

Internalization of Social Life for The Millennial Generation Through the Qur'an Perspective

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Abstract

The social spirit of society and the values of the Qur'an are two interrelated sides. The current phenomenon shows that the social spirit of society has begun to be fragile and faded for the millennial generation due to the flow of globalization. If one of the two is strengthened then both can be saved. Therefore, this study wants to reveal the values of the Qur'an in the form of the value of brotherhood, the value of knowing each other, the value of equality, and the value of simplicity and generosity contained in the social soul of society. The results of this study indicate that the values of the Qur'an contained in the social soul of the community are able to become a formula for internalizing the social spirit of society for the millennial generation. In the end, this research provides a solution in the form of holding majlis, education, congregational prayers, social harmony forums, and mutual cooperation culture which are considered to be effective solutions in growing the social spirit of society for the millennial

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Introduction

The social spirit of the community is an important role in social life. Socially, people need each other. This is a process that cannot be denied (Zhofari, Gumelar, and Elfitri 2021). Social attitude is the most important thing to live together in a society that consists of various kinds of social backgrounds, considering that we live in the midst of Indonesian society which is diverse in ethnicity, race, and religion. an interaction with other humans. Because, with good social interaction, it is hoped that social feelings will grow that can bind individuals to each other in the form of mutual respect and

acceptance. Social attitude is individual awareness of the surrounding social environment (Marudin and Gozali 2019). As well as in people's daily lives, especially for Muslims who have Islamic religious values based on the Qur'an (Safliana 2020). According to Emile Durkheim's theory that religion is a social fact. So that religious values contained in everyday life have an important role and function in the social life of society, thus it is clear that the values contained in religion become a part of human life in carrying out their daily social activities (Adnan, 2020).

However, the current phenomenon shows that the religious values contained in life have begun to be fragile and faded. This is due to the influence of globalization which continues to grow rapidly until now. As a result, people who have a high social spirit began to be exposed to western culture and began to abandon Islamic religious values, especially those based on the Qur'an. The influence of globalization is very influential on the millennial generation because this generation is a generation that is really enjoying and following global cultural developments. It can be seen in everyday life starting from the smallest things when chatting with family which should be a warm chat but being replaced by a busy culture by playing cell-phones. Not only that, the culture of mutual cooperation and mutual assistance has begun to fade. Many people are starting to like individualists without feeling the need and concern for others. This is not only a problem for the millennial generation who are elite class but also affects all millennial generations from all walks of life.

From the description above, responding to the phenomenon in the form of the fragility of the social spirit of today's society, this paper wants to reveal the values of the Qur'an which are contained in the social soul of society in everyday life. And this paper aims to internalize the social spirit of the community through the values of the Qur'an contained in it. Then in the end this paper provides a proposal in the form of a solution in growing the social spirit of the community through the values of the Qur'an. This research is expected to provide useful implications both theoretically and practically. Practically, this research is expected to be a contribution in the realm of science. Practically, this research is expected to be a reference for the millennial generation in internalizing the social life of society through the values of the Qur'an.

Method

This research is a qualitative research using a descriptive qualitative approach through the scientific study of the Qur'an. The data in this study consisted of primary and secondary data. The primary data in this study are the holy book of the Qur'an and articles from relevant scientific journals. Secondary data in this study are articles and web pages that are not directly related to the values of the Qur'an contained in the social community. In the end, the research becomes a relevant study

Result and Discussion

The process of internalizing the social soul of society through the values of the Qur'an

Internalization is a process in an effort to appreciate and explore values so that they grow and be embedded in humans. The technique used in the internalization process is in-depth coaching and is fully lived and integrated with the social spirit of the community that is contained in humans. So that it can blend with humans and become the root of a character in the social life of society for the millennial generation. Through internalization with in-depth coaching, it becomes a mindset of the millennial generation in acting and behaving in everyday life. So that internalization is very important in growing the social spirit of the community in life. The internalization of the social soul of the community is an effort to grow and build the social spirit of the community through deep appreciation and guidance in internalization so that in the end it becomes a root of the community's main idea in shaping oneself to be characterized by the social soul of the community (Azzaria 2021).

The process of internalizing theoretical values goes through three processes. The first is the value transformation process. Value transformation is a process by conveying materials about the values of the Qur'an to the public. And this process is also called a process of cultivating the social spirit of the community in an effective manner towards the phenomena that occur in today's life through the values of the Qur'an. The second is a value transaction process. Value transaction is a process of exemplifying the social spirit of the millennial generation through the values of the Qur'an with the practice and practice that is carried out directly in everyday life. This process is also called the period

of appreciation at the cognitive level of the values of the Qur'an in internalizing the social soul of society. The third is the process of transinternalization. Transinternalization is a process not only in communication but also in attitudes and behavior that can encourage the growth of the social spirit of society for the millennial generation. This process is also known as psychomotor enhancement which encourages the internalization of the social spirit of the millennial generation through the values of the Qur'an (Munif 2020).

The strategies used in internalization are three strategies. First, namely the strategy of power, which is a strategy of inculcating the values of the Qur'an through an effort made by the government and religious leaders by all means whose power is very dominant to realize a change in the process of internalizing the social spirit of society. Second, namely through a persuasive strategy, namely by forming public opinions and perceptions of the internalization of the social soul of the community. The third is the normative re-education strategy, which is the norms that apply in society which are then socialized through recitations and counseling by religious leaders both in formal and informal activities in society for the millennial generation, through this it can change the mindset of the millennial generation who are exposed to culture. west with the social spirit of society. In the first strategy, it is realized by a command and prohibition approach or reward and punishment. Meanwhile, the second and third strategies are developed through habituation, example, and a persuasive approach or invite the millennial generation gently and subtly, by providing reasons in the form of good coaching and appreciation that can convince the millennial generation. to the social soul of the community (Munif 2020).

According to Zaim El-Mubarak, the values are broadly divided into two groups;

First, the values of existence, namely the values that exist in humans and then these values develop into behaviors and procedures for how we treat other people. Included in the values of conscience are honesty, courage, love of peace, potential, discipline, chastity. Second, the values of giving are values that need to be practiced or given which will then be received as much as given. The values of giving are loyal, trustworthy, friendly, fair, generous, selfless, sensitive, compassionate. Meanwhile,

according to Chabib Toha, the cultivation of values is an action, behavior carried out by a person or the process of instilling a type of belief that exists in a person. The scope of the belief system is a state in which a person acts or avoids an action, or about something that is appropriate or inappropriate to do (Ristianah 2020).

The values of the Koran can be a filter for everything from the negative effects of globalization. In addition, it can foster awareness of the millennial generation to have a positive morality and mentality in the form of a social spirit in the community, with various things that must be done in the family environment, religious institutions, and the surrounding community. Directing and making the millennial generation aware of positive things and activities is an effort to internalize the social spirit of society for the millennial generation. The values of the Qur'an as the basis and main point can emphasize the growth of the social spirit of society for the millennial generation in everyday life. Through the values of the Qur'an, it can be used as a formula for internalizing the social soul of the community based on the concept of faith and piety as well as growing the personality of the millennial generation in accordance with religious and ethical values. In everyday life, it is time to reconsider the social system of our society which only emphasizes the formation of the cognitive aspect, which only provides teachers in the form of teachings or writings for the millennial generation without any direct practice encouragement in life. For this reason, the formation of the social spirit of the community is more focused on the formation of positive morals and morals, one of which is internalized through the values of the Qur'an (Rusdiyani 2015).

The values of the Qur'an are part of the material values that are embodied in spiritual and physical reality. the values of the Qur'an are the level of personality integrity that reaches the level of reason (*insan kamil*). The values of the Qur'an are absolute, universal and sacred truths. The goodness and truth of the Qur'an transcends human reasoning, feelings, desires, passions and is even able to transcend the subjectivity of nation, race, and social stratification in society. This is the reason that makes the values of the Koran capable of internalizing the social life of society for the millennial generation in everyday life. So that the values of the Koran can be used as an important part in growing the social spirit of the community (Marudin and Gozali 2019).

The values of the Qur'an contained in the daily life of society for the millennial generation include the following.

Value of Ukhuwah (brotherhood)

Recommended for every Muslim to understand each other between brothers because this command has been explained in the Qur'an including against siblings, it is forbidden to marry blood relatives to avoid quarrels and disputes in the family and in this case is clearly prohibited. in the Qur'an. To build kinship ties, fellow countrymen even though they have different religions, brothers in society even though they have disagreements and brotherhood in religion. All brothers and sisters do not discriminate against race and ethnicity and do not see the degree of all the same, namely brothers (Rahman and Sadewa 2020). As stated in Qs. Al-Hujarat verse 13:

“...mankind, indeed We have created you from a male and a female. Then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is Knowing, All-knowing” (RI 2019)

Ta'aruf value (knowing each other)

The stronger the recognition of one party towards the other , the more open the opportunities for mutual benefit. Therefore, this verse emphasizes the need to know one another. This introduction is needed to draw lessons from each other and the experiences of others in order to increase piety to Allah SWT. The impact is reflected in the peace and prosperity of the world and the happiness of the hereafter. Can't learn from each other, can't complement and benefit each other, can't even work together without getting to know each other. So it can be concluded that the social value is ta'aruf (knowing each other). is ta'aruf with the aim of taking lessons from each other and the experiences of others in order to increase piety to Allah SWT. The impact is reflected in the peace and prosperity of worldly life and worldly happiness (Abd Hamid 2021). As also stated in Qs. Al-Hujarat verse 13.

Equation Value

In essence, Allah SWT created humans in this world the same and there is no difference between them. However, the human habit of seeing glory is always related to nationality and wealth. Whereas in the sight of Allah, the most honorable person is the most pious of Him. The mission of the main points of the Qur'an in the life of society and the nation must uphold the principle of equality (egalitarianism) and eradicate all forms of group or group fanaticism. The differences that exist are not intended to show each other's superiority, but to know each other and uphold the principles of unity, brotherhood and equality (Elvina 2017). As stated in Qs. Al-Hujarat verse 12:

“...you who believe, stay away from many prejudices! Indeed, some prejudices are sins. Do not find fault with others and let not any of you gossip about some of the others. Does any of you like to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Verily, Allah is Most Accepting of Repentance, Most Merciful” (RI 2019).

As exemplified by the Prophet Muhammad SAW that he never classified a person's position based on skin color, position or social status. Like the attitude of the Prophet Muhammad who ordered Bilal to call the call to prayer. Even though the Prophet Muhammad was physically better, this is an attitude in the form of teaching his people in looking at one's social status and position so that there is no bad prejudice between others.

The value of simplicity and generosity

Simplicity and generosity are attitudes that strongly reflect the value of the Qur'an in the social life of society. Because, this value is one of the main foundations in humans to grow the social spirit of the community. The simplicity and generosity of the millennial generation is a very commendable attitude both in religion and social life. This attitude illustrates a person's humility in life without looking down on and trivializing differences in social status in society (Farida 2013). As stated in Qs. Ai-Isra 'verse 29-30.

“...Do not make your hands shackled to your neck (stingy) and do not (also) you stretch it excessively because later you will become reprehensible and regretful. Verily, your Lord widens sustenance for whom He wills and narrows it (for whom He wills). He is All-Aware, All-Seeing of His servants” (RI 2019).

Solutions in Internalizing the Social Spirit of the Community through the values of the Qur'an

The solutions that this research offers are that there are several solutions that are expected to be an effective effort in internalizing the social soul of society for the millennial generation. Including the following. *Majlis taklim* is an association forum in the form of recitations that discuss religion. This council is the main strategy in growing the social spirit of the community based on the values of the Koran contained in social life (Effendi, Abdurrohimi, and Rohim 2018). Procurement of *taklim majlis* for the millennial generation, whether held weekly or monthly, is considered capable of internalizing the social spirit of the community. Because, apart from being a forum for meetings and assemblies, the *majlis* is a place for millennials to learn the meaning of brotherhood which consists of various backgrounds so that they are able to form soul bonds and feelings within each other. For example, the *Syubbanul Muslim Youth Taklim Majlis* located in Rangking Simbang village, Sarolangun district, Jambi province which is held every two weeks has proven to be able to increase *ukhuwah* or brotherhood and foster the social spirit of the community in daily life such as mutual cooperation activities (Habibi 2019).

Education is one of the main bases in providing lessons to the millennial generation. Through education, with the extensions organized by educational institutions, it can be used as a means of internalizing the social soul of society for the millennial generation. Both those delivered by educators and community leaders in providing education about the social soul of the community. Likewise in Islamic schools ranging from *madrasah ibtida'iyah* to *madrasah aliyah*. And to activate seminars on the social spirit of the community through the values of the Qur'an (Marwiyati 2020).

Congregational prayer is one of the strategies in internalizing the social life of the community for the millennial generation. Through congregational prayers, both at home and at the mosque, apart from getting a double reward and having extraordinary benefits, it also has a great contribution to make in encouraging the growth of the social spirit of the community. Congregational prayer is proven to be able to bind the relationship between the servant and his god but also able to form an inner bond

between Muslims in the context of true unity and brotherhood. And get to know each other more deeply through congregational worship (Al-Mahfani 2014).

The social harmony forum is also a solution in the internalization of the social soul of the community. Through the establishment of a forum for harmony, this will certainly increase mutual respect and acceptance of one another. Social harmony is an education about equality without any grouping based on the social status and position of the community (Purwaningsih 2020). So that through social harmony forums, we are able to grow the social spirit of the community, especially for the millennial generation. Like the village harmony forum in Mandiingin sub-district. Through this forum, it can help the millennial generation in growing the social spirit of the community. Because, in this forum, it is required to work together and maintain security with each other between villages and synergize with each other in activities of a religious nature (Fauziawan et al. 2021).

Through the spirit of mutual cooperation, by helping each other and collaborating with each other, they are also able to internalize the social spirit of society for the millennial generation. Because, gotong royong is a culture that has been passed down from generation to generation in society to form a deep social bond (Widayati2020). The attitude of helping each other regardless of ethnicity, race, and religion is able to form inner bonds as brotherhood in personal and public social life. Such as mutual cooperation in helping neighbors who are affected by disasters and mutual.

The process of community participation in environmental management through the waste bank program at Tambakaji Rt.03 Rw.08 has been implemented. Tambakaji residents are directly involved actively in the whole process of participation. This is in accordance with the theory that community participation is a community involvement in all stages of the development process that exists in a community group.

The process of implementing participation goes through several stages. The stages consist of the decision-making stage, the implementation stage, the evaluation stage, and the stage of enjoying the results. Rosyida et al (2011: 52), divide participation into several stages, namely the decision-making stage, the implementation stage, the

evaluation stage, and the stage of enjoying the results. However, in its implementation based on observations, the stages of participation in waste management at the Sami Aji Waste Bank, Tambakaji Ngaliyan Semarang Village, there are only three stages of community participation, namely the decision-making stage, the implementation stage and the stages of enjoying the results. This stage is carried out after or before the activity takes place.

The decision-making stage, at this stage the waste bank management always conveys to the public through the PKK forum. Every plan to implement activities carried out by the waste bank, at the time of making the initial decision, it was determined by the waste bank, and then submitted to the community, which then the community was invited to respond to and then discussed so that the appropriate results could be achieved. The participation process that has been carried out by the Sami Aji Waste Bank is in accordance with the theory of Rosyida et al, which states that the decision-making stage is realized by community participation in meetings. The decision-making stage referred to here is in the planning and implementation of an activity (Rosyida et al., 2011: 52).

The participation of waste bank members and the community as waste bank customers attends and saves waste for approximately 23 people every month. However, of the 23 people present, 11 gave suggestions and suggestions during the discussion. After receiving the responses, a decision was made on the plan of activities to be carried out at the waste bank. So it can be said that community participation in Tambakaji Village in waste saving activities is still not optimal, this is evidenced by 23 people who attended, 11 of them took an active role and 12 were passive in the decision-making stage. The activeness of the residents if calculated using the percent formula, only 44% of the wara are active in the planning stage. As explained in Sulaiman's theory in Huraerah, which states that social participation is the active involvement of community members individually, in groups, or in community units in the process of joint decision-making, planning and program implementation (Huraerah, 2008: 96).

The participation stage of the implementation of the waste bank activities, at this stage the community plays an active role in its implementation, not only the waste bank

management but the residents also participate in the implementation of these activities. Community involvement is in sorting waste and weighing waste. The activity is carried out once a month in the second week, every family member starting from children, mothers and fathers participate in collecting waste to be saved in the waste bank. At the participation stage, the implementation carried out by the Sami Aji Waste Bank is in accordance with the theory of Rosyida et al which states that the real form of participation at the implementation stage of the activity is classified into three, namely participation in the form of thought contributions, material donations, and forms of action as project members (Rosyida, 2010). 2011: 52).

The implementation of waste saving activities is approximately 13 out of 23 people consisting of 2 waste bank administrators and 11 waste bank customers. All of the waste bank members who attended participated in the implementation of waste saving activities at the Sami Aji waste bank, Tambakaji Village. So if it is calculated in the form of percent, 47% of the residents are involved in activities. This shows that citizens have an important role in the implementation of waste bank activities. This is in accordance with the theory of Cohen and Uphoff (1977: 120) which states that the implementation stage is the most important stage in development, because the core of development is its implementation. The real forms of participation at this stage can be classified into three, namely participation in the form of thought contributions, forms of material contributions, and forms of action as project members. At the implementation stage in waste sorting, weighing or saving waste the effects that arise from these activities are behavioral effects, which means that residents are more than aware of the importance of keeping the environment clean, residents have moved in their daily lives in protecting the environment from waste, this is evidenced by the enthusiasm residents in collecting garbage and not throwing it carelessly.

The stage of enjoying the results in waste bank activities, not only waste bank administrators, residents also receive benefits from the existence of a waste bank. Residents have savings to increase financial income, residents also get knowledge with the existence of a waste bank, and the main thing is that the surrounding environment is clean and healthy. This is in accordance with the theory that Rosyida et al stated that

the stage of enjoying the results, which can be used as an indicator of the success of community participation in the planning and implementation stages of the project. In addition, by looking at the position of the community as the subject of development, the greater the benefits of the project will be felt, meaning that the project has succeeded in hitting the target (Rosyida et al, 2022: 52).

At the stage of enjoying the results, residents or customers and the management of the waste bank both enjoy the results of what they have done. Among these benefits, such as increasing finances, which are generally used to fulfill daily needs, the environment becomes healthy and clean from what is called garbage, and other benefits such as kinship between residents that is getting closer with the waste bank program. So that at the stage of enjoying the results, the whole community really feels the benefits of the waste bank. The explanation was in accordance with what was conveyed by Mr. Rouf who said that from the programs that have been implemented by the Sami Aji Waste Bank, we really felt the results. Starting from us being able to protect the environment from waste, sorting waste that is classified according to its type, the main thing is to learn more about respecting waste. In addition, we can also have savings from the results of saving waste. In terms of reforestation, it is clear that the environment will be cooler, and reduce global warming, preventing disasters from occurring.

Conclusion

From the description above, this study concludes that there are al-qur'an values contained in the social life of the community in the form of ukhuwah (brotherhood) values, ta'aruf values (knowing each other), the value of equality as stated, and The value of simplicity and generosity in Qs. Al-Hujarat verses 11 and 13 and Qs. Al-Isra' verse 29-30. The values of the Qur'an above can be used as a formula for internalizing the social spirit of society for the millennial generation, namely by having taklim majlis, education, congregational prayers, forums for social harmony, and the culture of mutual cooperation which is considered effective in fostering the social spirit of the community for the millennial generation. As well as being able to practice the content of the values of the Qur'an for the millennial generation in life, both privately and publicly.

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