

Social Studies in Al-Qur'an Perspective

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***Abstract :** Al-Qur'an perspective on education social support sosio-humanis teosentris paradigm, this by description al-Quran the relationship between human with god (habl min allâh) and human and human (habl ma'a al-n âs), which are generally suggested that there are two things to be implemented in practice islamic education, the dimensions dialectics horizontally and dimension submission vertical. In dimension dialectics horizontal, educational social life based should be able to develop reality life, both involving with him, the community, and the universe and all its contents, while in dimension submission vertical suggested that education based in social life as a tool to maintain, use and preserve natural resources, also should become a bridge to understand phenomena and honeybee to achieve a perennial with the inventors*

***Keywords :** Al-Qur'an, Social, Humanis*

Introduction

An inflammation of the practice of intolerance and severity toward a religious name it is cannot be separated from failures of the a pattern for islamic education to which it is applied to kids at school. Not a few of the teen boy who sat on a grungy bench school would be the actor radicalism even this time of a terrorism. Therefore now go back where, there is a call for the efforts which have structured part of efforts to improve religious education in indonesia. The effort to radicalization through education the religion of islam it is been a while going on with a number of different approaches. As to prohibit the use of an intimate service ahead of, to prohibit the use of praise and honor and glory a flag, and upaya-upaya other indoctrination. So also the motion takfiri into a new threat to countries around the world has taken place which implies negatively on the islamic teachings in which

is considered teach need to resort to violence. This movement change the religion of islam of a religion a rudimentary and elemental teachings of the ideology.¹

Eventually islam be a political weapon to discredit and attacked anyone who political views as well as the awareness religion different from them. In order for islam is basically fight for an secedhule particular political using muslim packaging and weapons. These steps be very powerful because every against they are accused of against islam. But clearly does in fact. We have to realize if islam converted into the ideology of the political he is a narrow as framed by batasan-batasan ideology and platform political. Because the ideology and misinterpretation politics was to control and homogenize. In a frame this is the action against pengkafiran often have been blamed on others crossing the in category.²

On the other side tuition education society is the socialization process toward maturity intellectual, social, and moral according to their respective capabilities and human dignity .Based on argument al-Qur'an the s in answer to problems that had occurred to early age education based contemporary social evidence of the oneness of it is to build harmonisation in the life of social. Who were seized from ayat-ayat that deals with a pattern of human interaction with the lord, and man and man who created harmonious and tolerant as well as appreciate of humanism social.

Research Method

Methods used in this study is seen from the source literature research library research. The purpose of penelitiannya explorative is research and research aimed at finding new's idea enough actual within the framework of the new theory and its effect on basic philosophy islamic education.³ approach exegesis while in use of

¹ Abdul Munir Mulkam, 2000, *Dunia pendidikan sebagai Perang Kekerasan dalam melawan Kekerasan tanpa kekerasan*, Yogyakarta: PPIRM, The Asia Foundation bekerjasama dengan Pustaka Pelajar. p.35

² Ibrahim, Sulaeman, 2000, *Pendidikan sebagai Imperialisme dalam merombak Pola pikir Intelektualisme Muslim*, Yogyakarta : Pustaka Pelajar. p.81

³ Jujun S. Sumantri et.all, 2001, *Tradisi Baru Penelitian Agama Islam*, Bandung: Nuansa. p.75-76

exegesis *maudhûi*.⁴hence processing the data also adjusted to the research and the construction, with assessing the materials of reference library as way to the main databank in this research.

While it is anticipated that analysis of lab data according to *lexy j moloeng* is the process of draw up a list of, categorizes the data, teasing or theme of a speech with a view to perceive its interpretation trouble or alarm. is being used to produce share data via a series of observation about ayat-ayat that deals with word that had already gone .This approach was used for described verse al-quran which discusses also in education social.⁵

Discussion

The relation of the concept of al-Qur'an to education

As activity move in the process of the establishment of a muslim personality, then education based call need the principle, the foundation or basis that was to become the the groundwork for a later. With a base this will give direction to the implementation of education services that has been programmed. In the context of the concept of the people of the implications of primary education seosial of course set out from a source of the concept of man both in element, and the potential and the role of taken from the formulation of al-Qur'an and hadith.⁶

For that reason, the islamic education has become a reference for the source of a truth value and strength can lead students toward the attainment of education.For that reason, the essential point of islamic education is al-Qur'an and sunna.⁷

In the islamic education, change in the way of the apostle is the possessor of two functions; 1) explain the system for islamic education that was found in al-Qur'an and a detailed explanation of who do not is sent down to you; 2) came up with a conclusion a method of education from the life of the messenger of god with

⁴Abd al-Hayy al-Farmawi, 1989, *al-Bidâyah fi al-Tafsîr al-Maudu'iyah: Dirasah Manhajiyah Maudu'iyah*. p.55-57

⁵ Lexy J Moloeng, 1989, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosda Karya. p.13

⁶ M. Quraish Shihab, 2006, *Menabur Pesan Ilahi; Al-Quran dan Dinamika Kehidupan Masyarakat*, Jakarta : Lentera Hati. p. 16-17

⁷Samsul Nizar dan Al-Rasyidin, 2002, *Filsafat Pendidikan Islam;Pendekatan Historis, Teoritis, Praktis*, Jakarta: Ciputat Pers. p.34

friends, or an enlightening against children's, and education the true faith this he ever does.⁸

The implementation of social studies in perspective al-Quran

In the long term the based on the study about a concept in al-qur an, both in number from terma, holding a match point at and of the roles, as well as the concept of education in the al-Qur'an the s which includes the state , *tarbiya, ta'lim and ta'dib*, it means the situation is formulated by the local government some fundamental principle the implantation of the also in education social consisting of some fundamental dimensions of;

1. A Balance /at-Tawâzun

A Balance(*at-Tawâzun*)Is one of the islamic teachings. Balance the value of pave the way for the truth, goodness and beauty. The balance will become a happiness characterized by the presence of the spreading peace and welfare. The balance would secure , and liberate people from all forms of intimidation and fear. Balance ensuring proportional distribution of the wealth of the country , gives a chance to work and evenly. Balance free, imbalance and inequality or bound.⁹

Human beings and the religion of Islam the two flyovers are the creation of god that is in accordance with the work wrought by Allah. That it is impossible for god is the creator of the religion of Islam to of humans that is not befitting a god (30: 30).Say i am not a it clear to the us that god created man in accordance with the work wrought by allah an having the same instinct (jews and christians who accepted by you and your forefathers: al-islam) hands but allah sought a person to remain as creation that is the right.If there is one and of humans that is not evidence of the oneness of solid ground to stand on, that is because of environmental influences "*every a baby being born deep the state of the fitrah of allah upon islamic the creatoor who has made he as the jews, nazarenes or the christians and the magians*"

⁸An-Nahlawi, 1992, Abdurrahman, *Prinsip-prinsip dan Metoda Pendidikan Islam*, Bandung; Diponegoro p. 47

⁹ M.Quraish Shihab 1996, *Wawasan Al Qur'an*, Bandung: Penerbit Mizan p.328

By balance man can win happiness essential is the favor of Allah. Since the implementation of syariah in accordance with desires. To scale people, a balancing will put people Islam a community middle ages/*ummatan wasathon* 2: 143. By balancing her then the man is considered as servant who was grateful for the favours god. It is he who called men completely.¹⁰

The community has not been used as witnesses before follow the messenger or its the messenger as examples, because if they do not made the messenger as sample so a society not called as a society middle ages but the public who took one of of two extreme. When a society has made Rasulullah as sampel so the messenger shall be a witness over the community. So it is unlikely that the messenger shall be a witness over the justice. In this case is the messenger will be.¹¹

2. The Peace/ *Ash-Sulh*

Term *shalaha* consisting of *shâd*, *lâm*, and *hâ*. which means well and good, as antonyms of to assess the damage and ugly (*fasada*). From the roots of the was that word formed a verb *shalaha-yashlahu* and of a word mountains standing firm lest it formed a verb *ashlahu-yushlihu* which means fix you something that have already been damaged, the clothing of them or, and make the most powerful things are helpful expedient profitable and it is useful.¹²

The verb the first form of containing connotations of of the nature of, so it does not require of diabetics he had seen are now the subject of, while the figure fell to of which two constitute the the verb the form of transitive those things (*muta'addi*) who might benefit from of diabetics he had seen complementary role in the. Is the reason why the a verb was more connotations of and there you shall remain deeds and devoutly praise them.¹³

¹⁰ Ali Nurdin, 2006, *Quranic Society: Menelusuri Konsep Masyarakat Ideal dalam Al-Qur'an*, Jakarta : Erlangga, 2006 p.11-10

¹¹ M.Quraish Shihab 1996, *Wawasan Al Qur'an*, Bandung: Penerbit Mizan p.326

¹² Ibn Zakariyâ Abi al-Husain Ahmad, t.t. *Mu'jam Maqâ'yîs al-Lughat*, Beirut, Dâr al-Fikr p.33

¹³ M.Quraish Shihab 1996, *Wawasan Al Qur'an*, Bandung: Penerbit Mizan p.156

In sura *Al-Hujurat* 49:9 and 10, for example, al-quran the s in an obscure manner using loan agreement signed *ashlihû* when certainly suggested a an order for a pursuit of peace.

If it has been reviewed are more distant to the that the use of a word *faashliû* and the second one is was to be associated with the word *al-adl*. according to M. Quraish Shihab, this is because the second living beings here covered have preceded by any action toward a group of people who refuse to take *ishlâh* who was the first. At the side of it is in demolishing can so there is a problem into that particular offensive, so if in fact and if he does not warning may arise such cases of unfairness they receive an honorable discharge. Is the reason the why, say i am not a explicit reference the command of to deal justly with them.¹⁴

If only *Al-Hujurat*: 9 containing a command to peace between two groups of people believe them, and in ayah 10 stressed the need for *ishlâh* enforced because basically believers were brothers, despite not having *seketurunan* binds together in faith. If carried out terms of peace and unity will be created as a form of god mercy. On the other hand if not then the split that will lead to bloodshed as conceived of the *qitâl*.¹⁵

The Qur'an also express a meaning peace with using words that seakar with *sholah*, for example *ishlâh* among others q.s. *Al-Nisâ* 4: 35.Paragraph talking about disputes between husband and the wife of the made and they took different directions.In a state of this required the peace arbiter both bela parties to reconcile divorce.Thus listed in Q.s. *Al-Nisâ* 4: 114 containing orders to charity, do your is, and do peace between humans.¹⁶

Al-Qur'an also the use of *ash-Sulh* pointing the meaning of peace, as presented in the Q.s *al-Nisâ*: 128, It is clear that , to take peace were the best ways to resolve any dispute between husband

¹⁴Shihab. M.Quraish,2002, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, Vol.13 p.245

¹⁵Ahmad Mushthafâ Al-Marâghî, 1974, *Tafsîr al-Marâghî*, Mesir, Mushthafâ al-Bâbî al-Halabi, p.131

¹⁶Darwis Sadir, 2003, *Piagam Madinah"*, *Al-Qanun Jurnal Pemikiran dan Pembaharuan Hukum Islam*, Vo. 5, No. 1, Juni 2003 p.250

and wife despite the sacrifice does not violate a part of for divine guidance.¹⁷

In the place of another said *ashlaha* used also in the meaning of peace. For example, in Q.S.2: 182 of three days. God than that of terms of peace between the guilty person against changes the bequest who strongly assumed as having will take action which are unequal in designating it. Allowed to take in all the terms of peace. Thus, said peace intended it and the earth you have more involving and more thorough than the peace they are known by various countries in the world today peace, it is to an order to establish peace said god as a reality in the land, among other: independence, justice, and security for all mankind; are not just prevent the occurrence of the battle by all the risk is, and let injustice and corruption everywhere.¹⁸

The concept of peace in al-Quran, always ended up at valeu's know. It means the substance of a peace essential the effort to escape from servitude man with a man towards servitude to the lord. There fore to free people from servitude against each other towards servitude that essential, namely servitude to *Rabb al-Ālamîn*.¹⁹

Looking at the above analysis, apparently the concept of peace supposed to be related with call, where a state of fear must be accompanied with attitude willingly and subject only in the shadow of law and you. It is a complete surrender who unwavering, peaceful and alone. When a believer welcome the in shape this, so they has entered natural all of whom peace and full of surrender, a natural laden with confidence and confidence of, sincere and surrender, have no doubt and fro and no deviations and error. The results, they will peace with soul and conscience they, peace with reason and significantly, peace with people and his life, they peace in the heavens and peace on earth.²⁰

¹⁷Al-Maraghi, Ahmad Mushthafa, 1994, *Tafsîr Al-Qur'an al-'Azhîm*, Beirut: Dar al-Fikr. p.67

¹⁸SayidQuthb, 1986. *Fî Zhilâl Al-Qur'an -Ma'âlim fi al-Tharîq*. Mekkah, Dâr al-'Ilm li al-Thibâ'ah wa al-Nusyr p. 305

¹⁹Djohan Effendi, 2012, *PesanPesan Al-Qur'an; Mencoba mengerti Intisari Al-Qur'an*, Jakarta : Serambi Ilmu Semesta. p.263

²⁰ Ibrahim, Sulaeman, 2000, *Pendidikan sebagai Imperialisme dalam merombak Pola pikir Intelektualisme Muslim*, Yogyakarta : Pustaka Pelajar p.25

According to the concept of peace al-Quran peace to know as a reality in the land, among other independence and security for all people. Hence peace in al-Quran, always ended up at value's know. It means the core the peace essential the effort to escape from servitude man with a man towards servitude to the lord. The spread of solicitation good and evil preventive measures against is requisite absolute to achieve peace is essential. In this regard, can be stressed that al-Quran explicitly allow man's believe cooperate and good to any party on the principle of peace.²¹

3. Justice / *al'âdalah*

Justice is the value of universal and human value who rights. Do justice is the responsibility of everyone, of course with the aim that created the life of a balanced and harmonious. Justice are defined with provide rights to someone effectively and putting something in place, so that a person is said to fair when capable of balance between rights and obligations. Justice is one of attitude noble entrance akhlaq al-karimah in the al-Quran. It is characterized by many signs al-Quran who commanded to justice.

In the Quran an there are two translated by the word is frequently among the majority of a translator it Quran book and some literature an interpretation as with justice or justice namely first; al-'Adl Kata 'adl adalah bentuk masdar dari kata kerja 'adala - ya 'adilu - 'adlan - wa 'udulan - wa 'adalatan. A verb this rooted with letters 'ain, dal and lam, Whose signification the bottom line is 'al-istiwa'.²²

So the series of letters as a contradictory to the statements of the, namely straight or equal and bent or different. From the perspective of first, said adl means judge with right. So fair is followed the right path and the haughtiness of his always use the same size, is not a measure of double. The equation that is what constitutes the meaning of the words of al-adl, who made the bomber was unbiased way to one who differ, and basically a fair sided with the truth, because they are good things to the righteous

²¹Djohan Effendi, 2012, *Pesan Pesan Al-Qur'an; Mencoba mengerti Intisari Al-Qur'an*, Jakarta : Serambi Ilmu Semesta. p.419

²²Ahmad Warson Munawir, *Kamus Al-Munawir*, Bandung: Pustaka Progresif, 1997 p.217

and to wrong equally they have to get his due . Thus he does something most people do not arbitrary²³

Second; al-Qisth, Who is implementation fully for its duties, al-Ghazali when make clear the character of god the muqsith (in his book *asmâul Husna*), said that the muqsith is won or defended mistreated of wronged by taking mistreated or wrongs equally willingly, equally satisfied and happy with his results. If *soal-qisth* not only function as fair, because there is justice unpleasant one of the parties, for example that what we saw in court, mistreated from justice with justification leery about one who persecutes, while wronged have misfortune.²⁴

Both the term the fact that its use in al-Qur'an second it was that word having a distinct meaning. This sense with most numerous unfinished al-Qur'an in the book. The meaning of the *adl* said equal the equation of the revelations on is in the soles of equations. As the word of god by al-Maida:8. So basically is not justice, good to him who witnessed nor a to which bear witness, should not be an inclination to a good because relatives, or the rank of wealth, and could not leave justice, good because of the poverty or indigence. And do not enmity and hatred to a people we are encouraged to would be so unfair against them. So against them will we have got to keep bear witness concerning man needed something with a right that is right that they accept the blame of any and let them.²⁵

Investigators M. Quraish Shihab, that there are four meaning justice *First*, fair in the sense "same". This sense that the most number are located in the al-Quran, between other at *Qs. An-Nisa* 4: 3, 58, and 129, *Qs. Asy-Syura* 42: 15, *Qs. Al-Maidah* 5: 8, *Qs. an-Nahl* 16: 76, 90, and *Qs. Al-Hujurat* 49: 9. Said "*adl*" to the meaning of same (equation) in the words of the referred to are the in the soles. *Second*, fair in the sense balanced. This sense found in *Qs. Al-Maidah* 5: 95 and *Qs. Al-Infithar* 82:7. *Third*, fair is attention to individual rights and confer the rights to every the owner. *Fourth*,

²³M. Quraish Shihab 1996, *Wawasan Al Qur'an*, Bandung: Penerbit Mizan p.44

²⁴Djohan Effendi, 2012, *Pesan Pesan Al-Qur'an; Mencoba mengerti Intisari Al-Qur'an*, Jakarta : Serambi Ilmu Semesta. p.243

²⁵Sayid Quthb, 1986. *Fi Zhilâl Al-Qur'an -Ma'âlim fi al-Tharîq. Mekkah, Dâr al-'Ilm li al-Thibâ'ah wa al-Nusyir* p.345

fair attributed to divine. "adl" here means guard reasonableness over continued existence, not preventing a continuance of existence and the receipt of mercy when there are many possibility for it. So, the justice of god is basically mercy and his goodne.²⁶

Therefore now go back where , people who come into close and purpose shall be set follow her example the character of god who "adl" to come in there after may be firmly convinced about the justice of god association will be required to justice the almighty and despite the threat of order against the house of, of parents father or mother, and at her, even matching itself against in the indonesian economy although the will of his enemies. Justice will require and demand all the first big name to is from of their own souls and against himself or herself.

4. Helping each other/ *At-Ta'awun*

The attitude of the help one another is a hallmark of to all moslem throughout the course of childhood the messenger. During the development of the do not get into any a muslim opening two service games as muslim tranquillity of god is mirrored a dream and the other the adversity and birth, it is depicted obvious when the occurrence of struggled hard along with you to all moslem mecca to medina, we know that the people of need and whoever is saved or muslim of al madinah there are received with military essentially and perfectly morally good the arrival of the people of faith those who belong to needy who are engaged in their opening speech in the very rousing welcome , then lets everything for he gave you shelter.

Cooperate with one another in the language of arab is *at-ta'awun*. Meanwhile according to the term , and to know intelligent discernment revenue for the *at-ta'awun* is the very nature of help one another with a closed meeting between a fellow human being in terms of promotion of virtue and righteousness. Upon those who differed in help one another issue is the responsibility of every muslim. What it should the concept of help one another is packed in accordance with by islamic syariah, to punish them for some help one another is only allowed in promotion of virtue and righteousness, and are not allowed to

²⁶M. Quraish Shihab., 2002, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati Vol.13

help one another in the event that the punishment of the sin or enmity. The command of for harmony and for mutual of the help one another to the fire in tandem of the the true piety.²⁷

In Q.s *Al-Maidah* [5]:2, that meant explained that help one another in nor is one of muslim under the obligation. It means, had we have to help others, so that the victory of process must also be conscious of god was involved. Help with each other to lots of kinds of things, good as long as, even though you only want our enemy. For help each other to one another will make it easy for work, speed up for the good, the unity and integrity of going.²⁸

At least two valuable lessons that we can get of an explanation on by: *first*, all things that we do started with intention. We are never out of two things: obey allah or do evil. *Second*, let every muslim realized that islam not recognize pemisah-misahan the world and religion, islam is joined together (integral), thorough and perfect (*syâmil mutakamil*). An alloy of said virtues (*birr*) and piety (*taqwa*), as revealed his, with clearly described this. They ca not let go of one to the other, like islamic faith, good faith, wicked evil an evil.²⁹

5. Discussion / *As-Syûra*

A root word deliberation that have become a indonesian language was *syûr* which means menampakan something or issuing honey of a hive. Deliberation bararti menampakan something which were stored or issuing a good opinion to other parties. While in the term *syura* derived from a *syawwara-yusyawwuru* which means explain, declare or lodge and take something, other forms of a verb this is *asyara* who give a cue, *tasyawar* deliberating exchange opinion, *syawir* ask opinion deliberation and *mustasyir* ask the opinions of others. So *syura* is explain, said or lodge a good opinion with answer with good the opinion.

²⁷Ibn Zakariyâ Abî al-Husain Ahmad, t.t, *Mu'jam Maqâyis al-Lugat*, Beirut, Dâr al-Fikr p.45

²⁸M. Quraish Shihab 1996, *Wawasan Al Qur'an*, Bandung: Penerbit Mizan p.38-40

²⁹Ath-Thabarî , Abû Ja'far ibn Muhammad ibn Jarîr, 1954, *Jâmi' al-Bayân 'an Ta'wîl Âyi al-Qur'ân*, Mishr, Mushthafâ al-Bâbî al-Halabî wa Aulâduh p.363

This sense there are on three place in the Q.s *al-Baqarah*[2]:233 , Q.s *Ali Imrân*[3]159,Q.s *Asy-Syura* [42] 26 and 38, paragraph it contains credit for one who receives the call god as brought the prophet Muhammad saw, establish prayer well to discuss all their affairs, and spend what they proleh.Consulting is of the nature of praised for those who do and will secure favor from your lord, because it worth of worship . Third such as officials letters *Ali Imrân*[3]:159, it is the order for the prophet, to under take discussions, discussion is an idiom hearts a gentle and of the nature of praiseworthy one who do.

Referenced the concept of village consultative meetings discussion as traditions which *syaria* clarified the ability to move around within al-Quran these one of the ways is in terms of the form of clear policies government and politics, in Q.s *Ali Imrân* [3]159, that say o people from the prophet to undertake discussions they returned to their nation in solving various problems.The command is were limited to the prophet Muhammad but to all you mankind may be doing engaged in an enteprise has government or politics in a the country that a firmer base for the base of an islamic government the ideal in resolved put your is among the more conservative have to the existence of the concept of a community consultation *musyawarah* at it forever.³⁰

Deliberation is a way of make peace in human life, both in family environment, the community and even in a country.Because deliberation is constituting a form of award presentation for failings of the humans that want to be treated equal in rank as human beings to come with either in the activity of work and thought.The koran explain about the deliberation in the form of global public a principle , that guidance can accommodate all of change for the social development of human culture.

6. Tolerance / *Tasamuh*

Tasamuh derived from arabic which means tolerance attributable to a have the meaning generous financial support,

³⁰Amrullah, Haji Abdul Malik Karim, 2007, *Tafsir Al-Azhar*, Singapura: Kerjaya print Pte Ltd. p.562

another word for *tasamuh* is 'tasahhul'³¹ Having meaning easy. According to a dictionary large conservation of the country tropical language tolerance was a private act appreciate the establishment of the new others as an opinion, the views of, confidence in the Indonesian economy, to make a lifelong habit, way have i repaid by a different or contrary namely by the establishment of not taking care of ourselves. It is going to basically, the concept of *tasamuh* in the Mohammedans containing concept who diversity of your tongues and to give glad *Rahmah lil alamin*. In the concept of with which to bind the meaning of *tasamuh* promised to supply *ar-rahmah* is affection, Qs . *Al-Balad*: 17, *al-Salam* (concern for the safety of), Qs *Al-Furqan*: 63, *al-adl*(justice) and *al-ihsan* (good should be sent down) , Qs . *Al-Nahl*: 90 and *al-tauhid* (then hath the from Allah SWT) , Qs . *Al-Ikhlâs*: 1-4. And this is what was in the middle of practiced by every muslim.³²

The other reason than we can conclude that tolerance containing characteristic as guidance, amicability, restraint , and not imposing the will of others. We can also show *tasamuh* attitude towards patient to face beliefs others, charity, opinions them and even though contrary with confidence with our beliefs and not in accordance with Islam. We are also forbidden to attack , to reproach others who disagree with us.³³

The basis of attitude tolerance is affection. The affection from fellow will encourage someone to appreciate and respect others. As

³¹Bersikap ramah, suka memaafkan, gampang. lihat; Ahmad Warson Munawir, *Kamus Al-Munawir; Kamus Arab Indonesia Lengkap*, Surabaya : Pustaka Progresif, 1997. hal. 673. lihat juga; kamus al-Muhit, Oxford Study Dictionary English-Arabic .2008 hal.1120, Makna kata "tolerance" lainnya adalah "the character, state, or quality of being tolerant"(karakter, negara, atau kualitas menjadi toleran) dan indulgence or forbearance in judging the opinions" (kesabaran dalam menilai pendapat). Lihat; *The New International Webster Comprehensive Dictionary Of The English Language*, Chicago : Trident Press International, 1996, hal.1320

³²Kementerian Agama RI, 2012, *Tafsir Al-Qur'an Tematik; Moderasi Islam*, Jakarta: LPMA. p.35-36

³³Kementerian Agama RI, 2012, *Tafsir Al-Qur'an Tematik; Moderasi Islam*, Jakarta: LPMA. p.40

for the purpose and attitude tolerance is avoid violence and create harmony and peace life with others.³⁴

Islam is a religion that tolerant, religion very affectionate yet have always respected between religion. Is not the koran be said that "to me my religion and for you your religion" Qs.al-Kafirun: 6 is not that is one of islamic recognition to the diversity religion, even their messenger exemplifying when the apostle one he also give until the day to the jews, when asked the jews why the messenger give zakat him when he not a muslim, said he you are my neighbour, and i must honor mutual respect fellow.³⁵

Conclusion

The concept of social education in perspective al-Quran , at a discussion in front of it can be generalized that: *the first* , al-Quran as a principle the main concentration in the vertical dimension of the teachings of islam have an implication as the depiction of the unity the lordship of (*unity of godhead*). Confidence over the lordship of unity come up with concepts next namely unity of creation unity of the creation of , call also should be understood in dimension horizontally, that islamic education have to contribute to create the life of the community whose harmony. In the context of sosial-horizonta, unity it to bring some confidence asanya unity of mankind (unity humanity)

Second; with following the finding of in order to defend that al-Quran the law will not only regulate even closer ties between the vertical but the implantation of the al-quran also includes in dimension horizontal in for the social context in in realizing of humanism social.

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³⁴Ghazali, Abd. Moqsith, *Merayakan Kebebasan Beragama: Bunga Rampai Menyambut 70 Tahun Djohan Effendi*, Jakarta : ICRP p.183-184

³⁵Misrawi, Zuhairi, 2007, *Al-Qur'an Kitab Toleransi*, Jakarta : Pustaka Oasis p.159

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