Civic values: Thematic studies on citizenship in Islam

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Abstract
Indonesia's diverse religious, tribal, cultural, and linguistic background has resulted in frequent disputes between different groups due to the lack of firmly established civic values. As the majority population, Islamic ummah holds a vital role in establishing and managing a peaceful, fair, and prosperous society. The Qur'an, being the primary source of Islamic law, contains principles and meanings of social values that laid the foundation of the first Islamic country in Medina. Therefore, it is essential for followers of Islam to explore civic values in the Qur'an that can be integrated into Indonesian civic values. However, previous research on the concept of the ummah in the Qur'an that can construct civic values is lacking. This study aimed to address this gap by conducting qualitative research through a library research method and thematic analysis. The study identified civic values in the Qur'an that included unity, self-regulation, justice, honesty, responsibility, moderation, tolerance, rule of law, purity, change, plurality, critical thinking, and becoming a participatory, humanist, emancipatory, liberal society inseparable from the transcendental path. Integrating these values into Indonesian civic values can contribute to establishing a peaceful, fair, and prosperous society that values diversity, justice, and the rule of law.

Keywords: civic values; citizenship; Islam; *ummah*

Introduction

Indonesia is renowned for its rich cultural and traditional diversity, boasting a plethora of islands and a large population comprising numerous tribes, each with distinct languages and religions (Hadiprayitno, 2017; Noor & Sugito, 2019). With approximately 270 million people, Indonesia ranks as the world's fourth most populous country. While most of its citizens are Muslims, making it the largest Muslim-majority nation globally, Indonesia is also home to significant populations of Christians, Hindus, Buddhists, and Confucians, among other faiths. With over 300 ethnic groups, each with a unique language, traditions, and customs, Indonesia is a melting pot of cultures, contributing to its distinct cuisine, music, dance, art, and architecture.

Indonesia has the world's highest number of active volcanoes, with more than 120. These volcanoes have shaped Indonesia's landscape, created fertile soils, and provided geothermal energy. Indonesia is one of the world's most biodiverse countries, with an estimated 17% of the world's plant and animal species. This biodiversity is due to Indonesia's location at the confluence of the Asian and Australian continental plates, allowing species to evolve and adapt to the country's unique environment. It makes Indonesia a multicultural country with unique and significant cultural diversity.

A society in the Archipelago has diverse cultures that uphold noble values (Akbar et al., 2022; Fatmawati, 2021; Mukri & Waspiah, 2023; Seman, 2018).They tolerate, respect, and help each other. Positive cultures should be transmitted from one generation to avoid the disappearance of the cultures due to the progressive era and technological advances (Fatmawati, 2021). Cultural diversity possessed by society in the Archipelago has become a pride, advantage, and attraction for foreigners.

However, the existence of religious, social, and political conflicts leads to the disruption of social relationships in society. Physical and linguistic violence often happens in the community. Horizontal conflicts have changed social and cultural values. Violence has emerged in all elements of human life. It is usually wrapped up with religious teachings far from tolerance values (Ma'arif et al., 2020). Every religion teaches believers to build affection and peace and help and respect each other (Sani & Shaid, 2022; Syuhudi, 2021). Hasyim Muzadi, in Night of Reflection of 80th years of NU, explained:

"It is a perfect downturn. The law does not generate justice. The economy does not bring wealth. Education does not reach characters. Exploitation and exploration of natural resources do not achieve capability and competence. Culture does not generate ethics. Religion does not bring about grace but slander, leading to destructive conflicts." (Kompas, Wednesday, February 1st, 2006)

Riots due to issues of tribes, races, and religions have become a crucial problem that should be solved to avoid more significant problems (Wahjusaputri, 2015)—for example, civil wars, sectarian violence, and even genocide. When tensions between different groups escalate, it can result in violence and destruction that can affect communities and entire regions. The Ambon conflict (1999-2003) resulted in the deaths of more than 5,000 people and the displacement of more than 500,000 people, and the Poso conflict (1998-2007) resulted in the deaths of at least 1,000 people and the removal of more than 200,000 people from their homes(Goss, 2000; Human Right Watch, 2002). These conflicts have had a significant impact on Indonesia's people and left deep scars on the country. It is essential to learn from these past experiences and promote peace, tolerance, and understanding among different ethnic and religious groups in Indonesia. Society of the Archipelago agrees to achieve a shared goal—establishing a peaceful, fair, prosperous, and wealthy society (Putro, 2020).

Indonesia, as a country with an enormous Muslim population in the world and diverse cultures, is expected to be a country that implements principles of democracy and equal citizenship (Hidayat & Darmadi, 2019). However, at the same time, certain groups try to bring this nation into dilemmas to implement universal citizenship or categorize it based on religion (Jufri, 2022). It is necessary to find out the concept of citizenship in Islam by examining civic values sourced from the Qur'an and hadiths, as well as the opinions of Muslim intellectuals. The present study seeks to construct a concept of civic values that presents a foundation for developing reflections on citizenship.

In the present modern era, the intention of society to establish a civilized country is getting stronger. As shown by the spirit of Muslim intellectual groups to conduct studies on civil society in the Archipelago in the 1990s Civil society is depicted as an egalitarian, tolerant, democratic, and moral society, and law enforcement particularly upholds civil (Aji et al., 2020). The internalization of civic values is improving in the transition toward ongoing democracy.

Islamic ummah, as the majority population, has a strategic position in democratization. It was evident that a good or bad nation depends on the Islamic ummah. Although most of the

society in Indonesia is Muslim, the Islamic ummah has no similar visions or views. Various understandings and interpretations of Islam affect different opinions and attitudes, both individuals and groups (Lufaefi, 2019). However, attempts to promote tolerance, dialogue, and cooperation between religious ummah are being made to maintain religious harmony in Indonesia.

The followers of Islam, in this case, have concerns about transforming society into an ideal society. The idea of society, for example, is summarized in the concept of the ummah as contained in the Qur'an and objictified in practices of establishing Medina country under the rule of the Prophet Muhammad SAW (peace and blessings be upon him) (Oda, 1984). Ummah in the Prophet Muhammad's era means society or citizens of Medina consisting of Muslims, Jews, Christians, etc (Farhana binti Ideris & Özdemir, 2021; Fatah, 2004).

The Prophet Muhammad SAW (peace and blessings be upon him) governed Medina society under Medina Charter. Medina Charter is the first constitutional document published by the Prophet Muhammad SAW (peace and blessings be upon him) in 622AD in Medina (Jani et al., 2015). The charter aimed at constructing a constitution that presents a basis for living in society. The turning point of civilization built by the Prophet Muhammad SAW (peace and blessings be upon him) led Yatsrib society to be *madaniyyah* (derived from the word Medina) society (Vishanoff, 2020). It was a society closely related to values or such characteristics as fair, egalitarian, participatory, humanist, tolerant, and democratic. Society was also subject to the din (obedience). This was stipulated in rule of law. Such concepts are relevant and useful as references in legislation and practices of democracy so far.

In previous research, Bakar (2020) just explained the meaning of *ummah* by borrowing the theory developed by Toshihiko Izutsu. Izutsu uses the term ummah in the Qur'an as an issue he studies with a linguistic approach based on semantic theory. The interpretation of the term ummah with a semantic system is considered capable of presenting various insights, which he calls the Qur'an *Weltanschauung*. However, the explanation of the ummah concept in this article has not been constructed into civic values from an Indonesian perspective.

This study attempts to construct the concept of the *ummah* in Qur'anic terminology, which is developed into civic values from an Islamic perspective to enrich the study of citizenship in Indonesia. In the Indonesian context, Islamic-based civic values can contribute to building unity and integration among various ethnic, religious, and cultural groups in Indonesia. In this case, the concept of the *ummah* can be used as a basis for building togetherness and mutual support between Muslims and other people in advancing the nation and state of Indonesia.

Researchers consider it urgent to conduct more in-depth studies and research on civic values developed from the concept of the *ummah* in the Qur'an to add to the treasures of citizenship. For the research focus to be explored more deeply, it must be further elaborated through research questions formulated as follows: how does the Qur'an explain the concept of the *ummah*? And what civic values are developed from the *ummah* concept in the Qur'an to enrich citizenship studies in Indonesia?

Method

This study utilizes a descriptive qualitative research approach that relies on library research, as outlined by George (2015) and Nassaji (2015). The main data source for this study is the Qur'an, which serves as a primary guide for human life. In addition to the Qur'an, secondary data were gathered from books, journals, proceedings, and other relevant sources that relate to the research objectives. In total, twenty references were used to explain the meaning of *ummah*. Using the Qur'an as the primary source is appropriate, given its central importance to the Islamic faith and its comprehensive guidance on a wide range of life topics, including the concept of *ummah* and its relation to citizenship.

To interpret verses that discuss the same theme, a method called thematic *maudhu'i/* was employed, as described by Almahaly (2021) and Azkiyah et al. (2022). The theme examined in

this study focused on verses containing the concept of humanity. To gain a deeper understanding of these concepts, etymological and terminological approaches were utilized, as described by Muxammadkasimovna (2021) and Yamsani (2018). Ultimately, these approaches were used to develop civic values that foster civic characteristics, as outlined by Ikhtiono (2017).

Result and Discussion

Ummah is a term used to describe Muslim society worldwide (Graham, 1993). It refers to all Muslims without exception, including all categories of races, skin colors, nations, and countries. In the view of Islam, the *ummah* is an entity united by Islamic teachings and obedience to Allah. *Ummah* is believed to be a big family for Muslims and is expected to have solidarity and mutual aid in all aspects of life (Graham, 1993).

The term *umat* has different meanings depending on the context of use. In some cases, *umat* can refer to all humanity, while in other cases, it refers to certain groups with similar belief or teachings. In Islam, *umat* is often used to refer to the Muslim community as previously explained. Shihab (2007) also explains that the term *umat* has many meanings. Meanwhile, Moten (2001) emphasizes that the term *umat* is a unique concept and Western languages have no similar term.

A group of Western political thinkers and orientalists, at first, attempted to translate *ummah* into nation and nation-state (Adiong, 2013). However, the translation was considered inaccurate, and then the term was finally translated into community although the translation simplified the concept of *ummah*. Experts in Islamic history and studies gave a reason for this. According to them, *ummah* in Islam has broader and more holistic meaning than the term *country* or *nation*. *Ummah* involves both political and spiritual, social, and cultural aspects (Malkawi, 2020). For that reason, the translation of *ummah* into the community is said to be too simple and less adequate to represent its actual concept (Aibong, 2020).

Some experts introduced new equivalent terms of between *ummah*—transnational community or global community—to define the relationship of *ummah* across countries and all over the world (Khamis, 2021; Shuriye & Ajala, 2014; Wijanarko, 2007). Ummah is derived from the word umm, which means mother (Rais, 1997). In short, according to Rais, for every Muslim, or person that believes in one God (tauhid), ummah becomes a kind of motherland under similar Islamic belief and creed instead of motherland or homeland or nation under geographical-territorial boundaries.

The terms *ummah* and *umam* (plural form of *ummah*) are mentioned in the Qur'an 64 times in 24 verses (Bakar, 2020). In such verses, Allah emphasizes the importance of unity and solidarity in *ummah* and warns about the dangers of disunity and social damage. The verses also define *ummah* as a community led by Prophets and bears a moral responsibility to help each other and fight for truth (Ayaz et al., 2018). For that reason, the term *ummah* plays an important role in Islamic teachings and has a deep meaning for every Muslim.

Reconstruction of the term *civic values* in the Qur'an limits discussion in several terms related to the concept of *ummah*. The terms that include *ummah wahidah* (united *ummah*), *ummah wasath* (moderate *ummah*), *ummah muqtashidah* (*ummah* with critical thinking), *ummah muslimah* (Muslim *ummah*), and *khayr ummah* (the best *ummah*) have important implications to civic values and build a foundation for establishment of a high-quality society. Thus, conducting a study on civic values by focusing on the terms can help understand roles and responsibilities of *ummah* in establishing a just and civilized society.

Ummah *wahidah* (also known as united *ummah*) refers to a concept of unity and integrity in *ummah*. In the Qur'an, this term is used to describe the wholeness and togetherness of *ummah* that is a foundation for cooperation and advancement of society. This term also emphasizes the significance of solidarity and collaboration among members of *ummah* and warns the dangers of disunity and conflicts in society. For that reason, *ummah wahidah* plays

an important role in establishing a united and peaceful society and promoting values of unity and integrity in *ummah* (Denny, 1975; Rauf, 2015)**.**

Kuntowijoyo mentions that *ummah* is categorized as normative unit since its social system is the direct derivation of its normative value system. Thus, the concept of *ummah wahidah* is based on normative awareness that *ummah* is one since they embrace the same value system—*tauhid* value system resulting in collective sentiment that takes the form of religious faith building a community called *jama'ah* or *ummah* in greater size. The internal and external community creates its own institutional and social systems (Kuntowijoyo, 1991).

Kuntowijoyo (1991) also states that *ummah* cannot only be seen from normative side, but also from empirical side—that *ummah* also consists of social groups, groups of interest, social classes that may contradict one another. The normative and empirical concepts of *ummah* cannot be separated in categories. Both concepts must be integrated so that improvement on social structure of Muslim society can be done (Kuntowijoyo, 1991).

Based on the above understanding, Fatah confirms that *ummah's* spirit of performance is shown by the existence of self-regulation (being able to control themselves), that is relying on themselves to solve their internal problems, such as contradiction, conflict potential, and tendency of *ummah* to behave in a destructive manner. In short, *ummah wahidah* reflects society/citizens that uphold principle of integrity although they comprise diverse groups, ethnicities, cultures, and religions. In addition, *ummah wahidah* is self-regulating in dealing with internal problems and attempts to find win-win solution.

Ummah *wasath* (also known as moderate *ummah*) refers to concepts of balance and peace in *ummah*. In the Qur'an, the term describes a balanced and peaceful social condition, in which each member of society can live and grow well without discrimination or conflict between groups. The term emphasizes the importance of tolerance and cooperation between members of society and promotes values of balance and peace in *ummah*. For that reason, the term *ummah wasath* plays an important role in establishing balanced and peaceful society and promoting values of tolerance and cooperation in *ummah* (Denny, 1975; Yanti & Witro, 2020)**.**

Ummah wasath is a concept that existed in period of Medina that is when the concept of *ummah* as a religious community further developed. It means a community that has been aware of its responsibility of being a mediator or moderate community. Being mediator aims at not only being in the middle, but also being a witness to human behavior in general. A witness is fair, honest, and responsible. Muslim *ummah* should be moderate and neither be extreme right nor extreme left. For that reason, *ummah wasath* becomes a foundation for a moderate society with mature thinking and behavior so that it can guard, offer a sense of safety and justice in the multicultural social community. Also, *ummah wasath* is a social community that upholds justice, honesty, and responsibility.

The term *ummah muqtashidah* (also known as *ummah* with critical thinking) refers to the concept of self-regulation and vigilance in *ummah*. In the Qur'an, the term is used to represent obligation of each member of *ummah* to think critically and be self-reliant in understanding and practicing Islamic teachings. This term also emphasizes the importance of critical thinking and self-regulation and promotes values of self-regulation and vigilance in *ummah* (Hassan, 2018)**.** Thus, the term *ummah muqtashidah* plays an important role in establishing a brilliant society that thinks critically and promoting values of self-regulation and vigilance in *ummah* (Denny, 1975)**.** The meaning of *ummah muqtashidah* resembles that of *ummah wasath* since they represent moderate and non-extreme community. In addition, they function to maintain consistency of implementation of main values in diverse surrounding communities that practice deviate religious teachings. In short, *ummah muqtashidah* is a society that is moderate and tolerant, but it adheres to rule of law. Also, it maintains *ashalah* (purity) of worldview without putting potential changes that occur surrounding it aside.

The term *ummah muslimah* (also known as Islamic *ummah*) refers to the concept of belief and understanding of Islamic teachings in *ummah*. In the Qur'an, the term is used to describe a

society with a strong understanding and a firm belief in Islamic teachings. The term also emphasizes the importance of a strong understanding and a firm belief in Islamic teachings and promotes values of religious faith and obedience in *ummah* (Oda, 1984). For that reason, the term *ummah muslimah* plays an important role in establishing obedient and religious society and promotes values of religious faith and obedience in *ummah* (Denny, 1975).

Ummah muslimah is a religious community based on requirements determining quality as part of elements of a society instead of on tribal system or similarity in a tribal group. According to Abdul Fatah, the requirements include mental attitude and physical behavior (Fatah, 2004).

The term *khayr ummah* (also known as virtue of *ummah*) refers to the concept of kindness and success in *ummah*. In the Qur'an, the term is used to represent the successful and good social condition in which every member of society can live and grow well as well as pursue happiness (Denny, 1975)The term also emphasizes the importance of struggling for virtue and success in *ummah* as well as promotes values of virtue and success in *ummah*. For this reason, the term *khayr ummah* plays an important role in establishing good and successful society and promoting values of virtue and success in *ummah* (Baidhawy, 2015).

The main characteristics of the best society according to the verses are (1) the existence of institutional system, both formal and informal, to perform *amr ma'ruf* (enjoining the good) and *nahy munkar* (forbidding the evil); and (2) the presence of faithful society (Nashir, 2015). In short, *khayr ummah* describes society that continually struggles, grows, and thinks critically to play a strategic role in determining policies in a country. It is type of participatory society—the reflection of characteristics of civil society (Baidhawy, 2015).

In the view of Kuntowijoyo, the idea of spreading *amr hi al-ma' ruf* and *nahy 'an al-munkar* in the frame of religious faith is the root of spirit of continuous social transformation in Islam. According to him, the term *amr hi al-ma'ruf* implies humanization and emancipation. Meanwhile, the term *nahy 'an al-munkar* means liberation. Since both terms are in the frame of religious faith, humanization and liberation are inseparable from transcendence (Kuntowijoyo, 1991).

An essential condition for establishing civil society is support for mentality and civic values. Civic values guide community members' behavior and actions to ensure that they align with society's generally accepted norms and principles. It is challenging to establish an inclusive, tolerant, and democratic civil society without the support of mentality and civic values. On the other hand, the development of civil society is also crucially dependent upon the support of social structures and systems.

Social structures and systems must enable community members to actively shape and influence public policies and provide a forum to democratically express their opinions and aspirations. These two requirements work in tandem and are crucial for developing a civil society. It is challenging to establish a civil society that upholds the ideals of democracy and social justice without the support of civic values and the support of an effective social structure.

The institutionalization of civic values in society aims for community members to have good and positive beliefs and behavior standards based on widely acknowledged civic principles, such as justice, tolerance, a sense of responsibility, etc. These civic values serve as the foundation for how community members interact and work together to achieve goodness and prosperity for the whole community. Because every member of society shares a common understanding of what is good and bad and what constitutes appropriate behavior in each situation, civic values also contribute to the stability and peace of a society.

Civic values are the principles and beliefs that shape the attitudes and behavior of individuals in a society (Riezanova, 2020). These values promote the common good, encourage active participation in public life, and build a sense of community and responsibility towards others (Cogan & Morris, 2001). For example, tolerance, democracy, justice, equality, responsibility, and respect for the law. These values help guide individual actions and decisions

and contribute to the general welfare of society. Promoting these values allows people to work together to create a more just, inclusive, and democratic society. Every citizen must also possess democratic qualities or souls to create a democratic society that is just, egalitarian, and humane. Respect and responsibility, being critical, starting conversations and dialogue, being open, logical, fair, and honest are qualities of democratic citizens (Inch, 2015; Shin et al., 2005).

The term *ummah* in the Qur'an can be used to refer to a community of people who hold similar values and principles and can also be used to describe the Islamic view of how society should be organized. The Medina community comprised various tribes and religions that coexisted and lived in harmony and tolerance with one another was known as the *ummah* during the time of the Prophet Muhammad SAW (peace and blessings be upon him). Therefore, the *ummah* concept's reconstruction and actualization can provide a valuable representation of society and citizens from an Islamic perspective.

The Qur'an clearly expresses a viewpoint on civic values. The Qur'an strongly emphasizes several values, including tolerance, justice, equality, cooperation, and mutual respect. These values significantly affect how Muslims view society and its members. The Qur'an emphasizes that all people must respect one another and cooperate to prosper as a group through the concept of *ummah*. As a result, the Qur'anic understanding of civic values is very strong and offers a strong foundation for establishing an inclusive and harmonious society, one of Islam's primary aims. *Ummah* is defined in the Qur'an as a group of people who adhere to the same moral standards and values. It is sufficient to convey a clear attitude toward the Qur'anic view of civic values from the discussion's earlier explanation of the *ummah*.

Table 1
Principles of Civic Values in the Qur'an

No	Term for ummah	Verse of the Qur'an	Civic Values
1	*Ummah wahidah*	QS. al-Baqarah (2): 213, al-Maidah (5): 48, Yunus (10): 19, Hud (11): 118, al-Nahl (16): 92-93,120, al-Anbiya' (21): 92, , al-Mu'minun (23): 52-54, al-Shura (42): 8, and al-Zukhruf (43): 33	Citizens who uphold the values of integrity and self-regulation
2	*Ummah wasath*	QS. Al Baqarah (2): 143	A moderate citizen who upholds the values of justice, honesty, and responsibility
3	*Ummah muqtashidah*	QS. Al Maidah (5): 66	Citizens who are moderate and tolerant, and adhere to the rule of law
4	*Ummah muslimah*	QS. al-Baqarah (2): 128, 134, 141 and 143; Ali Imran (3): 104; al-Maidah (5): 66; al-A'raf (7): 181; al-Ra'du (13): 30; an-Nahl (16): 89, 92, 120; al-Anbiya' (21): 92; al-Hajj (22): 34; al-Mu'minun (23): 52; al-Ankabut (29): 18; and al-Jatsiyah (45):28, 110, 113.	Citizens who recognize the existence of plurality in society
5	*Khayr ummah*	QS. Ali Imran (3): 110	Citizens who struggle, grow, and think critically as a form of citizen participation fighting for humanization, emancipation and liberation which is inseparable from the transcendental path

Conclusion

A distinct advantage of the Republic of Indonesia is its diversity of tribes, ethnicities, and religions. However, the nation's unity and integrity should not be compromised because of this

diversity. Therefore, reaching a consensus to create civic values that govern, and direct society, the nation, and the state is essential. Muslims, who make up most of the population in Indonesia, play a crucial part in establishing and upholding civic values. Muslims' role in Indonesia's good and bad circumstances cannot be separated.

This research constructs the concept of citizenship from an Islamic perspective, especially on civic values originating from the Qur'an. As the source of Islamic law, the Qur'an has guided citizens in developing the democratic, secure, just, and prosperous society that civil society aspires to. The Qur'an explains the principles of civic values, which include unity, self-regulation, upholding justice, honesty, and responsibility; being moderate and tolerant; upholding the rule of law (legal certainty); maintaining ashalah (purity); and recognizing change, plurality, continuing to struggle, growing, and thinking critically; becoming a society that is participatory, humanist, emancipatory, liberal inseparable from the transcendental path. In this study, it is hoped that Muslim intellectuals can develop civic values based on the Qur'an to strengthen good and smart citizens.

Acknowledgment

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