

The Role Of The Qur'an In Creating Of Civil Community Seberang Kota Jambi

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Abstract: The purpose of this research was to describe the role of the Qur'an in creating a civil community in Seberang Kota Jambi. Crossways the town of Jambi is the facade of the actual Jambi Town, where native Jambi citizens living along through neither their traditions, nor home of the remains of the historical things that yet stand and awaken well from the check of the periods. This study uses a qualitative approach with the ethnographic model because in research it is typical of Seberang Kota Jambi areas. Data was obtained through observation and interviews involving leaders and community members in Seberang Kota Jambi areas. The results of the study indicate that the Qur'an has a very important role for people in the Seberang Kota Jambi area. Almost all aspects of life that the characterize civil society in the area across the city of Jambi are based on the Qur'an. Some aspects of life include education, community social customs, politics and democracy, economic systems, and health management. Based on the data, analysis and discussion, it can be concluded that the Qur'an plays an important role in shaping civil society in the area across the city of Jambi. Thus, at the end of this study, the authors recommend that the pattern of life can be maintained and developed more, one of which is through research activities.

Index Terms: Civil community, Seberang Kota Jambi, the role of al-Qur'an

1 INTRODUCTION

SEBERANG Kota Jambi or Sekoja is the northern part of the Jambi Town divided by the Batanghari river. While only a few hundred meters from the town focus, Sekoja is distant after related to other portions of Jambi Town. There is no high construction, moreover a shopping mall, just classic Jambi stage houses.

Crossways the town of Jambi is the facade of the actual Jambi Town, where native Jambi citizens living along through neither their traditions, nor a home of the remains of the historical things that yet stand and awaken well from the check of the periods. Sekoja contiguous to center Jambi, but to reach there have to get across the canal Batanghari first. You may take Getek (or Ketek) or conventional Jambi watercraft picnic that is "Kajang Lako"

The trip by watercraft from Town Focus to Sekoja only occupies 10-15 minutes, at an expense of 2000-5000 only. In supplement may be achieved by waterway, may also be got by utilizing the hinter line, but occupy a long time is about 20-40 minutes. We have to ride in the West, first get across the Aurduri Bridge (Batanghari I), and later go back to Sekoja. We may even leave thru Batanghari II Bridge in the east, but it occupies a lengthy time.

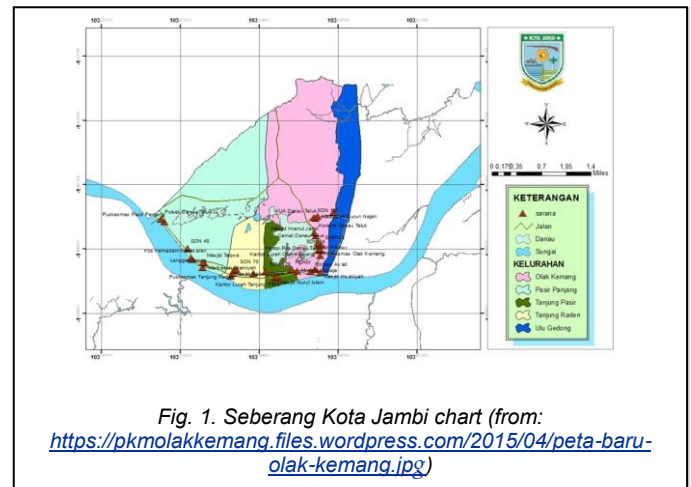


Fig. 1. Seberang Kota Jambi chart (from: <https://pkmolakkemang.files.wordpress.com/2015/04/peta-baru-olak-kemang.jpg>)

Faith is one facet that influences a person's spiritual well-being situation. Faith is the trust stand by the people, so it because they undertake each of the instructions and abandon the prohibited matters of the faith. Agreeing to Nazmus Saquib et al [1] reading Al-Qur'an is a method to become nearer to faith. It is incredible for the one who learned Al-Qur'an does not comprehend faith at totally. By learning Al-Qur'an the people may achieve a peaceable soul, quiet emotion, and obtain pleasure in this sphere and afterlife. In supplement, the Quran is really caring in knowledge reaching and enlightening their spiritual wellbeing. Founded on the commentary, professional, after that the action of Tahfidz Qur'an is an action that may tell the replication of an individual's spiritual situation [2].

The item starts by describing public people and discovering historic and traditional descriptions that could describe a comparatively inactive civilization. It charts current indication around the gage, space and features of Seberang Kota Jambi public civilization and stages of political contribution, effectiveness and belief. Its later requests in what way state-

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centered descriptions could describe the features, tactics and applies of modern Seberang Kota Jambi public civilization. In specific it observes how majority political parties tell to public civilization; how organizations of the Irish national influence on designs of attention cluster creation; how customers and local labor to governmentally counteract public civilization actors; how corporatism heads to cooption; how the tactics of national arrest and switch quiet opposition and lastly whether marketization of community things makes fresh tests for Seberang Kota Jambi public community. It accomplishes by discovering tactics to test that notion.

2 THEORETICAL OUTLINE

2.1 Public Civilization in Seberang Kota Jambi

There are many historic and traditional descriptions of the countryside of Seberang Kota Jambi public civilization. According to Ramli [3], during the initial 19th period, stated that antique Buddhist statues discovered at the entry to the mosque in Jambi were clarified nearby as the pieces of Goliaths. An alike event of reflective clarifications of the presence of antique physical connects to the Hindu-Buddhist rests of Muara Jambi, downstream from the town of Jambi, which are also described with alternative to establishment folklores. On a call to the place I was told that a foreign prince, Tan Telanai, wedded a native princess when he had gained her arm by constructing her a fortress earlier the following dawn. The shells of the shrine block at Muara Jambi are supposed to be the ruins of the fortress [4]. Tan Telanai is supposed to have banned the cock crowing by applying the Uplighters, a resonance of tales which seem away in the archipelago. The mythical prince, and thru him Jambi's earliest foreign webs, are recalled in the label of Telanaipura, nowadays the managerial region of the town, some kilometers upstream from Muara Jambi.

The influence of the Seberang Kota Jambi Masjid (surau) allowed it to preserve a public supervise part of community stage and a repressive government in established teaching and manufacturing colleges that restricted Seberang Kota Jambi communal and governmental growth and the probability of advanced public civilization in Jambi. Seberang Kota Jambi masjid and national also joint to generate patriarchal socialization of sex parts; women were encouraged into personal local parts and Seberang Kota Jambi community dissertation remnants deeply gendered. Whereas another mosque-dominated civilization seemed capable to remove this oppressive heritage, Jambi Province eased sustained dominate mosque of learning and deserted nationality learning. The 'security valve' of migration surely aided include public opposition about the financial and communal disappointments that could then have confronted the legitimacy of that national; the development of personal home-based possession did similarly.

Thru contemporary political philosophy many have been complete of the part of the public civilization (in every state) in defending people from extreme interruption by the national and in confirming that the national will not deteriorate publics, generous relations, and relatives by forestalling their purposes. Therefore, public civilization and the local communitarian figures that are a significant portion of that civilization have been watched mainly as a weight to a

possibly overwhelming national. Abundant fewer has been completed in new effort (differentiate the effort of previous communal theorists) of the advantages that public civilization originates from the national. This is accurate, in part, since civilization advantages of the national; for example, by limitation intergroup and relational ferocity. It likewise reproduces the detail that there are comparatively limited experimental educations that observe the connection among a society's skill to trust on its rules and casual supervises, and the existence of rules and community competences to support these common rules and supervises when they are powerfully tested. Assumed the earth's incident through dictatorship and totalitarianism, extra consideration has been given to keeping civilization with the national than to the condition's caring of public civilization.

Conforming Collet [5] public civilization contains of clusters and societies, both official and casual, which performance self-governing of the national and bazaar to guarantor varied significances in civilization. It signifies self-generating, self-sustaining, state-independent societies that let people do together in the community environment to declare their significances. It is related by a group of organizations that facilitate among the private and the public. Consequently, it actions at a macroscopic stage. It contains the whole of societies that state researchers conventionally tag attention clusters not only support nongovernmental organizations (NGOs) but also worker guilds, expert societies (such as those of medics and attorneys), spaces of business, traditional societies, and others. Public civilization in this sensate is a forum in which contemporary male not simply legally satisfies his selfishness and expands his individualism, but also studies the importance of cluster act, communal intimacy, and the necessity of his prosperity on others, which teach him for nationality and make him for contribution in the political field of the national.

Public civilization reflects a stage onward from primitive to middle class civilization. Hegel expanded the idea of public civilization of the open street on the bazaar to contain communal applies different from commercial existence. Hegel noticed public civilization as being individualists, egoistic, and split [6]. Conforming to him, public civilization is positioned among the "primary instant" in the development of relatives and its fixed system as "national" [7].

Protuberant fresh deliberations of the principles of civilization trendy international relation and global rule must incline to emphasis on pardon, strength be suitable values for the late-night 20th or else early 21st periods, reaching since humanoid privileges, economic tolerance, democracy, globalization as well as modernism more commonly [8]. An interdependent association amid civilization, then development remained essential to Francois Guizot's initial 19th century examination of Europe's past and its humanizing progressions.

Civilization labels a complaint of humanoid civilization noticeable by a progressive phase of growth, then communal difficulty; important indicators comprise development, separation of work, organization, law of regulation then paintings, disciplines plus expertise. Civilization is likewise secondhand to label populates or civilizations observed as cultured [9]. The countryside of the association amid civilization, then advancement dishonesties behindhand

Starobinski's opinion that 'civilization stays an authoritative incentive towards theory'. Furthermore, there happens an irresistible and irresistible 'enticement to illuminate our rational by expounding a philosophy of society accomplished of foundation a comprehensive attitude of the past.

2.2 Commercial Morals in the Qur'an

Increasing consciousness of the identified effect of spiritual viewpoints and applies in daily communal perform, although in the past of the growth of communal perform itself, is certainly a consequence of globalization, multiculturalism and the multi-religiousness of lots of today's westward civilizations, and some of the greatest significant arenas in the trans-nationality of communal perform and its knowledge.

Islamic economics have a raised as a substitute to the conservative economics because it searches to monitor and clarify, from the viewpoint of Islam, the general actuality so far as humanity's socioeconomic conduct is worried. This is created likely thru the concept of the Shari'ah, mainly, the Islamic values of mu'āmalāt (i.e., the commands leading the parallel correlation among humanoid lives and their companions nor additional souls), which are all directed by 'uṣūl al-Fiqh (i.e., Philosophies of Islamic jurisprudence), qawā'id al-fiqhiyyah (Islamic lawful sayings), and maqāsid al-shari'ah (philosophies of shari'ah) [10-11].

Later, Islamic economics has developed, first, a feasible option method for the accurate concept of economics founded on the morals of Islam and, second, an appropriate device for understanding the essential opinions of conservative economics from the Islamic opinion. The Islamic lawful sayings, consequently, have important consequences for the contextualization of economics and economic philosophies and conduct in the Islamic pattern. In despite of this, these lawful services have not accepted the desired care in expressions of their contextualization in modern Islamic economic opinion. It seems that not abundant energy has been prepared to evaluate the significance of these sayings, recognized theoretically as qawā'id al-fiqhiyyah, which is a significant part of Fiqh, in the learning of Islamic economics.

Islamic economics is, consequently, significant for Muslim persons, their civilization, and its scholastic organizations. This understanding derived about formerly for the awareness about the moral tests unchecked in the Muslim sphere by the introduction of strange economic patterns. Later, the knowledge of the "Islamization of science" has got a prevalent title of intelligent dissertation that has met the spirit in numerous Islamic colleges and organizations thru the Muslim sphere. Economics, as an Islamized educational subject, has numerous spaces that are linked with other divisions of the Islamic disciplines [12] that have connections on profitable dealings. Fiqh is a part of the Islamic disciplines that are tightly tied-in with Islamic economics. Though, the main subjects that are important to the design of the regulation of relational contacts (mu'āmalāt) are 'uṣūl al-Fiqh, maqāsid al-shari'ah, and qawā'id al-fiqhiyyah. The regulation of relational contacts also joins Islamic economics since they deliberate the lawful outline for leading economic dealings in Islam. Later, the concept the outline of these relational contacts is significant for the preparation of economic behavior ideas from Islamic viewpoints. Islamic economics, consequently, educations the humanoid performance in economic dealings,

though Fiqh educations the doctrinal and lawful definitions for the moral behavior of these dealings. For this motive, Fiqh cannot be separate from Islamic economics. Qawā'id al-fiqhiyyah is, therefore, important in Islamic economics.

The addition of numerous arenas in the Islamic form of information, which certain desire to name "Islamization of information" is continuing. So, the pursuit for a good outline of the education of economics in the Muslim variety is still below vision. The normative sayings are a complete group of normative philosophies that summarize what is usually reflected as the normal designs of humanoid conduct that may provide as an outline for adjusting and contextualizing economic philosophies in the Islamic circle. No single disaffirms the detail that the main dare fronting Islamic economics is that several Muslim economists and theorists still practice the conservative philosophies and method to educate economics and its citizens, investment and business [13-15]. An investigation led by Kayed [14] about progressions on economics in certain 13 important colleges in Muslim states (containing Palestine, Qatar, Oman, Bahrain, United Arab Emirates [UAE], Saudi Arabia, Kuwait, Morocco, Pakistan, Bangladesh, and Jordan) specified simply around 2% Islamic satisfied. The overhead dares to be comprehensible since the arena are still increasing together in form and method. Though, the principally conservative or observed Western, conventional world of the "Islamic" economics trained in Islamic colleges to be further obvious due to the lack of Fiqh and the Islamic moral standards in the economists' educated hypothesizing.

2.3 Democracy Egalitarianism in Islam (Al-Qur'an)

Democracy is, in particular, in our period, not simply noticed as a scheme of management established on liberty, state contribution, variety (of political parties) and so forth, but slightly as a sign of a Western creativity to use authority and stack insult upon the Arabs and the Muslims; and its television dialogue, at slightest, reveals an obvious aggression to Islam. From this opinion, the rejection of egalitarianism from the benefit opinion of these people must not be measured as a refusal of it in its spirit, but quiet, in fact, as a refusal of the creativity which it signifies.

The situation of the Muslims and not Islam-to egalitarianism look like a significant principal opinion delayed in uncertainties while it is loaded to a big grade by the heavy weight of the past; and recall shows a conclusive part in imparting worries and blockades and perhaps smooth refusal and slanders of guilt too. Islam led egalitarianism in commanding the philosophies upon which its spirit continues; though, it left-hand the particulars to the ijihad of the Muslims in conformism by the usul (basis philosophies) of their faith and the wellbeing of their sphere nor the progress of their lifetime rendering to period and residence and the regeneration of the conditions of the humanoid existence.

If perceptivity some problematic is a partial technique for resolving it, later if that perceptivity is not offered in the inquiry of the fight between Islam and egalitarianism, later I will be as a backer clearance the trail formerly the solution. If it is the situation that we are met, in the fact of the trouble, with an instance of a misinterpretation among the two edges, later it is the situation that Islam has the largest portion of uncertainty. This idea may recite from three viewpoints: one

which relates to simple structures and features; a second which relates to methods; and a third which is related to objectives and aims. We will not be capable to increase upon this understanding except we reflect every viewpoint separately. We will start with the main opinion and question: What are the features of national as Islam perceives of them?

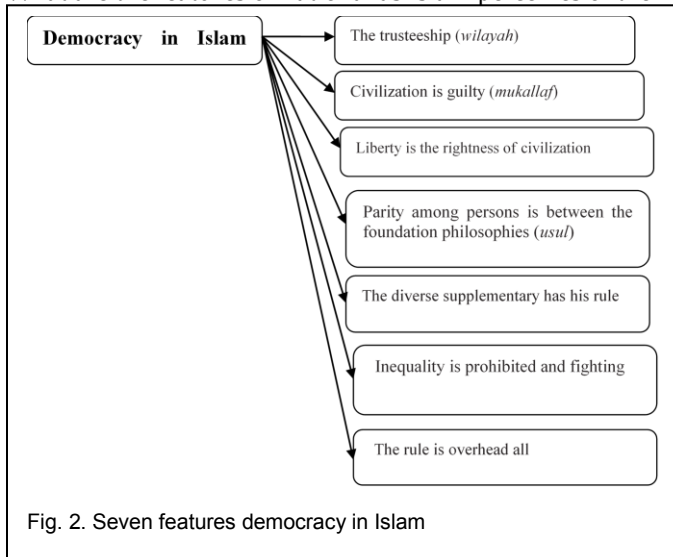


Fig. 2. Seven features democracy in Islam

We are capable to describe seven features and they are as charts:

1. The trusteeship (wilayah) of the Ummah (over itself) as it is the decision-maker and its agreement/well desire are the situation upon which the eternity of its option breaks.
2. Civilization is guilty (mukallaf) and accountable (mas'ul). Founding the faith and constructing in the lifetime of the sphere nor observation of the universal wellbeing are between the accountabilities of the Ummah and not the power only. A symptom of this is that the Qur'anic dialogue is focused to the guilt of the ummah in several themes: 'O you who believe, be steadfast in justice' (surah An-nisa Q 4: 135).
3. Liberty is the rightness of civilization, wherever the humanoid existence training his liberty is the opposite hand of al-tawhid (the celestial unicity of Allah) and the pronunciation of the shahadatayn (two testimonies of trust) in validation of the occupation of his slavery to Allah only, and his freedom from any power of anybody between persons.
4. Parity among persons is between the foundation philosophies (usul) of Islam as totally are formed from 'a solo soul' and totally of them have unbreakable prestige stated by the Qur'an for the humanoid existence, rendering to these features minus respect to his value or competition. The Prophet accused the sense of the solo source of humankind in his leaving khutbah (sermon): 'Verily your Lord is One, and your progenitor is one', i.e., Adam; and in the Qur'an we discover.
5. The diversification supplementary has his rule. From the time that the unitary source of humankind and the self-respect of each cluster of humanoid existences were commanded in the Qur'anic dialogue, 'the other' reached his privileges to self-respect and rule, purely by benefit of existence a humanoid.
6. Inequality is prohibited and fighting it is a lawful responsibility. Inequality in relation to the Islamic concept is not simply between the main false and guilt, and not simply

revealing of the dishonesty of development as Ibn Khaldun supposed, but slightly all these establish aggression to the rightness of Allah and defilement of the philosophies of fairness which were the planned objective of the Message and prophet hood as we will explain beneath.

7. The rule is overhead all. The legality of power in the Islamic nation is depending upon its attractive and persistence in enduring by functioning consistent with the Islamic lawful method in toto, minus discriminating among the instructions leading the behavior of the Muslim, whether as a resident or a leader or among these primary morals and the significant actions as located in the Qur'an and Sunnah.

Based on the description above, it can be understood that civil society has several indicators, including the existence of equality in the fields of law, social, culture, education, economy and democracy. Therefore, the focus of this research is to see how the role of the Qur'an in helping civil society in the area across the city of Jambi. The role of the Qur'an focuses on the following standards, namely, education, democracy, economy, social culture and health.

3 PROBLEM DECLARATION AND IMPORTANCE

This feature offerings results and endorsements of a situation education, investigation showed for the goal of investigating, comprehending, recording, and giving the application of the importance of the Qur'an in creating public civilization within Islam in Seberang Kota Jambi. The universal investigation query investigated the use of the Qur'an in creating a public civilization of Islam in Seberang Kota Jambi Town.

Community-based Al-Qur'an morals mean eventually assist to group growth. Learning the application of the moral of the Qur'an in creating a public civilization in Islam in Seberang Kota Jambi public is important since not much study in Al-Qur'an has been recognized in the field of public growth. This investigation even unlocks a fresh opportunity to discover a spiritual, group, charity, and traditional public. The common study inquiry leading the event learning, envisioned to assist conceptualization in the learning, is what has been the character of Al-Qur'an in emerging the public civilization in Seberang Kota Jambi Town?

4 RESEARCH METHOD

This study uses a qualitative approach with the ethnographic model, because in research it is typical of Seberang Kota Jambi areas. The Ethnography remains the study of societies in indeed happening locations or 'arenas' by approaches of documents gathering which imprisonment their community senses then normal actions, relating the investigator contributing straight in the location, uncertainty not too the doings, in instruction to gather documents fashionable a methodical method nonetheless deprived of sense existence compulsory proceeding them outwardly [16]. An additional urbane, or 'situated', ethnographic method near mass media audiences' receipts hooked on explanation the heterogeneity of the populace in the query, then the interior illogicalities which are probable to be inside it [17]. Ethnography advanced by way of the instrument of community knowledge, and complicated the community

systematic spectator, the practical, the investigation explodes by way of manuscript, then the onlookers to which the manuscript is obtainable.

This research was carried out for 8 months, which was carried out during the planning, implementation and writing of the report. Data obtained during the research were written documents, information from mass media, and information from interviewees. Data was obtained through observation and interviews involving leaders and community members in Seberang Kota Jambi areas.

5 DISCUSSION

Islam is supposed to have a blowout and extended in the Indonesian archipelago in the 8th-11th century AD. In its spreading, it is supposed that Arab, Persian, Turkish, and Malay dealers play a significant role and as for Islam entrance into Jambi is predictable 13th period. Islam is rising very debauched in the archipelago, it can be assumed since Islam invites and demonstrates numerous features of lifecycle for its supporters, such as theology, economy, politics, social relations, law, education and so on. All these wisdoms and rules are printed in our consecrated Muslims i.e. Al-Qur'an.

Al Qur'an as a guideline for Muslim life has been accepted by the Jambi community from the time they came to know Islam. This is evidenced by the existence of the Jambi community philosophy, especially Seberang community "adat bersendi syarak, syarak bersendikan kitabullah" (Adat is based on Shari'a, Shari'a based on the Qur'an). In the seloko adat melayu Jambi is also called "syarak mengato, adat memakai" (Shari'a says/mentions, adat implements). Thus, it can be understood that the Qur'an has a very important role for the people of Jambi Seberang in their daily lives. As Mehmet [18] say that, the main sources of Islam took shape as the Qur'an.

Ethnographic research with this qualitative approach provides a clear picture that the Qur'an has a very important role for the people of Jambi in everyday life.

5.1 The Role of the Qur'an in Education at Seberang Kota Jambi Community

Education can be defined as cultural heritage and the development of potentials [19]. Islamic education as a process to develop human nature, in accordance with the teachings [20]. Yusuf Qaradawi [21] interprets Islamic education as an education of a whole human, intellect and heart, spiritual and physic, moral and skills.

Hence, it can be concluded that the definition of Islamic education is a conscious effort to guide humanity to be a person who has a strong faith physically, mentally, and spiritually, as well as intelligent, noble, and have useful skills for himself, society, and environment. The purpose of education in Islam, indeed it cannot be separated from the purpose of human life because the ideal purpose of education should lead to the establishment of the ideal human. Meanwhile, certainly the ideal human figure is a human whose goal of life is in line with the purpose of his creation.

The Qur'an has a very important role in the field of education in the area across the city of Jambi, it can be seen from the educational style in the area. In general, education in the area across the city of Jambi is dominated by Al-Qur'an-

based education, namely Pesantren.

Pesantren is identical with the institution focused on educating students with Islamic studies and has a very strong passion in spreading aqidah shahihah, providing teaching and advice for humans, warning them from all forms of bid'ah and shirk, and striving to refute those who deviate and the heretical community [22].

Based on data from the Ministry of Religion of the Republic of Indonesia in Jambi City, there are 11 Islamic boarding schools 7 (seven) out of 11 (eleven) pesantren are in the area opposite Jambi city. In more detail, Islamic boarding schools in the city of Jambi are listed in Table 1 below.

Based on Table 1 above, people across the city of Jambi have a high enthusiasm for Al-Qur'an-based education. This proves that the Qur'an has a very important role for people across the city of Jambi in choosing education for their

TABLE 1
DISTRIBUTION OF PESANTREN IN JAMBI CITY

No	Name of Pondok Pesantren	Address	Total of Student	Total of Teacher	Status	
					State	Private
1	Nurul Iman	Jl. KH. Ibrahim Kel. Ulu Gedong Kec. Danau Teluk	447	52		√
2	As'ad	Jl. KH. A. Qadir Ibrahim No. 45 Kel. Olak Kemang Kec.	1.925	125		√
3	Sa'adatuddaren	Danau Teluk Jl. KH. Temenggung Jakfar Kel. Tahtul Yaman Kec.	823	50		√
4	Al-Jauharen	Pelayangan Jl. KH. A. Majid Tanjung Johor Kel. T. Johor Kec.	409	40		√
5	Ma'had Al-Mubarak	Pelayangan Jl. KH. Temenggung Jakfar Kel. Tahtul Yaman Kec.	506	487		√
6	Darul Muhtadin	Pelayangan Jl. KH. A. Somad Kel. Arab Melayu Kec.	331	27		√
7	TQ Arriyad	Pelayangan Jl. KH. A. Majid RT. 04 Kel. Tanjung Johor Kec.	225	9		√
8	PKP Al-Hidayah	Pelayangan Jl. Marsda Surya Dharma KM. Kel. K.Asam Bawah 10 Kec.Kota Baru	965	73		√
9	Mambaul Ulum	RT. 11 Kel. Talang Bakung Kec. Jambi Selatan	380	49		√
10	Tahfidz Darul Hikmah	Jl.R.B.Siagian RT.11. Kel. Pasir Putih Kec. Jambi Selatan	32	4		√
11	Ainul Yaqin	Jl. Batam RT. 25/02 Lebak Bandung Kec. Jelutung	160	17		√
Total			6.203	933		

children. For Muslim, the referred value standard must be very clear, namely revelation. Hat are instructed by Allah must be good and what is forbidden by Him is bad. What must be true, according to Allah indeed it is true and what is wrong according to Him is wrong. His is the concept of tawhid, which plays a very central role as a unifying mu'mins point of view. Therefore, Islamic education absolutely must be built on a foundation of tawhid.

The aim of Islamic education is balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feelings and bodily senses [23]. It caters for the growth in all aspects including spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and incorporate all these aspects in a holistic system of education towards goodness and the attainment of perfection. The aim lies in the realization of

complete submission to Allah as the Creator, on the level of individual, community and humanity at large [24].

According to Syed Naquib al-Attas, producing a good man can be achieved by inculcating adab, because it includes the spiritual and material life of a man that instils the quality of goodness that it sought after [25]. Earlier than al-Attas, al-Ghazālī relates the aim of education with the purpose of life that is to achieve happiness by getting close to God. Therefore, the aim of education is "to cultivate in man a personality that abides by the teachings of religion and is hence assured of salvation and happiness in the eternal life of the hereafter [26].

Because of the importance of tawhid education in Islam, the Prophet (peace and blessings of Allah be upon him) teaches us to give Adhan into a newborn baby's ear, with the expectation that the first sentence heard and recorded by the baby is the phrase of tawhid. Hence, the Prophet (peace and blessings of Allah be upon him) spent most of his time in conducting da'wah in Mecca to build people's aqidah.

5.2 The Role of the Qur'an in Custom and Social Society

Etymologically, in this case adat comes from Arabic, which means "habit" or tradition, so etymologically, custom can be defined as an act that is done repeatedly and becomes a habit that is fixed and respected by people, so that habit becomes custom. Adat is a habit that grows and is formed from a society or region that is considered to have a body and is upheld and adhered to by the supporting community.

The word tradition or heritage (tura'th) in classical Sunni Islamic thought is usually linked to concepts such as continuity, stability, authenticity and authority. It literally means the "handing over" of Islamic practices and beliefs [27]. In its broader sense, tura'th can be characterized as a fluid, dynamic and cumulative religiohistoric construct with a central intellectual core, primarily the Qur'an and Sunnah, and a number of later developed doctrines derived from its core pertaining to philosophy, theology, ethics, jurisprudence, legal theory, mysticism as well as certain sociological and political attitudes and notions [28].

Tradition is therefore like a rich dense tapestry consisting of many interlacing or, at times, parallel running threads all of which, put together, give the tapestry its unique design. According to this view every tradition is regarded as a tradition-in-becoming. Hence, the Islamic tradition as employed in this article is seen as a result of a fluid exchange of ideas and acknowledges a wide spectrum of interpretations which are inherent to it. Thus, the nature of the concept of tradition is not seen as being static, but as something that is subject to the vicissitudes of human history, something that is subject to interrogation, correction, and advancement [29]. Finally, this understanding of the concept of tradition is based on a premise that traditions are always embedded in the broader framework of power relations, conflict and contestation of competing interpretations or sub-traditions, each based on a shared set of assumptions linking, in this case, the Islamic past and the future to a particular Islamic practice in the present [30].

The importance of custom in Islamic legal tradition is well recognized [31-32]. Shabana [31], in his recent study on customary implications in Islamic Law, asserts that the treatment of custom in legal theory is particularly important

because of its direct connection with the critical issue of social change, and that custom "offers an illustrative example of a crucial dynamic that connects legal theory (usu'l alfiqh) and substantive law (furu' al-fiqh) in the Islamic legal tradition". Importantly, elsewhere he states that custom-based considerations "permeate[s] the various stages of the legal process and that the role of custom is crucial for the interpretation of the textual sources, determination of their signification, and their scope of application".

The customs of society across the city of Jambi are strongly influenced by the Qur'an. Al Qur'an as a guideline for Muslim life has been accepted by the Jambi community from the time they came to know Islam. This is evidenced by the existence of the Jambi people's philosophy, especially across; "Custom juxtaposed, shaken by the book of Allah" (Adat based on the Shari'a, Shari'a based on the Qur'an). In seloko adat melayu Jambi is also called "syarak mengato, adat wearing" (Shari'a says/mentions, Adat performs). Thus, it can be understood that the Qur'an has a very important role for the people of Jambi Seberang in their daily lives.

Thus, various customary activities, such as marriage, the birth of a community child across the city of Jambi carry out customary activities which are full of Islamic values (Qur'an). Customary activities starting from planning, implementation until the end of the activity always consider its suitability with the Qur'an. Therefore, it can be said that the customs of the people across the city are based on the Koran, so the role of the Qur'an in the customs of the community is very strong.

5.3 The Role of the Qur'an in the Process of Politics/Democracy (Election of Leaders)

A careful study of Muslim society reveals that, in a relatively early stage of Islamic history, the state and religious society separated from each other despite the hastily given idea of total integration of state and religion in Muslim states [18]. In the middle of the 8th century ulama gained victory in a struggle against the authority of the caliphate. From then on, the caliph would suffice with being the official head of the Muslim community and the symbol of Muslim unity. No longer would he be accepted as a religious authority. Therefore, religious communities under the leadership of ulama evolved independently of the state [33]. Muslim communities developed independent forms of socioreligious life independent from that of states and empires [34]. The main character of the Abbasid, Seljuq and Ottoman states was the separation of the state and religious institutions and the central problem was to define the relations of the two in them.

The position of the ulama in Muslim society was a natural result of their independent and civic role in relation to the state machinery [18]. The overwhelming majority of the 11th and 12th century Baghdadi ulama, for instance, was not employed by the state and did not hold any official religious or administrative position. Many of them lived on individual donations and gifts or sustained their teaching activities with other professions, notably trade. The authority of muftis was based on their reputation as learned and pious men. Their opinion had no official sanction, and a layman might resort to any scholar he knew and in whom he had confidence. Once a scholar was appointed to the post of mudarris in madrasa he seemed to enjoy complete freedom in the admission of students, the sequence and method of instruction, and the

choice of treaties [35].

The connection between politics and democracy, Islam considers that both are part of Islamic values. Politics and democracy in Islam are closely related to the election of leaders. This caused many political movements based on Islamic religious beliefs. The Islamic movement includes a wide spectrum of divergent organizations, groups, and parties, and a great number of independent individuals and intellectuals [36].

People across the city of Jambi, in choosing a leader (village head) are carried out in two ways, namely: 1) direct election, this pattern occurs when the regional head election (mayor and governor). This method was followed by people across the city of Jambi because they saw that this did not conflict with the Qur'an and even in line with it. 2) indirectly, namely through consensus. This method is done when they choose leadership around the neighborhood (neighborhood) /imam masjid. This election was conducted in consensus with the reason also in accordance with the recommendations of the Qur'an.

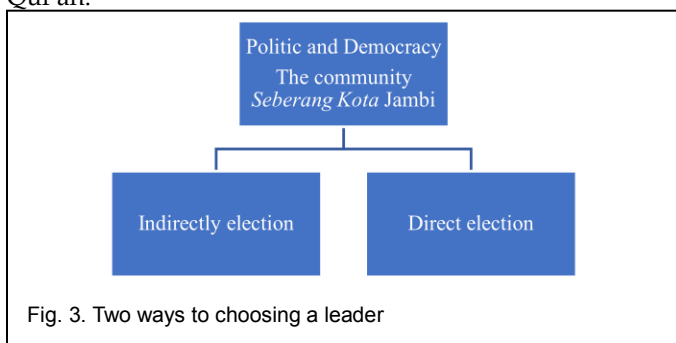


Fig. 3. Two ways to choosing a leader

Referring to the situation and conditions above, people across the city of Jambi use the Qur'an as their guide in terms of politics and democracy, namely in choosing leaders. Even to determine who they will choose as leaders; they use the indicator "who is closest to the Qur'an and Masjid". This fact is increasingly convincing that people across the city of Jambi actually use the Qur'an as a guide in the implementation of democracy and politics.

5.4 The Role of the Qur'an in the Economic System of the Seberang Kota Jambi Community

In modern society, there are disconnections between the religious discourse on food traditions, the secular discourse on food ethics, and the overall discourse on food politics. Each of these discourses is driven by unrelated assumptions and different central questions. While the religious discourse focuses on dietary laws as markers of identity, the secular ethical discourse on food focuses on rationally derived arguments for what an individual should eat [37]. Islamic Economics aims to study the happiness of human life that is achieved by organizing natural resources on the basis of cooperation and participation [38].

The fact shows that Islam is a comprehensive life system, which regulates all aspects, both in social, economic and political as well as spiritual life [39]. Islamic economics are inherently a logical consequence of the perfection of Islam itself. Islam must be embraced kaffah and comprehensively by its people. Islam demands its people to realize their Islam in all aspects of their lives [40]. Yusuf Qardhawi [21] stated that

the Islamic economic system is a legal system and economic ethics which is indeed formed and formulated directly by God. So that he formulated an Islamic economy is a divine economy (economy formulated by God) which at the level of application was exemplified directly by the Messenger of Allah, where he gave a fine example of how to do muamalah, trade and transact with the ethical foundation contained in the Qur'an.

If observed, the development of the world economy is influenced by two conventional systems competing for influence to dominate the world economy, namely the capitalist and socialist economic systems. Call it an economic system that is based on capitalist economics, where the school always directs its economic system to material values that give freedom to economic activities to individuals and deny social values. Whereas the socialist economic system is a school of world economics that directs its economic activities irrespective of ethical, moral and religious values [41].

Observation of the Jambi Seberang community is clearly seen in the efforts to unite between economy and religion (Islam). This can be seen in the following economic activities:

1. There is a record of debts in the business system that they are doing. This is in accordance with the Qur'anic verse Al-Baqarah verse 282.
2. In general, swordsmen do not reduce scales or commit fraud on the grounds of being prohibited by religion (Islam). This is in accordance with the Al-Qur'an letter Ash-Shura verses 181-182 and Surah Al-Muthafifin verses 1-6.
3. In general, the people of Jambi, prefer to save Islamic banks rather than conventional banks. This is done by reason of avoiding usury. In Islam riba is forbidden, this is in accordance with the Al-Qur'an letter Al-Imron verse 130.
4. The results of interviews and in-depth observations also show that in general the people of Jambi city are very careful in choosing jobs. Their famous slogan is "a little halal is better than a lot of not lawful".

Based on the above findings, the economy of the Jambi community across in general is strongly influenced by the Qur'an. In other words, the Koran is truly used as a foundation for the people in the Jambi city in running its economic system.

5.5 The Role of the Qur'an in the Management of Health in Seberang Kota Jambi Community

For many people in the healthcare environment can be frightening and disempowering, particularly when a patient's traditional and spiritual beliefs differ from those of the dominant culture [42-43]. The complex and interwoven nature of culture and religion as they relate to one's identity is an important consideration when designing the physical environment of a healthcare setting.

An integral part of the healthcare process should be an understanding of the religious and spiritual convictions of users, because spiritual beliefs are integrated into an individual's pattern of behavior [44] and then mirrored in the type and arrangement of artifacts such as art, literature, or icons found in the environment. These cultural and spiritual artifacts serve to reinforce a person's sense of identity and place in the world [45] and provide a context for one's identity that transcends the self [46]. Designers of health care facilities therefore need to understand the importance of considering

the wide variety of cultural and religious beliefs practiced by patients when designing patient rooms. This places the designer in the unenviable position of balancing the unique needs of a single patient with those of subsequent patients who will occupy that patient's room in the future. The answer to this conundrum is a flexible design solution that allows for the adaptation of patient rooms to meet the various cultural and religious beliefs and practices of each user [45].

Health belief systems are often based on the nature of health, the illness, and the role of healers, which differ across cultures. These belief systems have a direct relationship to health-related behaviors and decision making [47]. Despite commonalities between cultural and spiritual practices, individual beliefs and the weight given to those beliefs differ. The health belief system of many older Muslims incorporates the practices of modern medicine in combination with spiritual and traditional healing practices. Some of these spiritual practices include reciting prayers and verses from the Qur'an and using Zamzam water (water obtained from a well in Mecca, known in the west as Mecca).

Across religions, spiritual rituals and prayer become more profound during times of illness. Within Islamic traditions people are required to perform Wudu, which is a ritual washing of the face, forearms, and feet, before each of the five prayers [48]. Another spiritual custom practiced by most Muslims is a ritual bath called Ghusl, which occurs on Friday, also called Juma'h. Friday is an important day in the Islamic week because Mohammed selected it as the special day of assembly and unity [49]. In the healthcare environment it is important to note that Ghusl is also required if the person has been soiled by urine, vomit, blood, or fecal matter, and females need to perform Ghusl at the end of their menstrual cycle.

Regarding health, the people across us Jambi have local wisdom originating from the belief (al-Qur'an). They believe that maintaining health is part of faith. The higher one's faith, the higher the awareness of his health. This is in accordance with the Al-Qur'an verse Al-Maidah verse 6, namely "Allah will not trouble you, but He wants to cleanse you and perfect His blessings, so that you are grateful". Therefore, it can be understood that in terms of health, people across the city of Jambi are strongly influenced by the Qur'an.

6 CONCLUSION

Based on the data and discussion as described above, it can be understood that the Jambi community across from the seloko "adat is jointed, syariah-based tradition" (Adat based on the Shari'a, the Shari'a based on the Qur'an) has shown self-identity as a miniature of civil society. Al Qur'an as a holy book, has a broad role in shaping civil society in the area across the city of Jambi. The social fields of life that characterize the Madadi community are education, politics, economics, health and so on are strongly influenced by the Qur'an. Thus, it can be concluded that the Qur'an has a very greeting and broad role in shaping civil society in the area across the city of Jambi.

6 RECOMMENDATION

Referring to the results of this study, there are several things that need to be recommended, including the need for further research on each variable of civil society, especially in how the strategies or steps taken by community leaders in areas across the city of Jambi to apply the Qur'an as a whole in people's lives.

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