Al-Qur'an Literacy in Building Nation's Civilization: Universal Values Study

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Abstract:

This research is intended to present the universal values of the Qur'an in building civilization, especially in social interactions within the nation and state. This research is motivated by social phenomena prone to upheaval, dissolution, and violence due to differences in ideology, politics, class, ethnicity and race, and religious beliefs. Research is focused on the problem, 1. moral decadence in all lines of social life due to a crisis of values. 2 causes of value crisis. 3. The universal values of the Qur'an answer these crises

This study uses the method of library research and content analysis, and phenomenology. The data is taken from the Qur'an and the interpretation of the Qur'an, classics such as the interpretation of al-Tabary, medieval interpretations such as Ibn Kathir, and modern interpretations such as the interpretation of al Wadih.

The findings of this study are: a. Moral decline in social life is caused by a crisis of values. b. value crisis caused by a crisis of thought and education. c. The universal values of the Qur'an can create social stability and a sense of security, eliminating family barriers, ethnicity, race, and religious beliefs. Conversely, ignoring the universal values of the Qur'an will result in chaos, violence, weakness, crime, and vulnerability to the destruction of a nation.

Keywords: moral crisis; value crisis; universal values of the Qur'an

INTRODUCTION

Value is a means to judge good and bad thoughts and personalities, objects, actions, themes, and attitudes of individuals and groups. Whether we realize it or not, value greatly influences behavior, making decisions, and implementing what is taken by someone. (James & William, Facing values decision. p 15. See also, Rasyid Ridha, al Manar, 122-135)

Which society form depends on the values it chooses. The study of values is essential due to the increasing complexity of social phenomena and contemporary human needs for a deep sense of identity. The increasing number of big cities resulted in the collapse of the values that dominate individual and group behavior. The collapse of these values creates major societal problems, such as feelings of alienation, loneliness, weakness, and

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abnormality (normlessness). Therefore, new values are needed to regulate contemporary human interactions. (David W. Martin, The Urban Revolution, 177)

Social, educational, and mental scientists began to study the role of religion as a source of human values. They proposed the religion of Islam, in this case, the Qur'an, to obtain the expected values. The accepted view is that values should be the highest goal in education, mental medicine, child protection, family, work, and social institutions.

Human movements, actions, or behavior are based on the values they hold and believe in. Values can be good or bad. History shows that what distinguishes a nation from another is not geographical environment and heredity but thoughts, beliefs, values, and traditions that are formed in the soul from time to time, embodied in moral values, and applied in different activities. (al Kaylany, Falsafah al Tarbiyyah, 389)

The strengthening of values and their spread, along with their opposing sides in human life, is the cause of the succession of treatises and apostles who lead the movement for change, changing beliefs, concepts, values, and civilization that exist in the soul. The education system and its practices are an introduction to changing backwardness and damage to humanity. The apostles with various levels have given examples of exemplary deeds to elevate humanity from a position of conflict, struggle, and survival for the strongest, which the Qur'an calls the lowest position (*asfala safilin*), to the level of human degrees that help each other. , which the Qur'an calls the best human being (*ahsanu taqwim*).

Therefore instilling the universal values of the Qur'an, such as taqwa, justice, and *ihsan*/doing good to others as pillars of the universal values of the Qur'an, needs to be strengthened and improved. This is intended to be able to direct values, traditions, and patterns of behavior in the fields of social interaction, social activity, economy, government, politics, and military, as well as in scientific and technological areas so that all of this becomes enjoyment for humanity, security, progress and development and not to be a cause of suffering, great calamities, fear, and exploitation. (Kaylany, Falsafah tarbiyyah, 145)

On the other hand, tyranny that begins with tyranny towards oneself and develops into tyranny toward humanity will destroy society, nation, state, and civilization. Because tyranny will give birth to extremism and statism, causing dictatorship when one has strength and humiliation when one is weak. It will even create social interactions that

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reveal human types full of pleasantries when speaking, arrogant when in power, and a society full of deceit, engineering, persuasion, weakness and environmental damage, and moral and social decadence. (Kailany, falsafah, 147)

Therefore, the discussion about universal values in the Qur'an is interesting to put forward as a study and to answer life's problems.

MORAL DECADENCE DUE TO CRISIS OF VALUES

The reality of life has shown evidence of a value crisis in the form of moral decadence, environmental damage, social violence, sexual violence, corruption, despotic poverty, and others. These social and environmental damages in all their forms are experienced by human society both in the West and the East because of the wrong perspective of humans and a crisis of values.

In the Islamic world, most Muslims see the meaning of worship as limited to religious aspects such as prayer, pilgrimage, fasting, and religious rituals, ignoring social and natural and environmental aspects.

While the contemporary West treats the relationship between humans and nature as a relationship of enmity, not exploitation. As a result, humans rob natural wealth and exploit it greedily, and the rest becomes waste that pollutes the land and air environment. Man's life depends on his production, and consumptive life results in him paying dearly for all of that with great danger to his humanity. While concerning each other, humans and other humans see it as a relationship of competition and enmity; the one who will exist is the strongest (survival of the fittest). The West gave birth to cowboys and attacked other nations outside its territory. They colonized and robbed their Wealth. (Richard, Social Darwinism, 90-93). Likewise, in Eastern Arab contemporary Islam also adopts the same attitudes and views. They commit violence between groups and between countries and manage the country with a tribal and legal system with tribal traditions.

Whereas followers of Sigmund Freud and the Pragmatism of John Dewey gave birth to the principle of benefit, lust not differs from the value of hypocrisy. All thoughts about human interaction with the creator god, nature, humans, and life, the contents are similar, and only the terms and explanations differ according to the region in which they were born. Western thought was born from Charles Robert Darwin (1809 M-1889M), Sigmund Freud (1856-1939M), and Machiavelli (1469-1527M). The thought was poured into a scientific container and proposed as a scientific paradigm. At the same time, East Arabia

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was born from Imriil Qays, Abu Nuwas, Jarir, and Farazdaq and poured into literary works and submitted as works of art.

On the other hand, the clarity of aqidah, the primacy of morality and noble values, along with the healthy interaction between humans, creators, nature, life and fellow human beings and the hereafter which was the mission of prophet Musa, Isa, as and Muhammad peace be upon them all, did not only appeal to a particular nation—but preaching to all nations. This can be seen in the early days of Islamic treatises, where the international sample includes Arabs, Habashids such as Bilal bin Rabah, Salman from Persia, and Ka'ab from Rome. They were initially from paganism, Jews, and Christians then developed into other nations and were united in history when revelation merged with reason and senses.

However, when there is a dichotomy of the means of knowledge in Muslim society, it results in a concept of thinking that reduces the human position to a competitive attitude, fighting and fighting for survival alone. This concept of thought embodies the human type outlined by Darwin, Freud, William James, and Skinner.

CRISIS OF VALUES IN MODERN EDUCATION

Modern education has succeeded in delivering great progress in life facilities and infrastructure. This can be seen in the beauty of cities, public places, public services, and ease of work. However, there is almost general agreement that modern education faces the increasing danger of losing social and human values in the use of means ranging from daily use to nuclear weapons, tall buildings, and means of information and transformation.

Many researchers and experts are trying to overcome this value crisis. Some of them criticize the educational curriculum and state that modern education focuses on truth and ignores values. It gives birth to free people and ignores social problems, thus making people make decisions in morality, religion, and social and national interactions dominated by reactive attitudes. , emotional, and racial fanaticism. (Kaylany, Falsafah 263)

Modern education fails to develop human values and emphasizes developing human skills to develop means, while its main problems related to the purpose of life are ignored. (Hilda Taba, Curriculum Development, New York: Harcourt, Inc. 1962, 43. see M.B Smith, Anthropology and Psychology)

Therefore, Hilda said, education requires new thinking and methods that pay attention to values to deal with the problems of the times. Developing these thoughts and methods requires new concepts about human interactions and the goals of human society. (Hilda, Curriculum, 44).

QUR'ANIC VALUE SYSTEM AS A SOLUTION

The value system of the Qur'an is mentioned in surah al Baqarah, verses one to verse twenty, namely:

1. The Book (Al-Qur`ān) has no doubt about it; guidance for pious people.

2. Namely) those who believe in the unseen, perform their prayers, and spend part of the sustenance that We give them,

3. And those who believe in (Al-Qur`ān) which was revealed to you (Muhammad) and (the books) which were revealed before you, and they believe in the afterlife.

4. It is they who receive guidance from their Lord, and they are the lucky ones.

5. Verily those who disbelieve, it is the same to them; whether you (Muhammad) warn them or you do not warn them, they will not believe.

6. Have locked their hearts and their ears, their sight has been closed, and they will receive a severe punishment.

7. And among humans, there are those who say, "We believe in Allah and the Last Day," but in fact, they are not believers.

8. They deceive Allah and those who believe, but they only deceive themselves without knowing it.

9. In their hearts, there is a disease, then Allah adds to the disease; and they will have a painful punishment because they lied.

10. And when it is said to them, "Do not do mischief on earth!" They replied, "Surely we are the ones doing the repairs."

11. Remember, they are actually the ones doing the damage, but they don't realize it.

12. And when it is said to them, "Have faith as others have believed." They replied, "Shall we believe as those people who lack sense believe?" Remember, Verily, they are the ones who lack sense; but they don't know.

13. And when they meet people who believe, they say, "We have believed." But when they return to satan

14. their Satans (leaders), they say, "Surely we are with you, we are only making fun of."

15. Allah will make fun of them and let them drift in error.

16. They are the ones who buy error with guidance. So their trade was unlucky, and they were not guided.

17. Their parable is like those who light a fire; after illuminating their surroundings, Allah removes their light (which shines) and leaves them in darkness, unable to see.

18. They are deaf, dumb, and blind, so they cannot return.

19. Or like (a person who is hit by) a downpour from the sky, accompanied by darkness, thunder, and lightning. They clog their ears with their fingers and (avoid) the sound of the thunder for fear of death. And Allah encompasses those who disbelieve.

20. Lightning nearly caught their sight. Whenever (the lightning) shines on them, they walk under that (light), and when darkness falls on them, they stop. If Allah had willed, He would have taken away their hearing and sight. Indeed, Allah is Almighty over all things.

From the above verses, it can be understood that the frame of the Qur'anic value system is contained in these verses. Meaning that in the view of the Qur'an, there are three values: taqwa, disbelief, and hypocrisy. The words *muttaqin*, *kafirin*, and *munafiqin* in Qur'anic literacy are repeatedly mentioned to show that thoughts and values can be seen in their influence on the soul and their concrete form on human behavior.

UNDERSTANDING THE VALUE OF TAQWA

One of the pillars of value in the Qur'an is taqwa. Etymologically taqwa is avoiding deviating from the truth and avoiding falling into mistakes. In the context of values, taqwa shows a measure to avoid colliding with *sunnatullah*, natural law that directs the pattern of human interaction with God (worship), nature (*taskhir*/make use of nature naturally), interactions with each other (just and do good/honor, interaction with life, (ibtila'/examination) and human interaction with the hereafter as a relationship of responsibility for all his actions.

Compliance with the laws and regulations of Allah SWT is referred to in Islamic law/fiqh as halal, lawful, and conflicts with Allah's regulations are referred to as haram, unlawful. The value of taqwa includes three dimensions, namely 1. the aqidah dimension, the point is belief in the unseen, the unity of treatises and faith in the hereafter, two religious dimensions, the point is prayer and three social dimensions, the main point is economic balance (Qs, al Baqarah 1 -5).

The central core of all these three dimensions is the socio-economic dimension. Because with this socio-economic dimension, the value of taqwa is manifested in the reality of concrete life so that the first goal of al-Qur'an literacy, namely human survival,

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can be realized. Furthermore, a person proceeds to realize the second goal: increasing human degrees and noble morals through religion.

If the first goal, namely human survival, is not realized, then the second goal will fail. Indeed, in psychology, it is stated that the physical needs for human survival are placed at the lowest stage, while the soul's need to elevate human dignity is placed at the highest level. However, reaching the highest level without going through the lowest level is impossible.

When religious thought is preoccupied with elevating human dignity, noble character ignoring survival needs will lead to disbelief, atheism, and decadence away from faith and virtue. All thoughts that do not prioritize socio-economic aspects will give birth to negative results and cause slander in religion, often leading to disbelief. Ali ibn Abi Talib stated that destitution almost makes a person a disbeliever. Therefore, the Qur'an makes taqwa a measure of virtue in humankind.

"O people! Indeed, We have created you from a male and a female. Then We made you nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Aware" (Qs al-Ḥujurāt: 13).

A pious person is a pious rich person who spends his Wealth to purify himself and to fulfill Allah's commands (Qs. al Layl, 17-21).

And will be kept away from it (hell) people who are most pious, who spends his Wealth (in the way of Allah) to purify (himself), and no one gives him a favor that must be reciprocated, but (he gives it solely) because he seeks the face of his Lord, the Most High.

In the same surah, the opposite of the character of a pious person is stated, namely the character of a wretched person, that is, a person who is curmudgeonly, arrogant, and denies heaven, namely Qs. Surah Al-Layl: 8-16

In the socio-economic context, Umar Ibn Khatthab ra rejected the testimony of people who made the religious aspect a criterion for assessing a person's piety. He said: Maybe you saw him shake his head at the mosque (worship at the mosque), Have you ever accompanied him on a trip? Have you ever had a financial transaction with him where you know someone's morals? The Prophet said Wealth is not a problem if it is owned by a pious person. (Ibn Majjah, chapter Tijarah). That is, the Prophet negated the value of piety from people who did not pay attention to the value of piety in economic matters.

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This means that the measure of a person's piety can be known through his interactions with others, especially in economic matters. When the socio-economic aspects are based on the value of taqwa in social interactions between individuals and groups, good civilization manifests itself. When the value of taqwa penetrates the human area of a nation and extends to all life, then the value of ihsan (good deeds) will emerge, which will concretely increase human dignity and noble character.

PRINCIPLE OF EQUALITY

The following universal value is the principle of equality. This principle is stated in Qs. An Nisa' 1. This verse shows that Allah SWT created human children from the same thing. This means the principle of equality between humans, men and women. Expression; Allah swt created his wife, Hawa', from Adam as himself. It does not mean that Adam's wife was created from one part of Adam's figure, but he, Hawa', and Adam were created from the exact origin, namely soil. Out of the same thing, many men and women have grown.

That is the sunnatullah, in which Allah swt made his creatures all in pairs, the heavens and the earth, day and night, summer and winter, easy and difficult, male and female, life and death, death and resurrection from the dead, etc. (al Jabiry, *Tafsir Wadih* ll, 352 -356)

There is nothing more important and special than each pair. All of them are in the same position except for the value of taqwa. Verses closely related to human life individually and in groups are within the framework of this great dualism. Allah swt created humans from the soil, moved and reproduced, created humans from the sperm of men and women in pairs, and made humans with different skin colors and languages, day to night, day to work, and night to rest. He Allah swt moistens the earth that was previously dry. He gives life and death. This is the basic principle of community life, and the main principle of this great dualism is this world and the next. The world is a field of work, and the hereafter is a field of rewards and rewards. The world is not only a vehicle to the afterlife. This is only one side of the coin, another side that is no less important than the first side, namely that the afterlife is the interest of the world that leads humans to do good deeds. Hereafter is not the final destination, but the goal is to do good deeds worldwide. (al Tafsir wadih, II, 356). Therefore good deeds are always accompanied by faith (*al ladzina amanu wa amilu al shalihati*).

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JUSTICE AND IHSAN/GOOD DEED

The big framework that determines human interaction is justice and doing good, says Allah swt. (Qs al Nahl, 90).

Justice is the lowest limit in human interaction. Stopping here can be accepted by taking a cautious attitude from decreasing to a lower level when conflict arises. At the same time, the heart is vulnerable to emotion, anger which leads to hatred, enmity, and tyranny, or is in lust while the soul is vulnerable to taking sides (Qs. al-Mā'idah: 8).

Justice is a principle in relations between humans when individuals or groups become judges between two parties. In this position, ihsan, doing good cannot replace justice because it is not permissible to give advantages to one of the parties (Qs. al Nisa' 58 and Qs. al-Shura 15).

Fair attitude, the area includes being fair to oneself, family and relatives (Qs. al-Nisa' 135), having a fair attitude toward people and humanity as a whole (Qs. al Hujurat, 9), while being fair to humanity is mentioned (Qs al Nisa' 58), being fair is ordered in all these areas in all situations and conditions (Qs. al-Shura, 15).

THE SIGNIFICANCE OF JUSTICE AND COMPASSION IN SOCIETY

Expanding the value of justice in social interaction will give birth to thinking maturity and cultural progress. More than that, justice will give birth to social stability and security. Even interactions based on family, ethnicity, race, and religion will disappear. On the contrary, injustice results in being left behind in thinking and having a culture of weakness and dependence on other people or nations. Thus, a just society provides opportunities and opportunities for those who can lead the development, progress, and production process. Meanwhile, a society with no justice causes that society to be controlled by hypocrites, hypocrites, and people who cannot live depending on other nations (Qs al Nahl, 76).

As for ihsan, doing good is a social interaction that does not recognize hostility and disputes between the rich and poor, intelligent and stupid, between strong and weak, between leaders and people, husband and wife, as well as developed and developing nations (Qs al Baqarah, 83).

Ihsan, doing good is needed in politics and economic interaction (Qs, al Qashas, 77 and Qs. al-Baqarah, 195).

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The link between infaq, spending wealth, and economic aspects based on ihsan/good deeds and between the destruction and collapse of society is very strong. This is because a society that exploits and monopolizes causes social inequality grows the seeds of social conflict internally and creates external conflict. Exploited social groups suffer and fall into poverty. In contrast, exploiting groups are vulnerable to alienation, loneliness, loss of empathy, the emergence of hypocritical interactions, hypocrisy, even loss of sense of security, and prolonged fear. They are even prone to hatred and revenge, triggering crime, violence, and conflict. Therefore ihsan, doing good is needed in all forms of interaction, both for individuals and groups.

PERSONALITY OF A MUSLIM

Personality is the overall perspective of an individual in reacting and interacting with other individuals and/or the salient features of the individual. As you know, every nation has its own personality according to how it views the world. The capitalist West has its own personality, religiously, socially, and politically. The Russian nation has a personality that is different from the personalities of other nations, with a clear purpose. Thus the Chinese nation has a certain personality. The question is, do Muslims have their own personality known by other nations like the one mentioned above? A religious, social, and political personality with a clear direction, purpose, and orientation.

When observed, Muslims in this regard are different from other nations. In this contemporary era, the personality of Muslims seems chaotic and chaotic. Its direction and purpose are unclear, and its personality seems to be melting. Sometimes it tends to the right, sometimes it tends to the left, and sometimes it is like this, sometimes it is like that. At the same time, they are entirely materialistic towards the West but do not accept them well. They are not satisfied with their aqidah, attitude, and steps in total. Muslims are also unwilling to accept other nations' disbelief and atheism with all its consequences.

Muslims try to compromise their classical traditions with their new-world traditions with a lack of self-confidence. Thus joined his two ignorance, ignorance of the classical tradition and ignorance of the new world. Muslims will be lucky if Muslims respect their religion, creed, and traditions properly and know the world today with all its problems, including poverty, suffering, and honor. The achievements of the personality of Muslims can only be seen in his position as a preacher in the pulpit and in the quotations he took

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from the following books from his prayers in the mosque and mosque. Apart from that, only the personalities of other nations were found.

This fact is not only found in Muslims in Indonesia but also in countries where most of the population is Muslim. Muslim scholars have multiple personalities, the personality of the speaker when he is on the pulpit, the personality of the employee when he is in an institution, as well as the politicians, traders, and so on that young people are confused, which results in the spread of liquor and even drugs, due to unemployment, boredom and in vain.

The personality of today's Muslims is imported from the West, just as Muslims import the necessities of life. Imported personalities colored his religion, even eroding Muslim personalities. In this context, the Qur'an explains this issue so that it does not become biased and becomes a prolonged debate.

Allah swt makes a parable (namely) a man (servant) who is owned by several people who are united in a dispute and a slave who is the full property of one (only). Are the two slaves in the same situation? Praise be to Allah, but most of them do not know (Qs. al Zumar, 29).

The expression of this verse is a beautiful expression, expressing thoughts about a person with a personality whose direction is clear because he only follows Allah Almighty with all the instructions for his life (*rajulan salaman li rajulin*). Anyone can understand this description. While those who do not have an evident personality are expressed by a slave, who is controlled by many bosses/lords whose orders and prohibitions vary and differ.

Islamic personality is a personality that is strong, independent, can influence and cannot be influenced, cannot be defeated, and superior cannot be surpassed. This personality will become his worldview, his perspective in all areas of his life activities until the end of his life. A unique and strong personality makes him enthusiastic in facing the life of the world and enthusiastic also in preparing for the life hereafter. In other verses, it is stated as an image, conveying thoughts in parables so that they are easily understood.

CONCLUSION

From the explanation above, it can be concluded as follows:

First, the moral, economic, social, and political crises in both the East and the West are caused by a crisis of values because human actions are based on values they believe are right.

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Second, this value crisis is caused by a crisis of thought or education which sees that (a). those who deserve to live are the strongest humans, survival of the fittest, discovered by Charles Robert Darwin and Sigmund Freud (b). The principle of pragmatism is benefit regardless of halal and haram. This thought was born by Charles Sanders and John Dewey. From these two thoughts, competitive principles were born as values in education and life.

Third, the Qur'an makes a good measure of the value of taqwa, which is lawful and accurate in the interactions between humans and the creator, nature. Human beings, life, and the afterlife. From this value, the principles of equality, justice, and good deeds/ kindness to all are born.

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