluntary organizations is able to provide input to government decisions. The growth of creativity which was initially hampered by totalitarian regimes. Widespread loyalty and trust so that individuals recognize their relationship with others and are not selfish. The existence of community liberation through the activities of social institutions with a variety of perspectives. Godless, means that the community is a religious community, which recognizes the existence of God and places God's law as the basis for governing social life.

Furthermore, the characteristic of civil society is peace, its meaning that each element of society, both individually and in

groups, respects others fairly. Please help without interfering in other individuals' internal affairs that can reduce their freedom. Tolerant, its meaning which is not interfering with the personal affairs of other parties that have been given by God as human freedom and do not feel disturbed by the activities of other different parties. Balance between social rights and obligations. Civilization is high, its meaning that the community has a love of science and utilizes the advancement of science for humanity and have noble deeds.

Based on some of the characteristics mentioned above, it can be said that civil society is a democratic society in which its members are aware of their rights and obligations in voicing their opinions and realizing their interests; where the government provides the widest opportunity for the creativity of citizens to realize development programs in their regions. However, civil society is not a one-time society, which is empty, taken for granted. Civil society is a fluid concept that is formed from a long historical process and continuous struggle. If we examine, people in developed countries who can already be regarded as civil society, then there are several prerequisites that must be met to become civil society, namely democratic governance which is elected and in power democratically and democratic civilian (civil society who are able to uphold the values of civil society, civil responsibility and civil resilience).

According to Said Agil Husain Al-Munawar took the explanation of the world hadith as a park, giving meaning to the pillars to build civil society. That is the need for the knowledge of the scholars who benefit the community, the high value of justice of rulers or leaders, the people who are worship experts, the honesty of the rulers, the high discipline in various activities, the generosity of the rich, and the prayer of the poor (Al-Munawar, 2004:1) ^[4]. Weaving society in the framework of pluralism needs to study local philosophy, local sociology, anthropology and psychology of local communities. Various differences and backgrounds of life become a unifying space for perceptions in a society of pluralism. The approach also becomes the basis of the steps that will be taken so that the community can accept without any element of coercion from within or outside the community itself.

c. Civil society in the frame of pluralism

Pluralism, is the true affinity of wisdom in the bonds of civilization. Even pluralism is a must for the safety of humanity, among others, through a mechanism of supervision and balancing. Meaning In social science, pluralism is a framework in which there are interactions between several groups that show mutual respect and tolerance between each other. They live together (coexistence) and produce results without assimilation conflict. According to Jhon Hick as a promoter of pluralism, saying that as a follower of a genuine religion, both Muslims, Buddhists, Christians, Jews or other believers should not only immediately follow the act of their faith, each of them must have special attention in total devotion to each other (Kimbal, 2003:304) ^[5].

Pluralism society in the capacity of this paper is the character of a society that is interdependent, needs each other, mutual respect in the scope of different beliefs. In the view of Islam pluralism exists in social values which also receive special

attention for the creation of a just, harmonious, peaceful and peaceful society. Planting social values within the scope of pluralization is seen in the journey of the Apostle's struggle to expand Islamic power at that time. His experience of victory in the fighting at that time multiplied prisoners of war who were not directly forced by the Apostle to embrace *Islam*. But with their own permission and awareness, these prisoners of war along with the development of their consciousness finally pronounced the *Syahataini* (Ash-Shiddieqy, 2011:638) ^[3].

3. Research Methodology

This study used descriptive qualitative approach. Descriptive qualitative is a research used to describe a natural phenomenon. This research is based on the translation of Al-Qur'an. Translation unit is examined at the level of the sentence. The translation unit is set so that the study can be done in detail. It can be used as the basis to establish the conclusions of the study.

Descriptive-qualitative research uses a qualitative data in the form of a sentence. The use of qualitative descriptive method aims to create a description, picture, or painting in systematic, factual and accurate information on the facts, nature and the relationship between the phenomena investigated qualitatively.

4. Finding and Discussion

The context of today's pluralism is defined as a country or region where each community has different beliefs, it is hoped that it does not become a breaker between parties. However, the meaning of pluralization is not interpreted as an attitude of arrogance at will to choose or embrace a certain belief. In fact, pluralism is meant to maintain and respect each other so it is not influence each other to achieve certain goals.

4.1 Islamization of the Community

As a society that consists of several elements in a sociological order, then truly a community is a group of forces that can shake existing socio-cultural conditions. Islam views that social values become a benchmark for harmony between religious people. The harmony of religious people is characterized by harmony between individuals, between groups or groups and then unites in a chain of people that need each other, need, and mutual interplay with one another. With a variety of experiences that knit togetherness of Islam gives a view to not interfere with each other and propagate among themselves. Littering in the midst of people who want a civilian life is infected with many hypocritical viruses and mutual defamation between one another. This is also the case of Allah in the Qur'an in the *Surah Nisa* verse 144 as follows: O ye who believe, do not take the unbelievers into guardians by leaving believers. Do you want to make a real reason for God (to torture you) (Q.S. Surat An-Nisa' verse 144).

Then in *Surah Al-Baqarah* verse 191 which reads as follows: And kill them wherever you meet them, and drive them from the place they have cast you out (Mecca); and slander is more dangerous than murder, and do not fight them in the Holy Mosque, unless they fight you in that place. if they fight you (in that place), then kill them. For the sake of the disbelievers (Q.S. Al-Baqarah verse 191).

Through the above verse, it is clear that Islam is quite

condemning the attitude that can lead to division in the society of pluralism. This means that Islam gives attention that things that can lead to divisions between social relations will give a strong warning to know and get punished for those who do it. Pluralism in the cultural social order gives meaning in carrying out the wheels of social life will continue to hold the values of togetherness, harmony, and dependency between one another. It is not a barrier to the creation of civil society while social values remain within the scope of Islamic Shari'a. This picture can be seen from the word of God above, which is interpreted as norms that must be avoided to achieve the characteristics of civil society.

4.2 Islamization of the Environment

As a society that is domiciled in a certain environment contributes to creating a pluralistic society. Different ethnicity, ethnicity, culture, and geography have positive and negative effects for the creation of harmony among religious people. People who are aware of their basic and life guidelines certainly have a foundation for socializing with their respective environments. As a creature who was crowned caliph in Islam does not interpret it in a narrow sense, the meaning of the caliph is also interpreted as a keeper, empowerer, preserver, and guardian of all that is on the surface of this earth (Zaini, 1998:2) ^[6].

As a caliph, serving as a keeper, empowerer, preserver and guardian certainly needs all of our awareness to make this nature a necessity of life that cannot be separated from other human needs. The Islamization of the environment means that as a society that creates the creation of civil society, it is necessary to be able to maintain, empower, preserve, and guard nature or the environment as a place to live as a community's need to live on God's earth. The public must know that the Khaliq created this earth is a chain of human needs until the end of time, as it is the case for nature, the realm of God created as a human need to be taken and processed into products that are beneficial for themselves. Allah says in Al-Quran *Surat Al-Baqarah* verse 30 as follows: Remember when your Lord said to the angels: "Surely I want to make a caliph on the earth." they said: "Why do you want to make (caliph) on earth a person who will make damage to him and shed blood, even though we always glorify by praising You and purifying You?" God says: "I know what you do not know" (Q.S. Al-Baqarah verse 30).

This concern is proven, the many environments that God has entrusted to humans to be occupied and utilized but it turns out that they are being misused by irresponsible hands. It seems that the effect has been clearly seen in the past ten years, disasters which have been smelling alternately experienced by humans from small to large. Earthquakes, floods, landslides, accidents and erosion prove that people must be responsible for their own hands. In this case Allah says in Al-Quran *Surat Rum* verse 41 as follows: Damage on land and in the sea has been seen because of the actions of human hands, so that God will feel for them in part from (their) actions, so that they return (to the right path) (Q.S. Ar-Rum verse 41).

As a society that aspires to civil society to have a duty and function as a creature towards the environment. Maintaining and preserving the environment is the obligation of every

individual on the surface of this earth. At least anything that God has created on the surface of the earth has its own benefits while humans are willing to think and develop natural potential as their life needs. Through the above verse, it can be interpreted as Islamic norms that can create and damage civil society. The first verse gives the norm of encouragement for a caliph on the surface of the earth to always maintain, and preserve nature, including the community to look after each other Whereas in the second paragraph the norm that must be avoided is the destruction on the face of the earth which often starts from the action of the human hand itself. Humans are required to maintain mutual relations with one another so as not to lead to division so as to extend the sorrow of society.

4.3 Professional Islamization

Think positively about gifts and opportunities that are a forum or instrument of civil society. The occurrence of elbows between individuals and groups is quite disturbing in the midst of modern society, justifying any means for the interests of the group has become a media meal in the news. This shows that the community is less sympathetic to their profession. Income dissatisfaction and the need to become the main triggers for psychological and physical contact make social relations between one another fade and disappear with divisions and rifts that end childish.

The needs and desires of civil society are inseparable in social relations. This social interaction shows that inter-people need each other and are interdependent. Suppose even a rich person needs a farmer to fulfill his physical needs, as well as a motorbike and car driver who needs a parking attendant who can maintain and secure his vehicle. In this case what is meant by civil society writers in giving a view to the community that whatever profession if they run with gratitude will bring positivity to social welfare.

As a society that leads to the attitude and character of civil society has a vision in accordance with a basic review of Islamic teachings. Allah says in Al-Qur'an *Surat Al-Isra* 'verse 84 as follows: Say: "Each person behaves according to his own circumstances". Then your Lord knows better who is the way (Q.S. Al-Isra' ayat 84).

When people dissolve with a variety of choices for their physical and spiritual needs with various professions that they do, then really at that time Islam points to doing something according to their abilities and capacities. This means that the community is one with the other community to maintain and maintain each other's duties and work without having to concern themselves with work that is not his responsibility. By guarding each other and reminding harmony and peace will be created by itself without having to disturb the peace of others.

4.4 Islamization of Perception

Many phenomena of society in the current of modernization and globalization have caused people to be creative to do many things. The irony is that many things that are done by society are the opposite of cultural *sisilogi* norms. This phenomenon has an impact on the fragility of social values that were once well structured, now beginning to erode with diverse understandings. The number of perceptions in deliberations can, for example, make divisions, fights, fights

which lead to anarchism. The difficulty of realizing its own weaknesses and recognizing the strengths of others is a major factor in the division between groups, pluralism is considered to be a thing that brings negativity in the midst of the activities of fellow believers with different beliefs.

To create a civil society, self-awareness is needed to acknowledge one's own weaknesses and acknowledge the strengths of others, so that constructive criticism can be accepted and corrected as much as possible. *Islam* responds to differences in perceptions (understandings) between groups and individuals for it so that there is no chaos *Islam* provides advice not to arrive at an anarchist attitude as happened in the last ten years. The initial norms in *Islam* give advice to the community so that solving problems based on differences is carried out by deliberation as Allah says in Al-Quran *Surat* Ali Imran verse 159 as follows: It is because of the mercy of Allah that you are gentle towards them. if you are being tough again rough-hearted, surely they keep away from your surroundings. Therefore forgive them, ask forgiveness for them, and deliberate with them in that matter. Then if you have made a determination, then put your trust in Allah. Surely Allah likes those who put their trust in Him (Q.S. Ali Imran verse 159).

The verse above recommends that a leader always conduct deliberations in times of disagreement or problems that need to be maintained immediately. Disagreements in the community are commonplace with a variety of different backgrounds, ethnicities and various personalities. To create a civil society life within the framework of road pluralism can be taken considering that the community is a unit or group that requires the protection of a wise and responsible leader in leading the people.

The second norm in building civil society in the scope of Allah's pluralism says in Al-Quran *Surat* an-Nahl verse 43 as follows: And we did not send before you, except the men we gave revelation to; Then ask those who have knowledge if you do not know (Q.S. An-Nahl ayat 43).

The frequent differences of opinion that sometimes lead to anarchists make other people nervous. Another Islamic norm that can be applied in the midst of the next civil society is dialogue with the experts. In order to reduce division and accelerate the search for solutions to problems, a dialogue can be conducted with people who are experts in their fields, so that the problem is not prolonged which impacts on people's distrust with other communities.

5. Conclusion

Civil society is a society that upholds norms, values, and laws that are supported by civilized mastery of technology, faith and knowledge. as a city community or civilized society with characteristics including: egalitarianism (equality), respect for achievement, openness, tolerance and deliberation. Or Civil Society or Civil Society are areas of organized social life characterized by voluntary, self-generating, self-supporting, and high independence in dealing with the state, and attachment to norms. legal norms and values that are followed by citizens. In order to create civil society in the framework of pluralism, equality norms are demanded which lead to a mutually agreed policy intention without having to corner someone or any group organization. These norms are arranged

in Islam which absolut Allah portrays in the Qur'an such as Islamization of society, Islamization of the environment, profession of Islamization, and Islamization of perception or understanding.

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