THE CONCEPT OF MADANI SOCIETY AS A MANIFESTATION OF HUMAN RIGHTS IN ISLAMIC LIFE

Ahmad Mukri Aji[1], Havis Aravik[2], Nur Rohim Yunus[3]

[1]Universitas Islam Negeri Syarif Hidayatullah Jakarta, mukri.aji@uinjkt.ac.id
[2]STEBIS IGM Palembang, havis@stebisigm.ac.id
[3]Universitas Islam Negeri Syarif Hidayatullah Jakarta, nurrohimyunus@uinjkt.ac.id

ABSTRACT: *Madani* society referred as a society built by the Prophet Muhammad located in the Medina city. This society has become the best example for the fulfillment of human rights. The research discusses on the concept of civil society as a form of implementing human rights in the civilization. It is aimed for futher understanding related to the concept of society as a form of human rights' application in Islamic life. This research is categorized as a qualitative research through literature study, particularly applying a ualitative-descriptive analysis and content analysis. The results revealed that *madani* society is an ideal society, civilized in which various human rights are fulfilled, appreciated and respected in life, both as individuals and socially.

KEYWORDS: *Madani* Society, Human Rights, Islam

I. INTRODUCTION

Human Rights or *HAM* (in Indonesian Abbreviation) is one of the themes that is widely discussed in the contemporary era, beyond democracy and terrorism. Since the Universal Declaration of Human Rights (UDHR) was declared in 1948, human rights have become the working agenda of various countries and it is a crucial problem to be immediately found a solution when any obstacle is discovered. Even Western and Eastern countries have made human rights as the umbrella constitution. In the Islamic context, human rights are principally discussed long time ago. When the Prophet Muhammad SAW conceptualized *Madani* society in Medina, some human rights rules were imposed and practiced in various aspects of life. To combine it all together, the Prophet Muhammad formulated it in the Medina Charter which binds all communities across groups, religions, ethnic, races and skin colors. As a result of the Medina Charter existence, Medina has become a *baldatun thayyibah wa rabbun ghafur* city in which people lived in harmony, peace and prosperity in a single container of *madani* society.

Madani society is a civilized society, various basic human rights are formulated and applied in every aspect of life with the absence of discrimination, injustice and human rights violations. *Madani* society is often equated with civil society in the western sense. Although there is a lot of debate and controversy in it. One side is purely applying Islamic priciples, and on the other is becoming the results of Western civilization.

From the mentioned notion, a study of *madani* society concept needs to be implemented besides by applying a depth-looking into the strategies carried out to understand comprehensively form of the implementation of human rights in Islamic life. Additionally, this finding can be used both as a guidance and a reference for stakeholders or whose interested in human rights studies in order to examine the civil society as a role model for the actual implementation of human rights.

II. LITERATURE REVIEW

Fundamental Concept of *Madani* Society

Madani society is the equivalent of two words both "society" and *"madani"*. In term of languages, society terms were adapted from Arabic term of *musyarokah* means interacting each other or working together between two or more parties in the same position. In the Al-Qur'an, there are several terms of society, such as the *Ummah, Qaum, Shu'ub, Qaba'il, Asbath, Rahth, Asyirah, Ahl, Unas,* and *Nas*. Each of these words has its own connotation of meaning. Whereas *Madani* in Arabic, has the same root word as Madinah, a city located in Hijaz

(Saudi Arabia). In this city, both *Muhajirin* group which comes from Makkah and *Ansar* group originated from Medina are formed a peaceful and civilized society under the leadership of the Prophet Muhammad which based his teaching on the Al-Qur'an and Hadith as a guide in daily life. Furthermore, this community was known as *Mujtama 'Madani*.

The word Medina is not intended to the geographical locus, instead it refers to certain characteristics and traits of society. Furthermore, the word "*madani*" means civil or civilized. *Madani* means civilization as well as other Arabic words such as *Hadlari*, *Thaqafi* or *Tamaddun*. In addition, the concept of madani for Arabian refers to the ideal things in life. The word of *madani* is related to the word 'civilized' which means civilization and in Arabic it is related to the word *'tamaddun'* which also implies civilization [1].

Etymologically, civil society has two meanings; urban society and civilized society. In English, *Madani* Society is better known as civil society. In its development, the term of civil society is understood as community organizations mainly characterized by high voluntary and independence in dealing with the state and engagement with legal values or norms that are obeyed by the community.

Anwar Ibrahim was the first person to introduce the term of *madani* society as a translation from civil society while serving as Minister of Finance and Lead of the Prime Minister of Malaysia in the National Symposium addressing the Scientific Forum at the Istiqlal Festival, on 26th September 1995. This term was translated from Arabic *mujtama' madani*, who was introduced by Naquib Attas, a historian and Islamic civilization from Malaysia, founder of ISTAC. In fact, Dawam Rahardjo, a Muhammadiyah figure, agrees with the notion that the translation and appropriate definition of civil society is "*madani* society" [2].

According to Anwar Ibrahim, *madani* society is an embodiment of the spirit of Islam in the culture of the nation, and the unity among religions and nations. Anwar more clearly stated that what is meant by *madani* society is a healthy social system which based on moral principles that guarantee a balance between individual freedom and community stability [3]. While Shafi'i Ma'arif stated that *madani* society is an open, egalitarian, and tolerant society on the basis of transcendental ethical-moral values derived from Allah Swt's revelation [4]. In other words, Ali Syariati defined civil society is a collection of people with the same goals of members, mutual cooperation, moving towards shared objectives, based on shared leadership [5].

Nurcholish added that *madani* society initially referred to the Islamic community that had been established by the Prophet of Muhammad in the land of Medina. The *madani* society aimed to establish and build a civilized society according to thr Islamic teachings and a community that is devoted to Allah. The foundations of *madani* society are contained in the Medina Charter. This society is required in emerging democratic, social and national life arrangements, because it is a social system that grows based on the principles of democracy, civility, justice, egalitarianism, and moral principles that guarantee a balance between individual freedom with the social stability [6]. However, there are some people who object to matching this term to civil society, *societas civilis* (Roman) *or Koinonia politike* (Greece), because the terms of "*madani* society" and civil society originated from two different cultural systems. *Madani* society refers to the Arabic-Islamic tradition, while civil society refers to the non-Islamic of Western tradition. This distinction can give different meanings if it is associated with the context in which the term originated [2].

Syafi'i Ma'arif mentioned that principally there are several distinctions between the *Madani* Society and civil society. Civil Society is the result of modernity, while modernity is caused by the renaissance movement's or the movement of secular society that abolish God. Therefore, civil society has a fragile transcendental morale because it leaves God. While the *Madani* community was born from the cradle and nurturing guidance of God [4].

The terms of *madani* society and civil society come from two different cultural systems. Civil society referred to the Arabic-Islamic tradition, while civil society originated to the non-Islamic Western traditions in the eighteenth century, and has rapidly developed into the Islamic world in the last decade [7]. The practice of civil society in many Islamic countries, is not directly conditioned by the existence of individuals 'sovereign' and 'free', but by groups or communities and institutions that enjoy in a significant level of autonomy [1]. Supplementary to this, civil society is often associated with democracy and is seen as a necessary condition for the democratic system to function properly. Moreover, civil society as a 'solitary space' between the state, the market and 'other non-civil fields such as religion, family and science' has problems in dealing with the complexities of Islamic society [8].

III. RESEARCH METHODOLOGY

This research uses normative juridical research type. Normative juridical writing is a library research through secondary material [9]. This research uses a statutory approach (statue approach), conceptual approach (conceptual approach) [10], and a comparative approach [11]. The data source as a reference for this research uses a literature study.

IV. FINDING AND DISCUSSION

The results of this research are as following:

Madani Society in the Perspective of Islamic Histories

Madani society is a model of urban society built by the Prophet Muhammad after moving to Medina city. This opinion is in line with the statement of the leading sociologist of the United States, Robert N. Bellah. According to him, there is a match between Islam and the concept of *Madani* society that has existed in the real life of Islamic society. Moreover, the political pattern developed by the Prophet Muhammad SAW is in the form of a modern political pattern.

The Medina Charter *(Mitsaaq al-Madinah)* which was settled by the Prophet Muhammad SAW with the agreement of people in Medina, has becoming the initiated constitution in a country. Consequently, Muslims began to live in the form of a state which give birth to a free and independent Islam. As a result, the people of Medina are becoming a portrait in the life of modern society, which is idealized by many people. Furthermore, even the picture of the Madinah community depicted as a picture of modern society that already established and permanent, so many people hope to repeat the same history of Medina in the current life [5].

The success of the Prophet Muhammad for uniting the people in Medina and made the Medina Charter accepted by all the social communities in the city and its influence expanded and accepted in the Arabian Peninsula, was made up the success of his leadership. This requires thinking, the ability of negotiations and an approach to convince the people of Medina that the written agreement is important for efforts to unite them in the social order of social life [12].

In Medina, the process of community development carried out by the Prophet began with the inculcation of monotheism *(tauhid)*. After most of the Arabic community accepted the teachings of *tauhid* and had the stability of belief in Allah, then continued with the development process of community development towards the order of social life as a nation and state. The steps of the Prophet Muhammad in building Medina society are:

Firstly, building a mosque as a place of worship and social activities of Muslims; *secondly*, applying the *Muakhah* (brotherhood) system between the Muhajirin and the Anshor as the foundation for the establishment of the Muslim community at that time. After building the internal integration of Muslim societies through *muakhah*, Rasulullah then built social integration nationally through *mitsaq al-madinah* (Medina Charter / Madinah Constitution), where all components of Medina society in various civilizations were bound in this constitution [13].

The Medina Charter is the first political document in the history of mankind which lays the foundations of pluralism and tolerance [14]. In the Medina Charter, relations between fellow Muslim communities are based on principles; *First*, good neighbors; *Second*, help each nother in dealing with common enemies; *Third*, defend those who are persecuted; *Fourth*, mutual counsel and respect for religious freedom. Furthermore, the Charter stipulated the recognition of all citizens of Madinah, regardless of differences in religion and ethnicity, as a single member of the society (*ummah wahidah*), with the same rights and obligations [2]. Although the principles of the Medina Charter could not be fully realized, due to the betrayal of several Jewish communities in Medina at that time, their enthusiasm and meaning were maintained in various agreements made by Muslims in various areas which had been liberated by the Islamic army. This spirit continues to ensoul the social, political, and religious perspectives of the Muslim community.

Abu Ridha argued that philosophically, the Medina community which was built by the Prophet Muhammad SAW could be called an egalitarian society, which "could sit as low and stand alike." In that society, egalitarian religious, social, and legal (*siyasa*) aspects have been revealed, and all forms of discrimination are avoided. All residents are guaranteed on their rights, both individual and social rights or *siyasa* rights. The people of Medina become a society that respects each other and each can provide participation and obligations as citizens in the country.

Furthermore, the system built by the Prophet and the believers who lived with him in Medina – in terms of praxis and measured by political variables in the modern era – it is undoubtedly stated that the system is a

political system of *par excellence*. At the same time, it can also be categorized as a religious system, by looking at the objectives, motivations, and meaningful fundamentals on which the system rests [15].

Madani Society as the Implementation of Human Rights in Islamic Life

The concept of *madani* society is the appreciation of all inherent rights in a person to be treated with respect. Even the slightest discrimination is prohibited in any name, including race, class, religion, or skin tone. It is noticeable in various principles developed in *madani* society and governed by Islamic rules, according to the Qur'an and Hadith and have been applied to the best of humanity throughout the ages, initiated when Rasulullah SAW transform the people of Medina into *baldatun thayyibah wa rabbun ghafur* society.

Madani Society means a civilized society, has absolute morality and noble character comprses aspects of equality, *istiqomah*, prioritizing participation, and democracy regarding on the faith and devotion to Allah [16]. Consequently, the basic principles developed in civil society are in line with the obligation to respect human rights. Those principles include:

First is The Peace, and it is becoming a major aspect of human rights. In Islamic perspective, peace or *al-Shulhu* is an essential component in addition as one of the goals why Islam was revealed to the earth. Peace *(al-Shulhu)* is prescribed in the Qur'an (Surah al-Hujarat, [49]: 9, al-Nisa '[4]: 114, al-Nisa' [4] verse 128), the sunnah of the Prophet, and *ijma* of *ulema*. Therefore, every Muslim who believes in Allah is obliged to maintain peace, while differences in ethnicity, race, and intergroup, should not making a Muslim has an enemy. In fact, the Prophet Muhammad had also said: "The imperfect faith of someone whose neighbors are not safe from ignorance (interference)" (HR. Bukhari). A Muslim must not only protect himself from mischief in the eyes of the community, but also must give maximum affection to others. In the name of humanity and human rights, a Muslim must have sympathy, in a good or bad situation. The Prophet Muhammad mentioned that "It is not someone of you who has perfect faith, until he loves his brother as he loves himself" (HR. Bukhari).

Second is a justice, the spirit that is always upheld in the teachings of human rights. While in Islam, justice or *al-'adalah* is moral values that are strongly emphasized in the Al-Qur'an. Justice is Allah's provision for the cosmos or the universe he created. Justice is a human right that is emphasized in the Qur'an (QS [7]: 29, [57]: 25). Justice is a principle which is the law of the entire universe. Breaking justice means breaking the law of the cosmos, while the sin of injustice will have the effect of destroying the society. Justice is good that does not contain violations, cruelty, guilt or sin. In short word, justice means not doing injustice.

Justice has its own understanding similar to the holy faith, an obligation which is imposed on humans to be carried out seriously and honestly. It is aimed to identify one's interests with others and carry out that belief with all sincerity as if it is piety. The demands imposed on the Al-Qur'an against individuals to uphold justice are extraordinary and transcend all social ties. Although justice is something that must be fought for one's own sake, more importantly, it must be upheld by taking into account the rights of others whether the risk is for someone or his community (QS. An-Nisa '[4]: 135).

The principle of justice which will be realized in *madani* society is suitable to the teachings of human rights, where the social community in different social level experienced justice. Justice requires a proportional, impartial and middle half between the poles. For this reason, the system in economic practice becomes a necessity to eradicate a large gap between the income of community and the government apparatus [3]. This difference is certainly a clear example of injustice and violations of human rights. Islam is at the forefront to eradicate this injustice and ensure that justice is in everyone and gets it right.

Third is the equality under the law. The law which stand in the power becoming an interesting theme that has always becoming a study of human rights. While in Islamic perspective, equality or *al-Musawwah* is based on humanity which removes racist views. This view holds true between men and women. Islam has governed the realization of a harmonious relationship between husband and wife. Likewise, men and women occupy the same place in terms of gender. The difference between the two lies only in the readiness of each (QS. An-Nisa [4]: 124).

Similarities can be found in the hadits of Prophet Muhammad that if his daughter stole, then he would be the first to cut off his daughter's hand. With such equations a fraternal relationship will be realized. The more similarities, the more solid the pattern of brotherhood. Equality and taste are the dominant factors that precede the birth of true brotherhood, and ultimately make a person feel the pain of his brother, reach out before being asked, and treat others not on the basis of giving and receiving, giving priority to others over themselves, even though they themselves lack (QS. [59]: 9) [17, p. 160]. Equality also means that all human beings are equal before God, there is no race superior to others, because humans are from the same age. Equality puts everyone

equal in obeying rules, nothing is higher than him. There are no special legal or judicial privileges for a person, all the equality before the law. Equality in civil society covers all aspects of legal, political, economic, social, cultural, and so on.

Fourth is Tolerance *(Tasamuh).* Islam strongly requires its people to live in harmony and peace on this earth regardless of race, and skin color (Surah Al-Baqarah [2]: 256, al-Kafirun [109]: 6). The tolerance desired by Islam is tolerance that guarantees the forbidden rights of Islam and its people. Tolerance can only be accepted if it does not harm Islam (QS. Al-Muntahanah [60]: 8-9). Tolerance is an attitude of mutual respect for others, both respecting opinions, beliefs, understandings and habits. Tolerance does require a fairly good mental attitude, which is an attitude that is willing to accept differences as something natural and does not want to force their opinions to be agreed upon by others (Ihsan, 2012: 32). Tolerance makes everyone must respect the right to life (Surah Al-An'am [6]: 151, al-Maidah [5]: 32), respect for rights (Surah al-Isra '[17]: 70, al -Ahzab [33]: 72, al-Baqarah [2]: 30-34), the right of freedom (QS. Shura [42]: 21), religion (QS. Al-Baqarah [2]: 256, al-An ' am [6]: 108), protection from slander, ridicule, and bullying (QS. Al-Hujurat [49]: 11-12) and so on.

Fifth is Mutual help *(Ta'awun).* This part is vital in Islam because there are two interests that are required to work together in society, namely human interests and the interests of God (Surah al-Maidah [5] verse 2, and al-Mujadilah [58] verse 9). Society will not create peace and prosperity without the support of a spirit of help *(ta'awun).* Therefore, Islam obliges every Muslim to help in (doing) virtue and piety, and do not help in committing sins and transgressions (Surah al-Ma'idah [5]: 2).

Sixth is Responsible Freedom *(Al-Huriyyah).* Freedom is the main thing that society needs, it is important both in personally and collectively. The concept of *al-hurriyah* is freedom or independence in general, both individual and group freedom. Freedom in the broadest sense which includes various kinds, both individual and communal freedom; freedom of religion, freedom of association, and freedom of politics. Individual freedom includes freedom in doing an action or not doing an action. Al-Qur'an mentioned about the principle of *al-hurriyah* in surah al-Baqarah [2]: 256, al-Maidah [5]: 42 and 48, al-Ghaasyiyah [88]: 21, Yunus [10]: 99, and al-Kafirun [109]: 5-6 [18].

The human freedom is based on devotion to Allah (Surah Al-Baqarah [2]: 30). A Muslim viewed that everything on the surface of the earth has been arranged by Allah in such a way that everything benefits humans. Freedom is a balance between the individual with the material and spiritual elements he has, the balance between the individual and society as well as between a society and other communities. Even humans are given the freedom to choose world management patterns [19].

Islam is not merely as a religion, but as a system of life [20]. In the context of regulating the Islamic community, Islam has provided a complete guide to the community which had been formed by the Prophet Muhammad when building the city of Medina. These societies are later called *madani* society, an ideal society in various aspects. *Madani* society aspired by Islam is based on the desire to create a society that is civilized, dignified, polite, safe, orderly, law-abiding, peace-loving. Philosophically referring to a society that is perfectly in accordance with what is stated in the frame of strong Islamic values [21].

In a *madani* society, every citizen is aware of and understands his rights and obligations towards the state, nation and religion, upholds human rights, and moral, which guarantees a balance between individual freedom and community stability, where society has individual motivation and initiative. Specifically, the objectives of civil society can be classified as follows: *Firstly*, Realizing Islamic society as *Khaira Ummah* or the best of the society (*Ummah*), which calls for good and prevents evil (QS. Ali Imran [3]: 10). *Khaira Ummah* is an ideal form of Islamic society whose identity is the integrity of the faith, the commitment of positive contributions to humanity universally and loyalty to the truth with the action of *amar ma'ruf nahi munkar*.s

Secondly, Realizing Islamic society as *Ummatan Wasatha*, a balanced, moderate, best people, and an example or guide for other people (QS. Al-Baqarah [2]: 143). *Ummatan Wasatha* is an ideal position of Islamic society that is able to balance between world affairs and the hereafter, physical and spiritual. Allah swt puts Muslims in the middle position so that they can be witnesses of the actions of humans and other people. Realizing Islamic society as *Ummatan Wahidah* or one community (QS. Al-Baqarah [2]: 213). Since from the beginning humans were created as one people and social beings who are interrelated and need each other.

Thirdly, Realizing Islamic society as *Baldatun thayyibah wa rabbun ghafur*; fertile, prosperous, just and safe country (QS. Saba '[34]: 15). The criteria of *Baldatun thayyibah* is described by Allah SWT in the Qur'an in the country of Saba 'which is supported by geographical, populist, deliberative and non-violent factors. Therefore, the manifestation of that is reflected in the scholars who have knowledge and convey their knowledge as well as possible. Umara (leader) who is just and trustworthy in his leadership, a wealthy person who is generous, and a

needy person who always prays and gives thanks in his ability to achieve economic prosperity, legal justice, and is always under the auspices of divine values (godliness), 2017: 207).

Fourthly, Realizing an Islamic society as a *hasanah fi dunya wa hasanah fi al-akhirat* society and avoiding the punishment of hellfire (QS. Al-Baqarah [2]: 201). Good in the world includes all worldly desires, in the form of health, abundant fortune, useful knowledge, luxury vehicles, and so forth. While the goodness in the hereafter includes heaven *(al-jannah)* including the sense of security from fear when the trial on the Day of Resurrection and convenience when charity in reckoning.

Thus, it can be apparently seen that the concept of civil society is a real manifestation of the implementation of human rights in the life of Islamic society. The value of humanity and human rights textually has been outlined in many letters in the Al-Qur'an. Like respect for equality and freedom (Surah Ali Imran [3]: 104, 110,159, an-Nisa '[4]: 58, 105, 107, 135, at-Thur [52]: 21, ash-Shura [42]: 10, 38, at-Tahrim [66]: 10, al-A'raf [7]: 185, 199). Respect for the right to life (Surah al-Baqarah [2]: 256, al-Isra '[17]: 45, al-Maidah [5]: 17-18, 45, al-Bayyinah [98]: 5, an- Nur [24]: 27-28). Respect for the right to protection (QS. Al-Insan [76]: 8, al-Balad [90]: 12-17).

Furthermore, respect for personal honor (Surah an-Nur [24]: 27, at-Taubah [9]: 6, al-Hujurat [49]: 11-12, an-Nisa '[4]: 148-149). Respect for the right to marry and have a family (QS. Al-Baqarah [2]: 187, 221-223, Rum [30]: 21. an-Nisa [4]: 17, 32, 34. At-Tahrim [66]: 6, Thaha [20]: 132. Respect for equal rights (Surah al-Hujurat [49]: 13 and al-Baqarah [2]: 228). Respect for the position of parents (Surah al-Baqarah [2]: 233, al-Isra '[17]: 23-24) Appreciation for the necessity of receiving education in science and technology development (QS. At-Taubah [9]: 122, al-'Aqaq [96]: 1-5). Appreciation for choice religion (Surah al-Baqarah [2]: 217, 256, al-Kahfi [18]: 29, Jonah [10]: 99, an-Nahl [16]: 125, al-Ankabut [29]: 46).

V. CONCLUSION

By looking at the discussion above and considering the various problems mentioned, it can be concluded that *madani* society is a unique society formed by the Prophet Muhammad according on fundamental values in Islamic teachings. With the existence of *madani* society, a variety of peace, prosperity, and happiness are created for each community that lives there. In addition, it is also becoming as a reflection of the high respect for various rights in a person both as an individual and as a social, which today is popular by the Western world as human rights that is universal, undivided, interdependent, interconnected, equal and anti-discrimination. Thus, all of the mentioned characterstics are taken place in *madani* society, and becoming as a proof of how great the existing noble values in the teachings of Islam if able to be implemented properly.

VI. REFERENCES :

[1]   M. Kartanegara and M. Huda, "Constructing Civil Society: An Islamic Cultural Perspective," *Mediterranean Journal of Social Sciences,* vol. 7, no. 1, 2016.

[2]   M. Muslih, "Wacana Masyarakat Madani: Dialektika Islam dengan Problem Kebangsaan," *Jurnal Tsaqafah,* vol. 6, no. 1, 2010.

[3]   M. Ihsan, "Hukum Islam Dan Moralitas Dalam Masyarakat Madani," *al-Ahkam: Jurnal Pemikiran Hukum Islam,* vol. 22, no. 1, 2012.

[4]   A. S. Maarif, Mencari Autentisitas Dalam Kegalauan, Yogyakarta: PSAP, 2004.

[5]   M. F. Elkarimah, "Masyarakat Madani:Pluralitas Dalam Isyarat Al-Qur'an," *Edukasi,* vol. 4, no. 2, 2016.

[6]   W. Halim, "Peran Pesantren dalam Wacana dan Pemberdayaan Masyarakat Madani," *Akademika,* vol. 22, no. 2, 2017.

[7]   B. Turam, "The politics of engagement between Islam and the secular state: ambivalences of 'civil society," *The British Journal of Sociology,* vol. 55, no. 2, 2004.

[8]   M. Kamali, "Civil society and Islam: a sociological perspective," *European Journal of Sociology,* vol. 42, pp. 457-482, 2001.

[9]   R. H. Soemito, Metodologi Penelitian Hukum dan Jurimetri, Jakarta: Ghalia Indonesia, 1998.

[10]   P. M. Marzuki, Penelitian Hukum, Jakarta: Prenadamedia Group, 2005.

[11]   A. Muhammad, Hukum dan Penelitian Hukum, Bandung: PT. Citra Aditya Bakti, 2004.

[12]   J. S. Pulungan, "Kepemimpinan Rasulullah; Suatu Tinjauan Historis – Politis," in *Islam Humanis*, Jakarta, Moyo Segoro Agung, 2001.

[13]   Samsinas, "Masyarakat Madani dalam Islam," *Jurnal Hunafa,* vol. 3, no. 1, 2006.

[14]   A. T. Khalik, "Masyarakat Madani dan Sosialisme," *Jurnal TAPIs,* vol. 8, no. 2, 2012.

[15]   A. Ridha, Karakteristik Politik Islam, Bandung: Syamil Cipta Media, 2004.

[16]   I. Charis, "Pendidikan Islam dalam Masyarakat Madani Indonesia," *Mudarrisa: Jurnal Kajian Pendidikan Islam,* vol. 7, no. 2, 2015.

[17]   D. Supriyadi, Perbandingan Fiqh Siyasah; Konsep, Aliran dan Tokoh-Tokoh Politik Islam, Bandung: Pustaka Setia, 2007.

[18]   A. Nurdin, "Prinsip-Prinsip Hukum Islam; Kajian Tentang Hakekat Manusia dan Sumber Hukum Perspektif Filsafat," *Jurnal Dusturiah,* vol. 11, no. 1, 2017.

[19]   M. Mu'min, "Analisis Pemikiran Afzalur Rahman Tentang Aspek Epistemologi Ekonomi Islam," *Iqtishadia,* vol. 8, no. 2, p. 224, 2015.

[20]   M. Imarah, Al-Islam wa Darurah al-Taghyir, Kuwait: Majalah 'Arobi, 1997.

[21]   N. Muhammad, "Masyarakat Madani dalam Perspektif Al- Qur'an," *Al-Mu'ashirah,* vol. 14, no. 1, 2017.

[22]   N. Fazillah, "Konsep Civil Society Nurcholish Madjid Dan Relevansinya Dengan Kondisi Masyarakat Indonesia Kontemporer," *Al-Lubb,* vol. 2, no. 1, 2017.