

HUMANISM VALUES IN ISLAM
**(The Analysis of Qur'an Surah Al-Baqoroh verse 30-33 and surah
Al-Isra' verse 70)**

THESIS

Written by:

Durrotun Anisah

NIM 12110239



ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG

June, 2016

HUMANISM VALUES IN ISLAM

(The analysis of Qur'an surah Al-Baqoroh verse 30-33 and surah
Al-Isra' verse 70)

THESIS

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
Islamic University Malang

in Partial Fulfillment of the Requirements for *the Degree of Sarjana Pendidikan
Islam (S.Pd.I)*

Written by:

Durrotun Anisah

NIM 12110239



ISLAMIC EDUCATION PROGRAM

TARBIYAH AND TEACHER TRAINING FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG

June, 2016

APPROVAL SHEET

HUMANISM VALUES IN ISLAM

**(The analysis of Qur'an surah Al-Baqoroh verse 30-33 and surah
Al-Isra' verse 70)**

THESIS

Written by:

Durrotun Anisah

NIM 12110239

27th of June 2016

Approved by

Advisor




A. Nurul kawakip, M.Pd, M.A

NIP. 197507312001121001

Acknowledge by

The Head of Islamic Education Program



Dr. Marno, M.Ag

NIP. 197208222002121001

LEGITIMATION SHEET

HUMANISM VALUES IN ISLAM

(The analysis of Qur'an surah Al-Baqoroh verse 30-33 and surah Al-Isra' verse 70)

THESIS


Written by

Durrotun Anisah (12110239)

Has been defended and approved by the board of examiners on.....
as the requirement for the degree of Sarjana Pendidikan Islam (S.PdI)

Signature

1. Main Examiner
Dr. H. M. Zainuddin, M.A
Nip. 196205071995031001

: 

2. Secretary
A. Nurul kawakip, M.Pd, M.A
NIP. 197507312001121001

: 

3. Advisor
A. Nurul kawakip, M.Pd, M.A
NIP. 197507312001121001

: 

4. Chair Examiner
Mujtahid, MAg
Nip. 197501052005011003

: 

Malang, 27th of June 2016

Approved by

Dean of Tarbiyah and Teacher Training Faculty of Maulana Malik Ibrahim State
Islamic University Malang




Dr. H. Nur Ali, M.Pd
NIP. 1965040319980310002

DEDICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This thesis is dedicated to.....

My beloved father M. Yusuf Basyar and my beloved mother Siti Asiyah, thanks for their endless great love, care, educate, trust, guide and pray for my life. Their love is my spirit to be a useful person. May Allah bless you

Also thanks to *my beloved brother M. Zainun Nashihin and M. Zainun Najib and my beloved sister Ummi Zumrotin Nashihah and Munyatul Mustarsyidah* who always support me to study in this university *and all of my big family*

Thanks also to all of my lectures in UIN Maliki Malang, especially *to my advisor, A. Nurul kawakip, M.Pd, M.A and all of my lecturers that didn't be mentioned one by one*

And also dedicated this thesis to all of *my teachers, advisors, supervisors and all of students in MSAA UIN Maliki Malang* who have supported me in the carry on this thesis

Thanks also to all of my friends, especially for my beloved friends in *UKM Seni Relligius, ICP (International Class Program) and Bahrul Ulum Tambak Beras Jombang especially in MMA BU and PPP. Al-Fathimiyyah* that didn't be mentioned by me one by one.

MOTTO

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْلَمُونَ خَبِيرٌ

(المجادلة: ١١)

Meaning:

O you who believe! When you (want to) consult the Messenger (Muhammad S.A.W) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-forgiving, most Merciful.

A. Nurul Kawakip, MPd, MA

Lecturer of Tarbiyah and Teacher Training Faculty

Maulana Malik Ibrahim State Islamic University Malang

ADVISOR OFFICIAL NOTE

Matter : Thesis of Durrotun Anisah

Malang, June 8, 2016

Attachment : 4 (Four) Exemplars

To

Dean of Tarbiyah and Teacher Training Faculty

Maulana Malik Ibrahim State Islamic University Malang

At

Malang

Assalamu 'alaikum Wr. Wb.

After many times of guidance, both in terms of content, language and writing technique, and reading the thesis of student below:

Name : Durrotun Anisah

NIM : 12110239

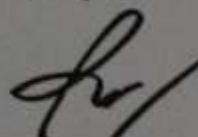
Department : Islamic Education

Title : *Humanism Values in Islamic Religion (The analysis of Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70)*

As the advisor, we argue that this thesis has been proposed and tasted decent. Thus, please tolerate presence.

Wa'alaikumussalam Wr. Wb.

Advisor,



A. Nurul kawakip, M.Pd, M.A
NIP. 197507312001121001

STATEMENT OF AUTHENTICITY

I declare that thesis I wrote to accomplish the requirement for the degree of Sarjana Pendidikan Islam (S.Pd.I) in Islamic Education Program Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State Islamic University Malang entitled *Humanism Values in Islam Humanism Values in Islam (The analysis of Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70)* is truly my original work. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, 27th of June 2016


Durotun Anisah
121102339

ACKNOWLEDGEMENTS

Bismillahirrohmanirrohim

All praises be to Allah the Most Gracious and the Most Merciful, the only one lord in this universe. Thanks to Allah because of all blessing and guidance, So writer is able to finish this Library Research “*Humanism Values in Islam (The analysis of Qur’an surah Al-Baqarah verse 30-33 and surah Al-Isra’ verse 70)*” as the final instruction activities in Maulana Malik Ibrahim State Islamic University Malang.

Shalawat and salam always be presented to our beloved Prophet Muhammad S.A.W who has guidance us from the darkness to the lightness in this world and who can give the blessing in the hereafter.

This thesis is written to fulfill the requirement of Sarjana Pendidikan Islam in Maulana Malik Ibrahim State Islamic University Malang which never complete without some contributions and supports from many people.

Thus, I want to express my deepest gratitude to:

1. Mr. M. Yusuf Basyar and Mrs. Siti Asiyah (My beloved parents) who endless love me, support and pray for me, so I can finish my study in first degree (S1) at Maulana Malik Ibrahim State Islamic University Malang.
2. Prof. Dr. Mudjia Raharjo , M.Si as the rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me the hidden spirit and

motivation to develop academical competence as well as Islamic studies.

3. Dr. H. Nur Ali as the Dean of Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State Islamic University Malang who always support the students to study hard and develop the science.
4. Dr. Marno, M.Ag as the Head of Islamic Education Program who always support and give an opportunity for his students to finish their study in first degree at Maulana Malik Ibrahim State Islamic University Malang.
5. A. Nurul Kawakip, M.Pd, M.A as the advisor who always give me guidance, inspiration, a lot of suggestion in order to complete the arrangement of research report.
6. All of my lectures in Islamic Education Program and also all of the lecturers in Maulana Malik Ibrahim State Islamic University Malang who have give the valuable knowledge and experience.
7. All of my big family, my brothers (M. Zainun Nasihin and M. Zainun Najib), my sisters (Munyatul Mustarsyidah and Ummi Zumrotin Nasihah), my brothers in law and my sister in law who endless to support me study in this university.
8. All the big family of ICP PAI English 2012 who always support me to writing this thesis.

9. All of colleagues of MSAA (Advisors, Murobbiyah, all of musyrifah and all of students) who gave me some experiences and knowledge while I study in this university.
10. All of beloved friends in UKM Seni Religius who always support me to develop my talent.
11. All of colleagues of Bahrul Ulum Tambak Beras Jombang (Advisor, teachers and all of beloved friends) who gave me an opportunity to study about Islamic science deeply.

Finally the researcher hopes that this thesis will be useful for the others generally and for her and the readers especially. This constructive criticism and also the suggestion are expected from the readers.

Malang, 27th of June 2016


Durrotun Anisah

TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab latin in this thesis utilize in translation guidelines based on the arrangement between Religion Minister and Education and Culture Minisster of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are :

A. Letter

ا =	a	ز =	z	ق =	q
ب =	b	س =	s	ك =	k
ت =	t	ش =	sy	ل =	l
ث =	ts	ص =	sh	م =	m
ج =	j	ض =	dl	ن =	n
ح =	<u>h</u>	ط =	th	و =	w
خ =	kh	ظ =	zh	ه =	h
د =	d	ع =	‘	ء =	,
ذ =	dz	غ =	gh	ي =	y
ر =	r	ف =	f		

B. Long Vocal

Vokal (a) panjang = ā

Vokal (i) panjang = ĩ

Vokal (u) panjang = ū

C. Diphthong Vocal

أُ = aw

أَي = ay

أُو = ū

إِي = ĩ

TABLE OF CONTENT

COVER SHEET	i
APPROVAL SHEET	ii
THESIS LEGITIMATION SHEET	iii
DEDICATION	iv
MOTTO	v
SERVICE NOTE	vi
STATEMENT OF AUTHENTICITY	vii
ACKNOWLEDGEMENT	viii
TRANSLATION GUIDELINES OF ARAB LATIN	xi
TABLE OF CONTENTS	xii
ABSTRACT	xv
CHAPTER I: INTRODUCTION	1
A. Background of research	1
B. Research Queestion	4
C. Research Objective	5
D. Significance of research	5
E. Research originality	6
F. Operational definition.	12
G. Systematic of discussion.....	12
CHAPTER II: LITERATURE REVIEW	14
A. Theoretical framework	14

1. The concept of humanism	14
2. Humanism in the perspective of Islamic scholar.....	16
3. Humanism values in Islam	27
B. Research roadmaps	29
CHAPTER III: METHOD OF RESEARCH	31
A. Approach and research design.....	31
B. Data and data source	32
C. Data collection	35
D. Data analysis.....	37
E. Data validity.....	39
F. Research procedure	40
CHAPTER IV: RESEARCH FINDINGS.....	41
A. The characteristic of surah al-Baqarah	41
B. The characteristic of surah al-Isra'	43
C. Some opinions of <i>mufassir</i> about the content of surah al-Baqarah verse 30-33	45
D. Some opinions of <i>mufassir</i> about the content of surah al-Isra' verse 70.....	51
CHAPTER V: ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS	56
A. Humanism values in Islam based on analyze of surah al-Baqarah verse 30-33	65
B. Humanism values in Islam based on analyze of surah al-Isra' verse 70	64
C. Concept of humanism in the Islamic perspective and Western perspective.....	67

CHAPTER VI CLOSING	76
A. Conclusion.....	76
B. Implication.....	78
C. Suggestion.....	79
BIBLIOGRAPHY	80

EVIDENCE OF CONSULTTION

CURRICULUM VITAE

ATTACHMENT

ABSTRACT

Anisah, Durrotun. 2016. *Humanism Values in Islam (The analysis of Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70)*. Thesis. Islamic Education Program, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University Malang. Advisor: A. Nurul Kawakip, M.Pd, M.A

Key Words : Humanism, values, Islam, Surah al-Baqarah, Surah al-Isro'

Humanism values is part of values which the concept is not only arranged and applied by western scholar but also by Islamic scholar, there are many sects who have different though about humanism and they claim that concept of humanism is come from their thought such as liberalism, Marxism, existentialism and religion. This research departs from the background about problems in society which every person have different views about concept of humanism and humanism values even there are many Muslim who don't understand about humanism values in the Islamic perspective because they think that humanism is western concept. So, researcher interest to conduct the research about humanism values which is related with Qur'an entitled: humanism values in Islam the analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70).

Based on the description above, the problem can be formulated as follows:

1). What is the humanism values in Islam based on analysis of Qur'an surah Al-Baqarah verse 30-33, 2) What is the humanism values in Islam based on analysis of Qur'an surah Al-Isra' verse 70 and 3) What is the differences between concept of humanism in the Islamic perspective and western perspective.

This research is classified on the library research by using thematic method to discuss some verses in Qur'an base on the theme and comprehensive approach which discuss the object of research from many aspect comprehensively. The researcher also use the technique of documentation to collect the data because the data that is gotten by researcher come from written text and some literatures which she was learned and then she analyze it.

The research findings can be summarized as follows: 1). Humanism values which are explained in surah Al-Baqarah verse 30-33 consist of religious values, freedom values, optimistic value, social values, consciousness values, creative values and moral values. 2). Humanism values which are explained in surah Al-Isra' verse 70 consist of religious values, social values, creative values, freedom values and moral values. 3). There are some differences between concept of humanism in Islamic perspective and western perspective which in Islamic perspective humanism religion is started from the spirit of liberation through the concept of tauhid and involve the transcendental aspect. Islam also rise up the human prestige and view that all of people have same position in front of Allah except a piety person. while in the Western perspective is secularist and anthropocentric which everything are centered to the human and they view that religion make a society become uncreative because they are forbidden to do a critical think and they just follow what is instructed by church.

ABSTRAK

Anisah, Durrotun. 2016. *Nilai-nilai Humanisme dalam Islam (Analysis Qur'an surah Al-Baqarah ayat 30-33 dan surah Al-Isra' ayat 70)*. Skripsi. Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Maulana Malik Ibrahim Malang. Pembimbing: A. Nurul Kawakip, M.Pd, M.A

Kata Kunci : Nilai, Humanisme, Islam , Surah al-Baqarah, Surah al-Isro'

Nilai-nilai humanisme merupakan konsep yang tidak hanya diatur dan diterapkan oleh ilmuwan barat tetapi juga ulama Muslim. Ada beberapa sekte yang memiliki perbedaan pemikiran tentang humanisme dan mereka mengklaim bahwa konsep humanisme bersala dari pemikiran mereka, di antaranya liberalisme, marxisme, existensialisme dan agama. Penelitian ini dilatarbelakangi oleh permasalahan yang terjadi di masyarakat yaitu setiap orang memiliki pandangan yang berbeda mengenai konsep humanisme dan nilai-nilai humanisme bahkan banyak di antara orang Muslim yang tidak faham tentang nilai-nilai humanisme dalam perspektif islam karena mereka berpandangan bahwa humanisme merupakan konsep barat. Sehingga, peneliti tertarik untuk mengadakan penelitian tentang nilai-nilai humanisme yang dihubungkan dengan isi kandungan Al-Qur'an dengan judul: Nilai-nilai Humanisme dalam Islam (Analysis Qur'an surah Al-Baqarah ayat 30-33 dan surah Al-Isra' ayat 70).

Berdasarkan penjelasan di atas, rumusan masalah dalam penelitian ini adalah: 1). Apa nilai-nilai humanisme islam berdasarkan analysis Qur'an surah Al-Baqarah ayat 30-33, 2) Apa nilai-nilai humanisme islam berdasarkan analysis Qur'an surah Al-Isra' ayat 70 and 3) Apa perbedaan antara konsep humanisme dalam perspektif islam dan perspektif barat.

Penelitian ini dikategorikan sebagai penelitian pustaka dengan menggunakan metode tematik untuk membahas ayat-ayat Qur'an berdasarkan tema dan menggunakan pendekatan komprehensif untuk membahas objek penelitian dari berbagai aspek secara komprehensif. Peneliti juga menggunakan tehnik dokumentasi untuk mengumpulkan data karena data yang didapatkan oleh peneliti bersumber dari beberapa buku dan literatur yang telah dipelajari dan dianalisis.

Adapun hasil penelitian dapat dirumuskan sebagai berikut: 1). Nilai-nilai humanisme yang dijelaskan dalam surah Al-Baqarah ayat 30-33 yaitu nilai agama, nilai kebebasan, nilai optimistik, nilai sosial, nilai kesadaran, nilai kreatif dan nilai moral. 2). Nilai-nilai humanisme yang dijelaskan dalam surah Al-Isra' ayat 70 yaitu nilai agama, nilai sosial, nilai kreatif, nilai kebebasan dan nilai moral. 3). Ada beberapa perbedaan antara konsep humanisme dalam perspektif islam dan perspektif barat. Dalam perspektif islam, humanisme diawali dari semangat pembebasan melalui konsep tauhid dan melibatkan aspek transendental. Islam juga mengangkat derajat manusia dan memandang bahwa semua manusia memiliki posisi yang sama dihadapan Allah kecuali orang yang bertakwa. Sementara konsep humanisme barat bersifat sekularis dan antroposentrik yang mana segala sesuatu

terpusat pada manusia dan mereka berpandangan bahwa agama menjadikan masyarakat tidak kreatif karena mereka dilarang untuk mberfikir kritis dan hanya melakukan apa yang diinstruksikan oleh gereja.

CHAPTER I

INTRODUCTION

A. Background of research

Islam is one of the great religions in this world which consist of 1,6 billion people or 22,32% from the citizen of this world.¹ The religion teaches the Muslim people to do the good deed because as social creature humans need to make a good relation with other people or it can be called by “حبل من الناس” by internalizing some values in their life beside worshipping to the God or it can be called by “حبل من الله” in order that they can get the meaning full of life.

Islam as the religion which “*rahmatan lil alamiin*” is very appreciate to the humanities aspect as explained by Muhammad Yusuf Musa in his book entitled “*Islam and Humanity’s Need of It*” that islam is the last revelation for all of human in every generation.² Islam gives the protection and guarantee of humanism values to Muslims and appreciate to the existence of humans in this world by giving the position of “*khalifatullah fi al-ardl*”. Beside of that, every Muslim is demanded to protect and respect to the others as the implementation of humanism values in the human’s life. Humanism values is part of values which the concept is not only arranged and applied by western scholar but also by Islamic scholar, but factually there are many Muslim people who don’t

¹ “Executive Summary”. *The Future of the Global Muslim Population*. Pew Research Center. Retrieved 22 December 2011

² Muhammad Youseef Moussa, *Islam and Humanity’s Need of It* (Cairo: The Supreme Council for Islamic Affairs, 1379 H), P. 60

understand about humanism values in the Islamic perspective because they think that humanism is the western concept.

Humanism is part of philosophy which talk about the basic principles of humanity. The humanism concept argue that humans are the noble creature who have special position and condition than the other creature and have freedom to do what they want.

Concept of humanism according to western perspective is different with concept of humanism in Islamic perspective. In the western perspective, concept of humanism emerge since the renaissance era. It is caused that they feel restrained with the dogma of church and they need a freedom to do everything. They very hate to the dogma of church even they abolish the role of God in this nature.

There are many sects who have different though about humanism and they claim that concept of humanism is come from their thought such as liberalism, Marxism, existentialism and religion.³ Although they have different view about humanism, but there is a little similarity between concept of humanism in the perspective of liberalism, Marxism, existentialism. They view that human have a freedom to do everything and there is not part or characteristic which come from God or nature to them because they hate and oppose to the rules from their church.

³ Ali Syari'ati, *Humanisme Antara Islam dan Mazhab Barat* (Jakarta: Pustaka Hidayah, 1992). P. 39

While humanism in Islamic scholar's perspective is different with humanism in the other's scholar perspective. Islam put the humans in real proportion. Humans are the creature who get the mandate from God to conserve the nature. So, humans can be a perfect creature when they can do that mandate which is given by God.

In Islam, humanism values is taught based on the principle of humanities which is mentioned in some verses in holy Qur'an that Allah is not creating the humans useless, but Allah gives more excess for humans than the other creature such as mind, sense and create the humans perfectly as the best creature. It is mentioned in the surah at-tin verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: *"We have indeed created man in the best moulds"*.⁴

This verse explain that Allah creates the humans in the best mold, Allah more glorify the humans than the other creatures through the best mold. So, this verse show that religion is very appreciate to the aspects of humanities which Allah gives some excess for humans whether as the best mold or the best creature.

The problems in society is every person have different view about concept of humanism and humanism values, according to Muhammed Arkoun in Baedhowi's book, the development of science and technology influence to

⁴ Taqvim: Mould, symmetry, form, nature, constitution. There is no fault in God's creation. To man God give the best purest and best nature, and man's duty is to preserve the pattern on which God has made him.
By Abdallah Yousuf Ali, *The Glorious Kur'an translation and commentary* (Beirut: Dar al-Fikri, 1934), P. 1759

the crisis of humanism especially for Moslem people. It caused by exclusive of knowledge and ination of religious in the human deed because they follow the ideology of existentialism. Critic of Arkoun about exclusive of knowledge or Islamology is more directed to open own self to the progress of modern knowledge in order that fulfill the interest of Islamic society.⁵

Based on the description above and the problems in society, writers want to explain about the important of understand about humanism values in Islam which can strengthen the spirit of human's religious. So, writer interesting in lifting a study titled humanism values in Islam (the analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70).

B. Research Question

Departing from the background of existing problems, the main problem in the study was formulated as follows:

1. What is the concept of humanism values in Islam based on analysis of Qur'an surah Al-Baqarah verse 30-33?
2. What is the concept of humanism values in Islam based on analysis of Qur'an surah Al-Isra' verse 70?
3. What is the differences between concept of humanism in the Islamic perspective and western perspective?

⁵ Baedhowi, *Humanisme Islam kajian terhadap pemikiran filosofis Muhammad Arkoun* (Yogyakarta: Pustaka Pelajar, 2008), P. 90

C. Research objective

Based on the problem formulation above, the goal which will be achieved from this research is:

1. To explore about the concept of humanism values in Islam based on analysis of Qur'an surah Al-Baqarah verse 30-33
2. To explore about the concept of humanism values in Islam based on analysis of Qur'an surah Al-Isra' verse 70
3. To explore about the differences between concept of humanism in the Islamic perspective and western perspective.

D. Significance of research

The result of this research is expected to give the contributions:

Theoritically, to learn about the humanism values and the relation with Islam based on analysis of Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70 in order that Muslim understand about the concept of humanism and the implementation of humanism values appropriate with Islam.

1. Practically, benefit for:
 - a. The University

This research is expected to be able to give the contribution for the development of knowledge and education especially for the State Islamic University of Maulana Malik Ibrahim Malang (UIN Maliki) in order to increase the treasury of literature especially for the field of Islam.

b. Students

For the students especially for the students of State Islamic University of Maulana Malik Ibrahim Malang (UIN Maliki), this research is expected to give the understanding about the thought of humanism in Islam and humanism values which is mentioned in surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70 as the addition to treasure the intellectual.

c. Muslims

This research may add the insight and understanding of Muslims about humanism values is not only the western's view but also it is taught in Islam as mentioned in some verses of holy Qur'an, so it can create the humanist society.

d. The other researcher

For the other researcher, this study as a reference to conduct the following research which relate with this research like humanism thought in Islam and western's view and etc.

E. Research originality

Look at the previous research, there are some researchs which discuss about humanism. First, Ashifatul Anany, student of Islamic Education Program, Tarbiyah and Teacher Science Faculty, State Islamic University Malang arranged the thesis on the year 2010 about *Pemikiran Humanistik dalam*

Pendidikan (Perbandingan Pemikiran Paulo Freire dan Ki Hadjar Dewantara).

This previous research discuss about concept of Humanism in Islamic education which focus to compare the thought of Islamic scholar and western scholar. In this research, researcher use certain book as main resource which explain about the thought of Paulo Freire and Ki Hadjar Dewantoro and use the technique of content analysis in the technique of data analysis.

While in this thesis, researcher focus to discuss about Humanism values in Islam and analyze Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70. In this research, the main resources which are used by researcher is some book of tafsir and combine with some books about the thought of Islamic scholar and western scholar to get the data and use the technique of data analysis which is developed by Miles and Huberman,

Second research is arranged by Muchamad Agus Munir, student of Islamic Education Program, Tarbiyah and Teacher Science Faculty, State Islamic University Yogyakarta entitled of *Konsep Humanisme Islam Muhammad Arkoun dan aktualisasinya dalam pendidikan Islam, thesis 2014.*

This previous research discuss about the actualization of humanism in Islamic education which focus to the thought of Muhammad Arkoun. This research is library research which use the philosophy approach different with this research which the researcher focus to discuss about Humanism values in

Islam and focus to analyze Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70 through the comprehensive approach.

Base on the previous research above, there are similarities and differences between this research and previous research, but it is not missing the research originality which is owned by researcher it will be explained by writer below:

No	Name of researcher, title, form, publisher and year of research	Similarity	Difference	Research originality
1.	Ashifatul Anany, Pemikiran Humanistik dalam Pendidikan (Perbandingan Pemikiran Paulo Freire dan Ki Hadjar Dewantara), thesis, state Islamic	Both of these research learn about humanism in Islamic perspective	The previous research discuss about concept of humanism in Islamic education while in this research, the researcher focus to discuss about humanism values in Islam.	In this research, researcher try to looking for the data about humanism values in Islam based on analysis of Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70
2			The previous research focus to	

	<p>university Malang, tarbiyah and teacher science faculty, Islamic education program, 2010</p>		<p>compare the thought of Islamic scholar and western scholar while in this research, the researcher focus to analyze Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70.</p>	
<p>3</p>		<p>This research use the same kinds of research with the previous research to collect the data that is library research</p>	<p>In this research, the main resources which are used by researcher is some book of tafsir and combine with some books about the thought of Islamic scholar and western scholar to get the data, while the previous research, researcher use certain book as main resource which explain about the thought of</p>	<p>Although kind of research which is used in this research is same with the previous research, but the technique of data analysis is different and this research need some books of tafsir, some book about the thought of Islamic scholar and western</p>

			Paulo Freire and Ki Hadjar Dewantoro	scholar to be the resource.
4			This research use the technique of data analysis which is developed by Miles and Huberman, while the previous research use the technique of content analysis in the technique of data analysis	
5	Muchamad Agus Munir, Konsep Humanisme Islam Muhammad Arkoun dan aktualisasinya dalam pendidikan Islam, thesis, state Islamic university Yogyakarta,	Both of these research learn about humanism in Islamic perspective	The previous research discuss about the actualization of humanism in Islamic education while in this research, the researcher focus to discuss about humanism values in Islam.	In this research, researcher focus to discuss about humanism values in surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70, then it are analyzed by researcher through some books of tafsir.
6			The previous research focus to	

	tarbiyah and teacher science faculty, Islamic education program, 2014		the thought of Muhammad Arkoun while in this research, the researcher focus to analyze Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70.	
7		Both of these research are library research which the main resources of this research come from some literatures.	The approach of this research is comprehensive approach, while the previous research researcher use philosophy approach	Although Both of these research are library research but the approach which is used in this research is comprehensive approach which discuss the object of research from many aspects.

F. Operational definition

To make clear and easy for the reader of this thesis, writer will explain about the keyword in this discussion, such as: First is the word of “humanism values”, second is the word of “Islam” and the last is analyzing of Qur’an surah Al-Baqarah verse 30-33 and surah Al-Isra’ verse 70. In this case, the discussion is emphasized to the analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra’ verse 70.

G. Systematic of discussion

The writing of this thesis is divided into some chapters to facilitate the reader in understanding the content of this research. The following systematic are:

Chapter I : An introduction which consist of the key points are: background of research, research question, research objective, significance of research, research originality, operational definition and systematic of discussion.

Chapter II : Literature review, in this chapter the researcher discuss about theoretical framework and research roadmap.

Chapter III : Discuss about method of research which consist of Approach and research design, dataz and data source, data collection, data analysis, data validity, and research procedure.

Chapter IV : Research findings, in this discussion content about the object of research that include the characteristic of surah Al-Baqarah, the characteristic of surah Al-Isra', some opinions of mufassir about the content of surah Al-Baqarah verse 30-33 and some opinions of mufassir about the content of surah Al-Isra' verse 70.

Chapter V : The analysis and discussion of research finding, this chapter content of research findings then it is discussed and analyzed by researcher.

Chapter VI : The closing which contents the conclusion and suggestion of the research.

CHAPTER II

LITERATURE REVIEW

A. Theoretical framework

1. The concept of humanism

Humanism is the movement of humanity which in the perspective of etymology and history, humanism relate with classical latin language of “*humus*”, it mean land or earth. From that word, it cause the appearance of word “*homo*”, it mean humans (creature) and “*humanus*” which more indicate to the character of “earthing” and “human”. It show that core of problem is *humanus* or *humans* itself. It mean how to create the humans (humanus) become humans being (through humanismus), and all of side who responsible in process of figuration (*humanista/ umanisti/ humanist*). So, there are three terms which are important to prepare the meaning of humanism, which the meaning relate each other those are humanismus, *humanista* and *humanitatis*.⁶

First, the word of *humanismus* is created on 1908 by expert of education from Jerman, F. J. Niethammer to show the pressure of teaching in middle’s school. This term is come from the term of *humanista/ humanist*. *Humanista* is created in the phase of renaissance to show the group who mention to their self as *umanisti*. The word of *humanista* is come from the term of *humanitas* (humanity) or *studia humanitatis* which is recognized by Aulus Gellius and Varro. According to Gellius in Bambang Sugiharto’s book,

⁶ Bambang Sugiharto, *Humanisme* (Yogyakarta & Bandung: Jalasutra, 2008), P. 2-5

the term of *studia humanitatis* have a meaning of educational system which is developed in the middle age.⁷

While concept of humanism in the western perspective are claimed by some sects, such as liberalism, Marxism, existentialism and religion.⁸

According to liberalism which is divided into western liberalism and bourgeois liberalism, but both of them claim as humanism. In the view of western liberalism the development of human's potential can be done by giving the individual freedom and freedom to think in the scientific research, propose the opinion and products of economic. While bourgeois liberalism claim that it purpose can be achieved by unrecognized to the freedoms and force to the only dictator's leadership which is helped by just one group, organized and built by one ideology, then it shape the same human.⁹

Marxism is divided into two parts, first is Marxism who oppose the capitalist's system, they consider that capitalist destroy and decline the humans values and second is Marxism who use the system of socialist-communist, they consider that humans have a moral values as source of braveness and fervor which the motif is communist-politic-revolutionary economic and humans change the politic system to be a politic leader which is ambitious to the authority and show their ambitious to achieve the victory.¹⁰

Beside of Liberalism and Marxism, Existentialism also claim that humanism is their concept. In their philosophy about creature, they confess

⁷ *Ibid*, P. 5

⁸ Ali Syari'ati, *op.cit.*, P. 39

⁹ *Ibid*, P. 44

¹⁰ *Ibid*, P. 46

that humans as creature who their existence are caused by their self. It mean that there is not part or characteristic which come from God or nature to them, but it is caused by their ability to choose, so they plan and create their self.¹¹

There are some principles of human's genera in humanism, those are:

- ✓ Humans are the original creature
- ✓ Humans are creature who have desire to free.
- ✓ Humans are creature who is conscious (think). It is the prominent characteristic.
- ✓ Humans are creature who is conscious about them self.
- ✓ Humans are creative creature
- ✓ Humans are creature who have a dream.

2. Humanism in the perspective of Islamic scholar

According to Abbas Mahmud El-Aqqad in Syahminan Zaini's book explain that Al-Qur'an and Hadith define the human as creature who have responsibility and they are created with characteristics of God. This definition involve three main substances, such as:¹²

a) Human as the creature of Allah

¹¹ *Ibid*, P. 47

¹² *Ibid*, P. 6

- b) Humans are responsible to their behavior which in the holy Qur'an it is explained that human will be asked the responsibility by Allah in the hereafter.
- c) Humans are created with the characteristics of God such as: seeing, hearing, speaking, have the knowledge and etc. but the God's characteristics which are owned by human is appropriate with human's characteristics as the creature of God.

So, humanism in the perspective of Islamic scholar is different with concept of humanism according to western scholar. Islam have a certain view about humanism which is explained by some Islamic scholar who focus in philosophy such as Al-Mawardi, Al-Ghazali and Ibnu Miskawaih which their thought are adapted by Muhammed arkoun become a new thought about humanism which is combine between the thought of some Islamic scholar and western scholar.

Muhammed arkoun is one of famous figure of Islamic philosopher who discuss about humanism and adapt the thought of Ibnu Miskawaih in his dissertation. He come from Al-Jazair, but he become a lecture in Sarbonne University in Paris and have a thought which is influenced by the development of Islamology, philosophy, language science and social science in the western country.

Muhammed Arkoun understands the humanism base on the Islamic doctrine. The type of his thought is very different with the thought of orientalist. He tries to combine between the thought of Islamic scholar in the

past time and thought of modern scholar or western scholar in order that the values in Islam can be develop appropriate with the development era.

Arkoun in Johan Hendrik Meuleman's book also explains that there is a relation between modernity and the progress in the past time: ancient age (Greek-roman) and middle age (the golden age of Islam). So, Arkoun open to all of modern knowledge which develop in the western country, place of knowledge become develop and excellent because it rationality.¹³ Beside of opened, Arkoun also thought that humanism involve the tolerance, inclusive and democratic which not only with Moslem people, but also with all of people.

According Ali Syariati, humanism is one of sect in philosophy which have the purpose of safety and perfection. He view that human as noble creature which always fulfill their necessary.¹⁴He emphasizes to the important of contribution of Muslim intellectual to build the Islamic society which can give a change to maintain the human right and humanities values which base on Islam.

While Nur cholish majid views that humanism values is started by spirit of liberation through the concept of tauhid. It means the liberation of human from everything except Allah. According to him, Islam have a concept

¹³Johan Hendrik Meuleman (ED), *membaca Al-Qur'an bersama Muhammad Arkoun* (Yogyakarta: Lkis, 2012), Edisi Revisi, P. 144-150

¹⁴ Ali Syariati, *Humanisme antara Islam dan Mazhab Barat* (Jakarta: Pustaka Hidayah, 1992), P. 39

and effect from concept of tauhid liberation.¹⁵ Islam come to absolve the human from slavery.

According to Nurcholish Madjid, there are some basic views of Islamic humanism, such as:¹⁶

1. Human have a primordial treaty with God, it is a promise of human to confess the oneness of God as main orientation of life since they lived in spiritual nature.
2. The result is human born in the pure condition (fithrah) and it is assumed that they will growth in the pure condition if they are not influenced by environment.
3. The purity is coming from the inner hearth (it is a bright gleam) which always support the human to looking for, taking side and doing the kindness and rightness (it is *hanifiyah*), so every person have a potential to do the rightness.
4. Because of human is created as weak creature (such as: have a short view, incline to interest with something immediately), so every person have a potential to do the mistake because they are tempted by something interest in the short time.

¹⁵ Nur cholish Majid, *Islam doktrin dan peradaban; sebuah telaah kritis tentang masalah keimanan, kemanusiaan dan kemodernan* (Jakarta: Yayasan Wakaf Paramadina, 1995), Cet. III, P. 72

¹⁶ Nurcholish Madjid, *Islam Agama Kemanusiaan* (Jakarta: paramadina, 1995), P. 192-194

5. The human's life are supported by mind, thought and religion, they also burdened by obligation continuously to look for and choose the way of life which is straight, correct and good.
6. So, human is the ethic's creature and moral's creature which all of their deed whether good or bad must be responsible whether in this world (responsible to other people) or in the hereafter (responsible to the God).
7. Different with the responsibility in this world which is relative and possible to be avoided by human, the responsibility in the hereafter is absolute and can't be avoided by human.
8. All of explanation above assume that every person have a basic right for their life in this world to choose and establish their behavior, moral and ethics (without the right to choose, it is impossible for human to be demanded a responsibility whether morality or ethics, and the degree of human will same with other creatures, so they never get the real happiness).
9. Because of the basic essential of human is noble, so human are declared as top of Allah's creatures which are created by Him in the good creation which have a high prestige.
10. Because of Allah glorify the descent of Adam, protect them and guarantee them on the land and sea.
11. Every person is valuable like a value of universal humanity. So, whomever harm to the others like killing without clear reason, so he likes

harm to all of people. And whomever do the kindness to the others like helping, so he likes do the kindness for all of people.

12. So that, every person must do the kindness to the others through do the obligation, respect to human's right in the opened society.

13. Base on the explanation above, concept of humanism according to Islamic scholar can be showed by this table bellow:

No	Islamic scholar	Concept of humanism
1	Muhammad Arkoun	He tries to combine between the thought of Islamic scholar in the past time and thought of modern scholar or western scholar in order that the values in Islam can be develop appropriate with the development era. Arkoun also thought that humanism involve the tolerance, inclusive and democratic which not only with Moslem people, but also with all of people.
2	Ali Syariati	Humanism is one of sect in philosophy which have the purpose of safety and perfection. He view that human as noble creature which always fulfill their necessary. He emphasizes to the important of contribution of Muslim intellectual to build the Islamic society which can give a change to

		maintain the human right and humanities values which base on Islam
3	Nur cholish majid	He views that humanism values is started by spirit of liberation through the concept of tauhid. It means the liberation of human from everything except Allah. Islam come to absolve the human from slavery.

According to Abdurrahman Mas'ud, culture of humanism is rational tradition and empiric which is come from ancient roman, then develop through the history of Europe. Humanism as the basic approach of western to the knowledge, political theory, ethic and law.¹⁷

Beside of that, Abu Hatsin in Hasan Hanafi's book said that humanism must be understood as a basic concept of humanity which is not in free position. Humanism content to the definition of human being which relate with theology. So, in this context, al-Qur'an view a human as a representative or caliph of Allah in this world. Although the concept of humanism is adapted from Greek philosophy, but Islamic humanism have the aspect of transcendental.¹⁸

¹⁷ Abdurrahman Mas'ud, *Menggagas Format Pendidikan nondikotomik; Humanisme religius Sebagai paradigam pendidikan Islam* (Yogyakarta: Gama Media, 2002), P. 129

¹⁸ Hasan Hanafi dkk, *Islam dan Humanisme* (Yogyakarta: IAIN Walisongo Semarang, 2007), Cet. 1, P. X

In Islam, there are 6 functions of humans, such as:

a. Humans as *Al-Insan*

The word of Insan is derived from *ins* which have the meaning of tame, harmonic, visible. If it is viewed from Qur'an, it is derived from the word *nasiya* which have the meaning of forget or *nasa-yanusu* which have the meaning of quaking. The utilizing of the word *al-insan* in Qur'an is referring to human, refer to the potential which is given for them, it mean the potentials to growth and develop physically and psychologically/mentally.¹⁹

Human's potential according to concept Al-Insan is directed to the effort of encouraging the humans to be creative and innovative. From that creativity, humans can get some activities that is thought (science), art or some creations. Then, through the ability of innovation, humans can invent the new discovery in some fields which is developed to be a science. So, humans can make their self as creature who are cultured and civilized.²⁰

b. Humans as *An-Nas*

In Qur'an, the word of *An-Nas* is related with the function of humans as the social creature. Appropriate with the nature, humans are created as creature who form a group (*zoon politic*). Humans are social creature which

¹⁹ Triyo Supriyatno, *Humanitas Spiritual dalam Pendidikan* (Malang: UIN-Malang Press, 2009), P. 51

²⁰ *Ibid*, P. 53

naturally they like to live by grouping, start from small group until big group (nation people).²¹

Appropriate with the context of social life, the role of humans are focused to the effort of creating the harmonist of life in society start from the simple scope that is family until the biggest community that is a nation. The role of humans social in family is focused to the formation of self's character which appropriate with the function and role of every member of family. Generally, humans are expected to play role as citizen in social life whether with the relative, ethnic, nation or world's community. Everything have the rule which must be obedient in order that the relation between the citizens is good, so it create the condition of life which is tolerant and harmonic.²²

c. Humans as *Al-Basyar*

The using of the word *Al-Basyar* is purposed to imagine the humans physically, as physical creature which is bunched with the material dimension. In this concept, according to some expert, humans are viewed as the biology creature which in the certain norms they are bunched by life's principles which is biology such as growth and develop achieve to the maturity, adulthood and etc.²³

²¹ *Ibid*, P. 54

²² *Ibid*, P. 55

²³ *Ibid*, P. 57

Humans need to eat, drink, place to live, descent, and encouragement to self's defend. Beside of that, humans also need the spouse of life to fulfill their necessary of sexual. They must fulfill their necessary correctly appropriate with the guidance of their Creator.

d. Humans as the *Bani Adam* (generation of Adam)

The role of humans as *Bani Adam* refer to the effort of keeping glory of their self and utilize the gift of Allah appropriate with the certainty which is explained to them. Comprehensively, Concept of Bani Adam according to Jalaluddin in Triyo Supriyatno's book is referring to the homage of humanism values. This concept is focused to the effort of build the relation of brotherhood between human. Unite the vision that humans are come from same descent that is Adam. So that, every humans are same although they have different background and they must be glorified.²⁴

Humans in the concept of Bani Adam content of humanism values. This is showed by human's life which is based on the appreciation of human's values which is oriented to the nature of humans itself as the basic, pure and essential.

e. Humans as *Abdullah*

Humans as *Abd* must worship to the Creator as the dedication of humans to the Creator (adz-Dzariyat, 51:56). Definition of worship relate

²⁴ *Ibid*, P. 60

with educational process which is the effort to develop the humans nature “*fitrah*” highly. It is called by self’s actualization according to humanist. Humans are not only bunched by natural’s laws because as the creature who are given more excess than the other creature, humans are given the ability to think, so they can make their selves more quality.²⁵

According to Ja’far As-Shadiq in Triyo Supriyatno’s book, worship as the dedication to the Creator can be realized when person fulfill of three things, such as: first, aware that what we own involve our self is owned by Allah and under His supervision; second, make all of attitude and activities refer to the effort to fulfill the command of Allah; third, in the taking a decision always hooking with the blessing and permitting from Allah.²⁶

f. Humans as caliph of Allah

Essentially, the existence of humans in this world is to do the duty of caliph that is building and managing the world, a place where they are lived. This duty is very difficult, but it show the role of humans as the possessor of earth base on the guidance of Allah. Beside of that, that duty show the position of humans as the noble creature.²⁷

The first role of humans refer to how humans can organize the good relation between them and their environment. The relation which purposed

²⁵ *Ibid*, P. 61

²⁶ *Ibid*, P. 61

²⁷ *Ibid*, P. 62

is relation which is balance and benefit each other, there is not oppression, governance and exploitation inside it. The role of humans as the implementer of mandate or trusteeship from Allah, human must aware that the ability which is owned to command the world is the duty from Allah.²⁸

3. Humanism values in Islam

The existence of religion can create the human's life become more humane when the religion spread the energies which rise the human's life become more humane.

The religiousness create the real idealism. Islam relate between spiritual and secular, but Islam is absolute and ideal religion which appropriate between desirability and what is happened. In Islam, humans are defined as the only creature in this world who have soul of God and responsible to the trusteeship which is given by Allah and have the duty of doing good morals. Islamic society can't be valuated base on science of political modern, but it just can be valued from the story in pass time and what will be happened in future.²⁹

Islamic values have the important role to influence the characteristic of human. Islamic values is not only important for individual but also for social and Islamic humanist values can be developed by ethic and politic. So, it influence to the view of person that Islam as ethics and not a set of obligation which is binding, al-Qur'an is not book of law or book of knowledge and technology, but it is book which full of morality.

²⁸ *Ibid*, P. 63

²⁹ Marcel A. Boisard, *L'Humanisme De L'Islam, Humanisme dalam Islam* (Jakarta: NV Bulan Bintang, 1980), P. 434

Islamic humanist values can be implemented well if the education for Muslim is run well, they make them self as the model or good example for other people and they must implement the social ethic values of Islam. Beside of that, the Islamic doctrines about war against to the infidel people must be revision to respond the new changes of free religion and faith.

There are some values which can be gotten from the originality of Islamic system, such as:

- a. Concept of humans social which apply the solidarity of society to guarantee the humans right in Islamic society. It contradict with the concept of communism which loose the individual in a group and the other side liberalism put the individual and society in the contradiction.³⁰
- b. Humans are considered as subject of international law, Islam suggest the humans to the international level, interdependence of citizenry and not self's sufficiency from nation. The Islamic doctrine suggest to be loyalty, universal peaceful and the excellence which appropriate with spiritual character of human.³¹

Solidarity is very important to feel the differences because the universal of international law content of tolerance, flexibility and pragmatism to regulate the human base on their similarities, differences, contradictions, oppositions and aspirations.

³⁰ *Ibid*, P. 436

³¹ *Ibid*, P. 436

- c. Islam forbid the humans to destroy the world and disturb the international stability as explained in surah Al-A'raf verse 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: “Do not mischief on the earth, after it hath been³² set in order, but call on Him with fear³³ and longing (in your hearts): For the mercy of God is (always) near to those who do good”.³⁴

B. Research roadmaps

Before researcher explain about humanism, she wants to give the understanding about the essence of humanism from any perspective which in the perspective of western scholar, human is considered as creature who almost same with animal but they have some excess like mind, can do the organization, have a religious and etc.

While the concept of humanism is a concept which have the purpose of humans being, it mean that human's behavior is determined by own self and understand the humans to environment and own self like the paradigm of humanism's education which look at the humans as “human” that is the creature of God with certain character.³⁵

³² The man who prays with humility and earnestness finds the ground prepared by God for his spiritual advancement. It is all set in order, and cleared of weeds.

³³ Fear and longing: the fear of God is really a fear lest we should diverge from His will, or do anything which would no be pleasing to Him: unlike ordinary fear, it therefore brings us nearer to God, and in fact nourishes our longing and desire for Him.

³⁴ Abdallah Yousuf Ali, *op.cit.*, P 356

³⁵ Wasty Soemanto, *Psikologi Pendidikan, Landasan Kerja Pemimpin Pendidikan* (Jakarta: PT Rineka Cipta, 1998), P. 139-140

The humanist inclined to hold on the perspective of optimistic about human nature. They focus on the ability of humans to think consciously and rationally to restrain their desire of biology and reach to their potential maximally. In the perspective of humanistic, humans are responsible to their life and their deed. They also have the freedom and ability to change their attitude and behavior.

In Islam, especially in the last revelation present to the humans who need to belief and knowledge, a rule which every time guide the humans whether guide their individual behavior or their relation with Allah and with the other people; respect to the rules which be the requirement for the latest safety and eternal happiness. Humans have received two gifts which are unusual like mind and freedom. So, the revelation of Qur'an invite the humans to refuse the fault and admonish them that they must be responsible to their actions as long as their life.³⁶

As mentioned in surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70 about humanism values in Islam explain that humans are the unique creature who have the honorary in their position as humans whether they obedient to religion or not. Such as Allah more preferred them than the other creatures, they are created in the best mold, they are facilitated by some transportations in this world, they are given much fortune than others and etc.

³⁶ Marcel A. Boisard, , *L'Humanisme De L'Islam, Humanisme dalam Islam* (Jakarta: NV Bulan Bintang, 1980)

CHAPTER III

METHOD OF RESEARCH

A. Approach and research design

The research of this thesis is classified on the library research because the purpose of this research is describing and studying about humanism values in Islam based on analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70 comprehensively and deepen. It kind of library research, because the data that is gotten by researcher come from written text and some literatures which she was learned and then she analyze it.

Method which is used in this thesis is *maudhu'i* method or it can be called by thematic method. This method is used to discuss some verses in Qur'an base on the theme or title which is determined. The researcher collect some verses which are related with the theme, then it learned deeply and comprehensively from many aspects such as *asbabun nuzul*, word, *munasabatul ayat*, and etc. The whole of aspects are explained clearly, detail and it is strengthened by some argumentations or facts which scientifically it can be responsible such as al-Qur'an, hadith or rational thinking.³⁷

The approach which is used by writer in this library research comprehensive approach, it is the approach which discuss the object of research from many aspect comprehensively. In this case, the content of verse in Qur'an is explained from many aspects and base on number of surah which is the first.³⁸

³⁷ Nashiruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2005), P. 151

³⁸ Muhammad Baqir al-Shadr, *Al-Tafsir al-Maudlu'I wa al-Tafsir al-Tajzi'I fi al-Qur'an al-karim* (Beirut: Dar al-Ta'ruf fi al-Mathbu'ah, 1980), P. 10

By using of this research, writer want to learn and analyze critically about problem which is discussed in this thesis “humanism values in Islam based on analysis of surah Al-Isra’ verse 70”. So, it is expected that result’s data is critical and deepen.

B. Data and data source

Data is the important thing to solve problems. It is very needed to answer the problem of research or fill the hypothesis which is formulated. In the process of research, data which is needed can be gotten from two resources, such as:

1. Primary data

Primary data is data which is gotten from main resources. This data is not organized as file or printing media. This data must be gotten from informant that is people who become the object of research or people who become the medium to get the information or data.³⁹ But, in this research, researcher use the primary data of documentation which is gotten from some literature of *Tafsir* such as *Tafsir Al-Misbah* which is arranged by M. Quraisy Shihab, *Tafsir Munir Fi al-Aqidah wa as-syari’ah wa al-manhaj* which is arranged by Wahbah Zuhaili, *Adhwa’ul bayan Tafsir Qur’an dengan Qur’an* which is arranged by Syaikh Asy-Syanqithi, *Shahih Tafsir Ibnu Katsir* which is arranged by Syaikh Syafiyurrahman.

³⁹ *Ibid.* P.129.

2. Secondary data

Secondary data is data which is available, so we just need find and collect it.⁴⁰ So, secondary data is data which is gotten from available data and it have the relation with problem which is researched. It consist of some literatures which are available such as *Humanisme Islam Kajian terhadap Pemikiran Filosofis Muhammad Arkoun* which is arranged by Baidlowi and *Membaca Al-Qur'an bersama Muhammad Arkoun* which is arranged by Johan Hendrik Mauleman and *Humanisme Antara Islam dan Mazhab Barat* which is arranged by Ali Syariati and *Islam Agama kemanusiaan* which is arranged by Nur Cholish Majid and *Islam Doktrin dan Peradaban; Sebuah Telaah Kritis tentang Masalah keimanan, Kemanusiaan dan Kemodernan* which is arranged by Nur Cholish Majid.

In this research, researcher looking for the data manually and online. Manually is researcher looking for the data by read the index book, bibliography, reference and literature which appropriate with problem which will be researched by researcher while looking for the data online is researcher using the technology of internet to make easier the researcher in the accessing data information which is needed by researcher.

⁴⁰ Jhonatan Sarwono, *Metode Penelitian Kuantitatif dan Kualitatif* (Yogyakarta: Graha Ilmu, 2006), P. 123.

Data that is used by researcher in this research is appropriate with method of this research. Researcher take and arrange the data which come from some scholar's thought by technique of collecting and inventory some books, scientific writing, article, journal, internet or the other document which relate with this research about humanism values in Islam (the analysis of Qur'an surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70).

Base on the expansion above, the resources of this research can be showed by table bellow:

No	Primary data	Secondary data
1	<i>Tafsir Al-Misbah</i> which is arranged by M. Quraisy Shihab	<i>Humanisme Islam Kajian terhadap Pemikiran Filosofis Muhammad Arkoun</i> which is arranged by Baidlowi
2	<i>Tafsir Munir Fi al-Aqidah wa as-syari'ah wa al-manhaj</i> which is arranged by Wahbah Zuhaili	<i>Membaca Al-Qur'an bersama Muhammad Arkoun</i> which is arranged by Johan Hendrik Meuleman
3	<i>Adhwa'ul bayan Tafsir Qur'an dengan Qur'an</i> which is arranged by Syaikh Asy-Syanqithi	<i>Humanisme Antara Islam dan Mazhab Barat</i> which is arranged by Ali Syariati

4	<i>Shahih Tafsir Ibnu Katsir</i> which is arranged by Syaikh Syafiiyurrahman	and <i>Islam Agama kemanusiaan</i> which is arranged by Nur Cholish Majid
5		<i>Islam Doktrin dan Peradaban; Sebuah Telaah Kritis tentang Masalah keimanan, Kemanusiaan dan Kemodernan</i> which is arranged by Nur Cholish Majid

C. Data collection

Data collection is the most important level of research, because the main purpose of research is obtaining data. Without knowing data collection technique, so the researcher will not obtain data that accordance with data standard that is determined.⁴¹

Because this research is categorized on library research, so the researcher use the technique of documentation to collect the data. Documentation is a technique of data collection by accumulating and analyzing the related documents, either written document, picture or electronic.⁴² Documentation is the past chronicle, such as writing, picture or monumental works from someone.⁴³

⁴¹ Sugiyono, *Metode Penelitian Kuantitatif, kualitatif dan R&D* (Bandung: Alfabeta, 2010), P. 224

⁴² Nana Syaodih Sukamadinata, *Metode Penelitian Pendidikan* (Bandung: PT. Remaja Rosdakarya, 2007), P. 221

⁴³ Sugiyono, *loc.cit.*, P. 240

Beside of technique of documentation, there are some steps which are used by researcher in this research, such as:⁴⁴

1. Choose or decide the problem in the holy Qur'an which will be learned by *maudhui* method.
2. Trace and collect some verses which relate with the problem whether *makkiyah* or *madaniyah*.
3. Arrange that verses base on chronology of phase of descend and knowledge about the background of that verse is descended or *asbabun nuzul*.
4. Know the relation (*munasabah*) of that verses in each surah.
5. Arrange the theme of discussion in the exact framework, whole, perfect and systematic.
6. Complete the discussion with hadith if it is needed, so the discussion more perfect and clear.

Through this technique and these steps, the researcher will obtain some data or information about humanism values in Islam based on analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70. It means data is collected from documents whether book, journal, magazine, article or the other paper which relate with the title that is used by writer, it means humanism values which can strengthen the spirit of human's religious.

⁴⁴ Abd. Muin Salim, *metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2005), Cet. I, P. 47-48

D. Data analysis

Data analysis is the process of finding and arranging data systematically that is obtain from interview outcome, field note and documentation, by organizing data in category, describe into units, conduct synthesis, arrange into pattern, choose which one is important and will be studied, and make conclusion. So it can be easier to understand by himself and another person.⁴⁵

In this step, technique of analysis is development of critical analysis "content analysis", it mean processing the data by sorting of sections which relate with the discussion from some ideas and scholar's thoughts, then it is described, discussed and criticized. Afterwards, it is categorized with same data and the content is analyzed critically to get the concrete and enough formulation, so it become a step to take a conclusion as the answer from problem of research above.⁴⁶

This research use the technique of data analysis which is developed by Miles and Huberman. Data analysis going on simultaneous which is done by process of collecting data, the steps are: data collection, data reduction, data display and conclusion drawing and verifying.⁴⁷

⁴⁵ *Ibid.* P. 244

⁴⁶ Lexy J. Moleong, *Pendidikan Kualitatif* (Bandung: Rosdakarya, 2002)

⁴⁷ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*, terj., Tjejep Rohendi Rohedi, *Analisis Data Kualitatif* (Jakarta, UI Press, 1992), P. 6

1. Step of collecting data

In the collecting data, researcher as the main instrument of collecting data/ information⁴⁸. Collecting data is done by collecting the result of inscription's from observation, result of writing the deepen interview or result of data clarification and result of writing documentation.⁴⁹

2. Step of data reduction

Reduction is process of choosing, simplification, summary and transform the crude data which appear from writing inscription.⁵⁰ In this research, researcher focus on the data which is collected, such as: select the data, it mean choose and clarify the reduction.

3. Step of data display

Data display is purposed to present the data, the whole or certain parts of research is organized as draft, graphics, chart, etc.⁵¹ In this step, there is an activity of researcher to present data, organize data by presenting the information like narrative's text. Then, the text is conclude into some drafts which imagine the interpretation or insight about the meaning of action the research's subject.

⁴⁸ Rochajat Harun, *Metode Penelitian Kualitatif untuk Pelatihan* (Bandung, Mandar Maju, 2007)

⁴⁹ Sapiyah Faisal, *Penelitian Kualitatif Dasar-dasar dan Aplikasi* (Malang, YA3 Malang, 1990), P. 53.

⁵⁰ Matthew B. Miles, A. Michael Huberman, *loc.cit.*, P. 16.

⁵¹ Rochadat Harun, *Metode Penelitian Kualitatif untuk Pelatihan*, P. 77.

4. Step of conclusion or verification

In this step, researcher test the validity of every meaning which appear from data. For the detail, it can be seen from the implementation of data's clarification. Researcher is not only clarify the data, but also do the data's abstraction which support it. Three steps in the process of data analysis (Step of collecting data, step of data reduction and step of data display) are simultaneous. So, in the writing of report, it can be done by some consideration of data.

E. Data validity

Validity is the degree of accuracy between data in the object of research and data which is reported by researcher. So, data validity is data which is "indifferent" between data which is reported by researcher and the real data in object of research. If the researcher make a report which is not appropriate with the real object, so that data is not valid.⁵²

There are two validity of research, those are internal validity and external validity. Internal validity relate with the degree of accuracy of research design with the result which is used. External validity relate with degree of accuracy whether the result of research can be generalized or implemented in population which that sample is token. If the sample of research is representative, instrument of research is valid and reliable, the way to collect and analyze the correct data. So, research will get the validity.⁵³

⁵² Sugiyono, *op.cit.*, P. 267

⁵³ *Ibid*, P. 267

F. Research procedure

Research procedure is steps or phases which is done by researcher to looking for the data, such as:

1. Pre-research

- a. Arrange the planning
- b. Choose the object of research
- c. Make a research's proposal
- d. Choose and utilize the information
- e. Ethic of research

2. Research

- a. Understand the background of research and prepare own self
- b. Collect the data

3. Data analysis

- a. Doing analysis when collecting the data
- b. Doing analysis after collecting the data

CHAPTER IV

RESEARCH FINDINGS

A. The characteristic of surah Al-Baqarah

Surah al-Baqoroh is the 2nd surah of holy Qur'an which contain of 286 verses, 6221 words and 25.500 letters.⁵⁴ This surah is *Madaniyyah* because it is the first surah which descend in Madinah. It is the longest surah which the amount of verses from this surah is more than other surah. It called by surah al-Baqoroh "cow" because in this surah, there is a story of butchering the cow which Allah commands to Bani Israil.

According to Khalid bin Ma'dan in Syaikh Syafiyurrahman al-mubarakfuri's book, this surah also called by *fusthaathul Qur'an* (the tent of Qur'an). Some of Islamic scientist explain that this surah content of one thousand news, one thousand command and one thousand prohibition.⁵⁵

There are some principles which are explained in this surah, such as:⁵⁶

1. Faith: Islamic missionary to Islamic society, *ahlul kitab* and polytheist people.
2. Law: command about praying, fasting, zakat, pilgrimage and umrah, qisas, halal and haram, drunk and gambling, commune with the orphan,

⁵⁴ Syaikh Syafiyurrahman al-mubarakfuri, *Shahih tafsir Ibnu Katsir* (Bogor: Pustaka Ibnu Katsir, 2007), Jilid. 1, P. 109

⁵⁵ *Ibid*, P. 109

⁵⁶ Kementrian Agama RI, *Al-Qur'an dan Terjemahnya Jilid 1* (Jakarta: Penerbit Lentera Abadi, 2010). P. 31

prohibition of riba, wasiat, sihir, law of curse, law of changing the book of Allah, haid, idah, thalaq, khulu', ila', radla', marriage to polytheist, law of war and etc.

3. Story: creating of Prophet Adam A.S, story of Prophet Ibrahim A.S and story of Prophet Musa with Bani Israil.
4. Others, such as: characteristic of muttaqin, characteristic of munafiq, attributes of Allah, parables, kiblat and the resurgence after death.

Beside of that, there are some superiority in the surah al-Baqoroh such as: the devil is never enter to the home which the occupant always read surah al-Baqoroh. It is explained in *Musnad al-Imam Ahmad, Shahih Muslim, Sunan at-Tirmidzi* and *sunan an-Nasa'i* that Prophet Muhammad S.A.W said:⁵⁷

عن ابي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم قال: لا تجعلوا بيوتكم قبورا، فإن البيت الذي تقرأ فيه سورة البقرة لا يدخله الشيطان (رواه الترميذي)

Meaning: “Don't make your home like a cemetery. Actually, the home which the occupant read surah al-Baqoroh inside it, the devil is never enter to this home”.

⁵⁷Syaikh Syafiyurrahman al-mubarakfuri, *op.cit*, P. 101

B. The characteristic of surah Al-Isra'

Surah Al-Isra' is the 17th surah of holy Qur'an which contain of 111 verses and it involve surah *Makkiyyah*. It is called by surah Al-Isra' with the meaning of "journey in the night" because this surah tell about the event of *isra' mi'raj* Prophet Muhammad S.A.W from masjid al-Haram in mecca to masjid al-Aqsa in Bait al-Maqdis.⁵⁸ This event is for about five months and it is descended on the 12th years of *nubuwwah*.

This surah also called by surah *Bani Israil* "descent of *Bani Israil*", it can be seen from second verse until eight verse and in the last surah, it mean at 101st verse until 104th verse which explain about *bani Israil* regard to the godsend of Allah for them. These verses tell about the journey of *bani Israil* after they become strong and big notion, they become contemptible notion because they deviate from the precept of Allah S.W.T. this surah also give the admonition to the human if they leave the percept of Allah, so they will find the disrepair like *bani Israil*.⁵⁹

According to Thabathabai in M. Quraissy Shihab's book, this surah explains about "*tauhid*" the oneness of Allah from anything. This surah more emphasize to sanctify and praise to Allah, it can be seen from the word *subhana* in the first verse, verse 43, 93 and 108, even in the last verse also praise to Allah

⁵⁸ Kementerian Agama RI, *Al-Qur'an dan Tafsirnya Jilid 5* (Jakarta: Penerbit Lentera Abadi, 2010), P. 425

⁵⁹ *Ibid*, P. 425

that Allah doesn't have the child, alliance in His palace and He are not contemptible which need to the helper.⁶⁰

There are some principles which are explained in this surah, such as:⁶¹

1. Faith: Allah doesn't has the child whether human or angel; Allah give the fortune to human certainly; Allah has the good names; al-Quran is the revelation from Allah which be the guidance for creature; *rahmat* for *mukminin*; the existence of *mahsyar* and the day of resurgence.
2. Law: the prohibition of Allah about: killing the human; zina; use the wealth of orphan for personal interest; doing something without knowledge and rebellious to the parents. Command of Allah about: fulfill a promise, complete the weights and measurement and pray five times.
3. Story: *Isra' mi'roj* of Prophet Muhammad S.A.W and story about *Bani Israil*.
4. Others, such as: responsibility of human to their charity; some factors which cause the glory and the destruction of human; guidance for respect the parents, neighbor and society; human is the noble creature, but they also have bad characteristics such as: refuse, lose the hope, hurried and discuss about spirit.

⁶⁰ M. Quraishy Shihab. *Tafsir Al-Misbah, Pesan kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), P. 397

⁶¹ Kementerian Agama RI, *op.cit.*, P. 425

C. Some opinions of *mufassir* about the content of surah Al-Baqarah verse 30-

33

وإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

Meaning: “Behold, thy Lord said to the angels: “I will create A vicegerent on earth”. They said: “Wilt Thou place therein one who will make Mischief therein and shed blood?-Whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not”.⁶²(30) And He taught Adam the nature⁶³of all things; then He placed them Before the angels, and said: “Tell me The nature of these if ye are right”. (31) They said: “Glory to Thee: of knowledge we have

⁶² It would seem that the angels, though holy and pure, and endowed with power from God, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endowed with emotions, those emotions could lead him to the highest and drag him to the lowest. The power of will or choosing would have to go with them, in order that man might steer his own bark. Abdallah Yousuf Ali, Op.cit., P. 24-25

⁶³ The literal words in Arabic throughout this passage are: “the names of things” which commentators take to mean the inner nature and qualities of things, and things here would include feelings. The whole passage is charged with mystic meaning. The particular qualities or feelings which were outside the nature of angels were put by God into the nature of man.

none, save what Thou hast taught us; in truth it is Thou Who art perfect in knowledge and wisdom.” (32) He said: “O Adam! Tell them their natures”. When he had told them, God said: “Did I not tell you that I know secrets of heaven and earth, and I know what ye reveal And what ye conceal?”⁶⁴

This verse explain about the gift of Allah which is given to the descent of Adam, it is the honorary for them which Allah ever said to the angels before create them. He said: وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِئِكَةِ *“Behold, thy Lord said to the angels”*. The meaning is hey Muhammad, please remember when your God said to the angels and please tell your community about it.⁶⁵

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً *“I will create A vicegerent on earth”*. It mean a community will replace the other community, from a generation to the next generation continuity as explained by Allah in surah an-Naml verse 165 وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ and Allah said in surah an-Naml verse 62 وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ *“and makes your inheritors of the earth, generations after generation”*.⁶⁶

⁶⁴ Abdallah Yousuf Ali, *op.cit.*, P. 24-25

⁶⁵ Syaikh Syafiyurrahman al-mubarakfuri, *op.cit.*, P. 198

⁶⁶ *Ibid.* P. 199

Allah said وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ with meaning

“and if it were Our will, We would have {destroyed you (mankind) all, and} made angels to replace you on the earth” (surah az-Zukhruf verse 60) and Allah also said in surah Maryam verse 59:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا

with the meaning ”Then, there has succeeded them a posterity who have given up As-Salat (the players) {I.e. made their Salat (players) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times} and have followed lusts. So they will be thrown in hell.

According to Islamic scientist, there are two interpretations about the meaning of caliph, such as:⁶⁷

First, the meaning of caliph is our grandfather, Prophet Adam A.S because he is *khalifatullah* (representative of Allah) in this world which have a duty to do the obligations from Allah. There is an opinion that Adam become a *khalf* (successor) of jin who have lived in this world before Adam.

Secondly, the word “*khalifah*” is singular but it have the meaning plural, so the aim of this word is some caliph. This opinion is chosen by Ibnu Katsir. It is singular of *ism jins* (word which show the kinds).

⁶⁷ Syaikh Asy-Syanqithi, *Adhwa'ul Bayan Tafsir Al-Qur'an dengan Al-Qur'an* (Jakarta: Pustaka Azzam, 2006). P. 131

The aim of Adam's khilafah is khilafah syar'iyah (legal leadership in religion), while the khilafah of Adam's descent is more general than Adam's khilafah because generally if one of generation is going, so it can be changed by the other generation.

Allah not only wish Adam as caliph in this word but also his descent *أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ* “Wilt Thou place therein one who will make Mischief therein and shed blood”. It mean that the aim of angels is there are some creatures which will do the damage in this word. This is not the resistance of angels to Allah or the spite of angels to the descent of Adam because angels is creature which never say something that is not allowed by Allah. This question of angels is purposed to get the explanation and information about the wisdom inside this verse. It like the angels say that “hey God, what is the wisdom from creating the human as caliph while some of them will make a damage in this word and shed the blood?”⁶⁸

Allah gives the answer to the question of angels: “I know what ye know not” *إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ*. It mean that I (Allah) know the wisdom behind creating of these creatures, there is a lot of benefit from creating them than the damage. You don't know that I will make some of them as prophet and messenger for the others and some of them become *shiddiqin, syuhada'*,

⁶⁸ *Ibid*, P. 199-200

shalihin, abiding, zahidin, auliya', khasyi'in and people who love his God and follow their messenger.⁶⁹

In the next verse (verse 30-31) in surah Al-Baqarah explain about the superiority of Adam than angel which Allah teach him and his descent about name of everything that is unknown by angels. These verses relate with the verse before which explain about wisdom from creating the caliph in this world, Allah said *وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا* *And He taught Adam the nature of all things*, it mean that names of everything which is known by human such as sky, earth, mountain, star, sea, horse, donkey and etc. Allah teach the names of everything to Adam whether thing, substance, character or charity.⁷⁰

There is a hadith which is narrated by Muslim, an-Nasa'I and Ibnu Majah explain about the superiority of Adam, and it can be used to reinforcing of this verse. Rasulullah S.A.W said that: "so they (angel) some to Adam and said: "you are the father of human, Allah have created you by His hand and commanded the angels to do sujud for you and He taught you the names of everything.

Allah said *ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ* *then He placed them Before the*

angels" it mean that He showed those names as said by Abdurrazaq from

⁶⁹ *Ibid*, P. 200

⁷⁰ Syaikh Syafiyyurrahman al-mubarakfuri, *op.cit*, P. 206

Ma'mar, from Qatadah, he said: "then He showed those names to the angels".

And then Allah said *فَقَالَ أَنْبِؤُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ* "Tell me The nature of these if ye are right", it mean that Allah ask to the angels who said

أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ "Wilt Thou place therein one who will make Mischief therein and shed blood to inform and tell about the names of everything which is showed by Allah before.⁷¹

They said: *قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ*

"Glory to Thee: of knowledge we have none, save what Thou hast taught us; in truth it is Thou Who art perfect in knowledge and wisdom." It sanctify to Allah which is done by the angels, none who know about His knowledge except because His desire and they never know everything except everything which is taught by Him.⁷²

Beside of that, Allah also gives some excesses to Adam and his descent through science and knowledge, Allah said: *He said: "O Adam! Tell them their natures"* *قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ* it mean the names of everything such as

⁷¹ *Ibid*, P. 209

⁷² *Ibid*, P. 210

pigeon, raven and etc. then after he give the evidence about his excess to the angels by mentioning the names of everything, Allah said to the angels:

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

When he had told them, God said: "Did I not tell you that I know secrets of heaven and earth, and I know what ye reveal And what ye conceal. According to Ibnu Abbas the meaning of this verse is Allah know about the secret and something that is clear."⁷³

D. Some opinions of *mufasssir* about the content of surah Al-Isra' verse 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: We have honoured the sons of Adam; provided them with transport on land and sea; Given them for sustenance things Good and pure; and conferred on them special favours, Above a great part of Our creation.⁷⁴

⁷³ *Ibid*, P. 211

⁷⁴ The distinction and honour conferred by God on man are recounted in order to enforce the corresponding duties and responsibilities of man. He is raised to a position of honour above the brute creation; he has been granted talents by which he can transport himself from place to place by land, sea and now by air. By Abdallah Yousuf Ali. *op.cit.*, P. 714

This verse explain about the cause of godsend, it mean that humans are the unique creature who have the honorary in their position as humans whether they obedient to religion or not. By curse and strength the statement by using the word “قد”, this verse show that *and We*, it mean Allah curse that *And indeed We have honoured the Children of Adam*, by good shape of body, ability to speak and think and have knowledge and We give them the freedom to classsify and choose. *And We have carried them on land and sea* by various transportations which We created and submitted to them, or We divine inspiration to their making in order that they can rove the earth and sky which We create every thing for them. *And have provided them with At-Tayyibat (lawful good things)* appropriate with their necessary, delicious and benefit for their physical’s growth and soul’s development *and have preferred them above many of those whom We have created with a marked preferment*. We give the excess to them than animal, through mind and creative power, so they become responsible creature. We give the excess to them who obidient than angel because the obidient of humans through the struggle to fight the satan and desire, while the obidient of angle is without challenge.⁷⁵

The word of ”كْرَمْنَا” consist of *kaf*, *ro*’ and *mim* which have the meaning of glory and peculiarity appropriate with the object. There are differences between ”فَضَّلْنَا” and ”كْرَمْنَا”. First, the word of فَضَّل have the meaning of excess and it refer to the “increasing” of we have own before. For example, all of

⁷⁵ M. Quraisy Shihab, *op.cit.*, P. 521-522

creatures are guaranteed and given the lucky from Allah. The excess of human's lucky make they have more excess than other people and it cause to the lucky differences of each other. Second, the word of كَرَم have the meaning of godsend that is the internal's peculiarity. In this verse, Allah gives the godsend to the humans of peculiarity which is not given to others and it make the noble's humans and their position must be respected by others. The peculiarity is for all of humans without distinguish one each other. This is be a reason of prophet Muhammad PBUH stand to respect the jewish's humans corpse because of respect to the human.⁷⁶

Belonging to the enjoyable which is given by Allah, godsend and God's mercy (Allah) is glorify the human: ولقد كرمنا بني آدم. it mean that We have honored the sons of Adam that is giving the noble and excess to the humans by creating them in best shape and action. And we gave them hearing and sight and heart to jurisprudence and understanding, and we gave them mind which can find some facts, and guided him to the crops and trades industries, and knowledge of languages, and think of the discovery of the bounties of the earth, and take advantage of energies, and utilize what in the upper and lower world and in the universe like transportation and the reasons for life and living, and the distinction between objects and their properties and disadvantages in matters religious and secular.⁷⁷

⁷⁶ *Ibid*, P. 522

⁷⁷ Wahbah Zuhaili, *Tafsir Munir Fi al-Aqidah wa as-syari'ah wa al-manhaj* (Damaskus: Dar al-fikr al-muasir, 1418 H), P. 134

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ it mean that and we provided them with transportation on the land by animals such as cattle, horses, mules, and at the present time is using trains and planes and other, and in the sea is using the big and small ships, which just carry the sons of Adam by His willing and purpose and masterminding.⁷⁸

ورزقناهم من الطيبات it mean that and we provided them with good things, any of Cereals and fruits, meat and milk from other types of baits and colors coveted, and the good corresponding, and high clothing. وفضلناهم على كثير ممن خلقنا تفضيلا it mean that and We have preferred them above many of those whom We have created with a marked preferment or we have preferred to varieties of creatures and all of animals by conservation, distinguish, reward and reply.⁷⁹

The second interpretation of this verse as mentioned by Ibnu Katsir about the preference of human than the angels bellow;

روى الطبراني عن عبد الله بن عمرو، وعبد الرزاق عن زيد بن أسلم موقوفاً، و ابن عساکر عن أنس بن مالك مرفوعاً عن النبي صَلَّى اللهُ عَلَيْهِ

⁷⁸ *Ibid*, P.134

⁷⁹ *Ibid*, P. 134

وآله وسلّم قال: «إن الملائكة قالت: يا ربنا، أعطيت بني آدم الدنيا، يأكلون فيها ويشربون ويلبسون، ونحن نسبح بحمدك، ولا نأكل ولا نشرب ولا نلهو، فكما جعلت لهم الدنيا، فاجعل لنا الآخرة، قال: لا أجعل صالح ذرية من خلقت بيدي، كمن قلت له: كن فيكون»

Meaning: “It is narrated by Tabrani from Abdullah bin Amr, and Abdul Razzaq from Zayd ibn Aslam suspended, and Ibn'Asakir Anas bin Malik taken away from the Prophet peace be upon him and his family and peace, he said: «The angels said: O our Lord, You gave the world to the sons of Adam, they eat and drink and wear the clothes, and we sanctify you by all praise, we do not eat or drink and have fun, as made them in the world, so make us in Hereafter, He said, I do not make the good descent of people who are created by own hands, lie I said to him: 'Be!»”.⁸⁰

The differences between “takrim” and “tafdlil” is the word takrim relate with something which is created, nature like mind, statement, planning, good imagination and place to long stay. While the second word is by the existence of mind and insight possible to do the truth faith and prime moral.⁸¹

⁸⁰ *Ibid*, P. 135

⁸¹ *Ibid*, P. 136

CHAPTER V

ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS

A. Humanism values in Islam based on analyze of surah Al-Baqarah verse 30-33

The result of this research show that in surah Baqarah verse 30-33 contains of humanism values, such as:

1. Religious values

As explained in surah Al-Baqarah verse 30-33 that humanism values in Islam is purposed to raise up the human's prestige without abolish the transcendent aspect, it is not distinguish the human from their background and all of human are given a mandate as caliph in this world, they are given an authority to arrange all aspect in this world and then they must be responsible with their deed in front of Allah as explained in the hadith:

عن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم أنه قال: "ألا كلكم راع وكلكم مسؤول عن رعيته، فالأمير الذي على الناس راع، وهو مسؤول عن رعيته، والرجل راع على أهل بيته، وهو مسؤول عنهم، والمرأة راعية على بيت بعلها وولده، وهي مسؤولة عنهم، والعبد راع

على مال سيده، وهو مسؤول عنه، ألا فكلكم راع وكلكم مسؤول عن

رعيته (أخرجه البخاري: ٠٠٤)⁸²

Meaning: *from Ibnu Umar R.A, from Prophet Muhammad S.A.W. He said:*

“Everyone is the leader and everyone will be demand a responsibility from his leadership. A possessor is a leader and he will be demand a responsibility from his leadership. A husband is a leader for his family and he will be demand a responsibility from his leadership. A wife is a leader who manage the house of her husband and her child and he will be demand a responsibility from his leadership. A slave is a leader who manage the wealth of his employer and he will be demand a responsibility from his leadership. So, everyone is leader and he will be demand a responsibility from his leadership”. (it is narrated by Al-Bukhari, number of hadith 2554)

This leadership showed about the relation between human and their God (Allah S.W.T) through submission, obedience, respond and surrender the leadership to people who replace the caliph before, it express about worshipping. Concept of leadership in Islam is not only think about lead to the others in secular’s aspect, but also in religion aspect like worshipping to the God (Allah).

2. Freedom values

Human are given a freedom to have an intention in order that they can complete their mission as caliph in this world. They are given a freedom

⁸² Imam Al-Mundziri, *Ringkasan Shahih Muslim* (Jakarta: Pustaka Amani, 2003), P. 709

to choose type of leadership which is appropriate with their condition whether dictator, autocracy or democracy. They free to do what they want and what will be achieved by them as their purpose.

But, in this context of leadership, human have a trusteeship which must be responsible in another day. This responsible must be done individually and base on individual consciousness. Although al-Qur'an explain that human are conscious to make a choice, but Allah still have a role inside it such as protect and facilitate them in the achieving what is chosen by them.⁸³

3. Optimistic values

One of the shape of Allah glorifies the human is burdening them with a leadership in this world to change the others in worshipping to Allah, practicing the Islamic laws, doing their obligation and doing something in this world which can achieve to the benefit, stability, happiness and safety, so that humans are lucky as creature who have greatest degree and the best ranking which is highest than all of creatures.⁸⁴

In this context, there is an optimistic values that Allah gives the trusteeship to human be a caliph in this world. Human is the only creature who able to lead all of aspect in this world whether lead to the human,

⁸³ Sibawaihi, *Hermeneutika AlQuran Fazlur Rahman* (Yogyakarta: Jalasutra, 2007), P. 91

⁸⁴ Ahmad Hasan Karzun, *Takrim Ar-Rahman li Al-Insan* (Jaddah: Dar nur Al-Maktabah, 2003), P. 59

nature, animal or genie. It cause that the degree of human is higher than other creatures.

The leadership which is always glorified by Allah for humans since Adam A.S until the doomsday as Allah's mercy for humans through sent the messenger for them in order that they get the guidance to path of Allah and the gleam of rightness.⁸⁵

When the human do the obligation which is burdened by God (Allah) in his leadership and fulfill the trusteeship and obedience to Allah and His messenger, so he will get the lucky through the glorifying of God for him in the good life in this world and the eternal enjoyment in the Hereafter, it is explained in the holy Qur'an through the saying of Allah: (and who obey to Allah and His Messenger, he will get the great victory).⁸⁶

4. Social values

Beside of the relation between human and their God (Allah S.W.T), there is a social values which is showed from these verses that is a relation between human as caliph and everything which is leaded by caliph in this world. It involve the human control of the caliph, his dominance, independence and wisdom and benefitted all of element which are leaded in this world it means everything inside the earth, on the earth whether

⁸⁵ *Ibid*, P. 60

⁸⁶ *Ibid*, P. 61

something which is life or not, so human become a mister and this relation is called by “*siyadah*”.⁸⁷

So that, the meaning of leadership in surah Al-Baqarah verse 30 include of worshipping and sovereignty which both of them can't be separated because it is two sides for realizing the leadership and it involve religious values and social values.

While the social values from surah Al-Baqarah verse 31-33 is caused of human are taught a knowledge and name of everything in this world, so for the human who understand about the knowledge or science, they must teach and inform to the others who don't understand it as explained in surah Al-Baqarah verse 31 that He (Allah) taught Adam the nature of all things; then He placed them Before the angels, and said: “Tell me The nature of these if ye are right”.

5. Consciousness values

Because of Allah decided the human as caliph in this world, so Allah gives them (Adam and his descent) a mind and thought which they can use it to develop their knowledge and their science after they observe, learn and analyze of everything consciously.

Carl Sagan in religious ministry's book explain that there is an explanation in his book under title “the dragon of eden” about human are

⁸⁷ *Ibid*, P. 61

superior that other creatures of Allah, one of their superiority is human are given a system of memories/ information's storage. This system are divided to be two parts, those are: 1. Brain, it save all of information which is recorded, 2. DNA-chromosomal, it is a molecule DNA inside the chromosom which can save the information of human's genetic and this information will be moved and descended to the human's descent.⁸⁸

6. Creative values

Talking about human, Rahman in Sibawaihi's book emphasize to the superiority of human than angels. He explain about the story of angel who complain about the coronation of Adam as caliph of Allah in this world. Allah make a science's competition between Adam and angels, Allah ask them to mention the name of everything, the angels are not capable, while Adam can mention it fluently and one by one. So that, Adam or human generally have a creative knowledge.⁸⁹

Allah S.W.T, the omniscient, the wisest and Almighty glorified Adam and his descents, teaching them the names of everything, knowledge, science and show their ability than angels who don't learn something. Ibnu Katsir in Ahmad Hasan Karzun's book said about the interpretation of this verse that this place of Allah mention the glory of Adam than angels through knowing the names of everything different with the angels, it after the angel

⁸⁸ Kementrian Agama RI, *op.cit.*, Jil. 1, P. 81

⁸⁹ Sibawaihi,*op.cit.*, P. 90

sujud for Adam and his descent. This excess is explained because it appropriate between this occupation and the ignorance of wisdom from creating caliph when the angel asked about that, so Allah answer that He know what human don't know. So that, Allah mention this verse after that to explain about the honor of Adam with the excess in science.⁹⁰

Then Ibnu Abbas in Ahmad Hasan Karzun's book said that Allah taught Adam all the names, that is the name which cause the human know about people, beasts and sky and earth, easy and bumpy, elephant and donkey others. So that, Allah gives a blessing to all of descent of human with the great gift such as proving them with the knowledge, science which is needed for their life and develop their interest by using what is given by Allah like the ability of mind and organs of hearing, sight and speech with the result that can distinguish between good and bad, beneficial and harmful, right and wrong and guide them to the straight path of God when they do the kindness which is beneficial and thank to the God.⁹¹

7. Moral values

Human are the noble's creature, honor's creature and lucky creature if they utilize what is learned from their God such as the beneficial science, guidance and using the medium of science which are given by Allah such as mind, hearing and seeing to face, obedient and bring nearer to the God

⁹⁰Ahmad Hasan Karzun, *op.cit.*, P. 62

⁹¹*Ibid*, P. 63

by doing the good charity. Human can be a suffer people, broken people or deviate people when they use the science and it medium for something wrong and loosing their glory and honor.⁹²

Based on the explanation in surah Al-Baqarah verse 33 show that Allah ask to the angels to kneel for honoring Adam, all of them obedient except one of the genie who claim that themselves more excellent than human and this creature are called by Satan. It show that Allah gives the moral values to the human, if they do the good thing, so the other creature will appreciate it.

There is a compatibility between this verse and some verses before which Allah remind the human about *nikmat* that is given by Allah to them. If they remember to that *nikmat*, so they will be grateful and pious to Allah, they never rebellious and deny that *nikmat*. While in this verse Allah explain about great *nikmat* which is be grateful by the descent of Adam A.S through obeying to the command of Allah, avoid His prohibition and infidel to Him. That *nikmat* is promote the human as caliph in this world.⁹³

⁹²*Ibid*, P. 64

⁹³ Kementrian Agama RI, *op.cit.*, P. 75

B. Humanism values in Islam based on analyze of surah Al-Isra' verse 70

The result of this research show that in surah Al-Isra' verse 70 contains of humanism values, such as:

1. Religious values

Because of humanism values in Islam is purposed to raise up the human's prestige without abolish the transcendent aspect, so the humanism values which is contained in surah Al-Isra' verse 70 is Allah saving the humans from anything which endanger for them in sea and in the middle of disturbance and confusion through facilitate the human with any transportation and facility.

Although human use the transportation carefully, but they still need to the protection of Allah because there is not the place to protect for the emergency people to lose the danger except Allah and every person has known surely that statue do nothing.⁹⁴ It is a transcendental aspect of religious values from this verse.

2. Social values

Beside of religious values, there is a social values from this verse that Allah gives some excess and deeply enjoyable for humans beside fortune and life, like human can use the boat in sea to make easier the medium of transportation and commerce.⁹⁵ This case need to good interaction and communication in order that there isn't disputing to using

⁹⁴ Ahmad Hasan Karzun, *op.cit.*, P. 135

⁹⁵ *Ibid*, P. 135

the transportation. So that, humans must give thanks to Allah for all of excess which is given and may not to be envious.

3. Moral values

Some of the deeply enjoyable of Allah to humans are four things which Allah gives the excess to the humans than the others, such as: glorify the humans through create them in the best shape, having mind and think, the available of transportation in land like horse, donkey, camel and etc. and the transportation in sea is boat, the good fortune and giving the excess than the others.⁹⁶

By the existence of some excess above, human have a moral values which will be appreciate by the others if they use their best shape, mind and think and the available of transportation for something useful without annoying to others.

4. Creative values

As Creator, Allah gave the specialty of glory and the excess which is better than other creatures such as in the driving of various vehicle and legalization of foods, drinks and beneficial animal like meat fish, and drinks which is resulted from animals like honey and milk.⁹⁷

Ibnu Katsir in Ahmad Hasan Karzun's book mention about his interpretation of this verse through the saying of Allah: (Allah inform to the

⁹⁶ *Ibid*, P. 136

⁹⁷ *Ibid*, P. 91

descent of Adam about their honor which is created in the best shape and perfect: they can walk by stand up, eat by hand and use their hearing and seeing, have a transportation in land and sea, eat the good things from plants, fruits, meat and milk (from any kind of food which is delicious), good scenery, good cloth from any quality, color and shape which is used for themselves. It is their honor than other creatures from all of animal and kinds of creatures.⁹⁸

Allah also glorified His creatures by harnessing them in the worlds of space and in the mercy of rain and produce the plant fruits and harness boats in the prairies and the seas to be the transportation, and the legalization of the good things which is beneficial and the prohibition of harmful foods, so by the grace of God for all people, it is a signs for the first kernels.

5. Freedom values

Allah gives to His creature a good shape of body, ability to speak and think and have knowledge and they are given a freedom to classsify and choose what will they do.

⁹⁸ *Ibid*, P. 91

C. Concept of humanism in the Islamic perspective and western perspective

In this era which is dominated by western country, especially America, there are many people who awe the democracy. Democracy is the continuance of humanism as understood by ancient Greek. The word of democracy is coming from Greek language and the idea about democracy according to western people is coming from the thought of Greek's people. But, the Greek's humanism has died since thousands years ago and there is an indication that western people conscious about the important of humanism after they recognize Islam. It is proven by scientific oration which is made by Giovanni Pico Della Mirandola, a philosopher of humanism and expert of hermeneutic in the era of renaissance in Europe.⁹⁹

Mirandola in Nurcholish Madjid's book said the scientific oration about the prestige of human in front of leader of church. He said in the opening of oration that he read in some Islamic book about the answer of Abdullah (an Arabic Muslim) when he is asked about what is seen the most amazing, then Abdullah said that there is not something amazing except human. Appropriate with this statement is the statement of Hermes Trismegistus that a great miracle is human, oh Asclepius.¹⁰⁰

The main point from Mirandolla's speech is comparing between what is read by Mirandola in some Islamic books with the statement of philosopher of

⁹⁹ Nurcholish Madjid, *Islam Agama Kemanusiaan* (Jakarta: paramadina, 1995), P. 191

¹⁰⁰ *Ibid*, P. 182

ancient's Greek, Hermes Trismegistus to Asclepius. Both of them said that there is a high degree and prestige for human and it is the top of humanism. Humanism which is followed by Europe people is coming from Greek's philosophy, and then this humanism release from religion even get a sharp contrary from church. So, it is very ironic that humanism which according to Mindolla is gotten from Islam then develop and become an important substance in the world's view of western which is unreligious that is secularism.¹⁰¹

As religion, Islam is recognized as humanist religion which involve the concept of tauhid (as transcendental aspect in Islam). Islam humanist protect to all of social element whether ethnic or religion. But, empirically there is a discrepancy between the ideal values in Islam and social values which is implemented by society. Most of Muslim people don't care about social imbalance which is happened in society.¹⁰²

Islam contains the humanism values which the purpose is emphasizing the human interest. Islamic humanism is theocentric, a religion which centralize to the aspect of faith and show the glory of human civilization. There is not dichotomy between secular and religion in Islamic humanism because Islamic humanism involve all aspect such as social, politic, economic, culture and etc.

¹⁰¹ *Ibid*, P. 192

¹⁰² M. Zainuddin dan Muhammad In'am Esha, *Islam Moderat, konsepsi, interpretasi dan aksi* (Malang: UIN Maliki Press, 2016), P. 4

so, the biggest duty of Islam is doing the transformation in social and culture aspect appropriate with humanism values.¹⁰³

It is very different with the concept of humanist according to western perspective which is anthropocentric and everything are centered to the human, there is not role of God. It is also secularist which the human abolish and loose from church fetter and they free to do what they want without limitation and some rules which are binded.

So, to easier the reader in understanding this thesis, researcher formulate the differences between concept of humanism in the Islamic perspective and western perspective in the table bellow:

No	Islamic perspective	Western perspective
1	Humanism in Islam is theocentric which everything are centered to the God although human have a freedom and right in their life.	While humanism in western perspective is anthropocentric which everything are centered to the human, there is not role of God in the human's behavior
2	Humanism in Islam involve the transcendental aspect which although human have a freedom but it still have a constraint and	While humanism in western perspective is secularist which the human abolish and loose from

¹⁰³ *Ibid.* P. 7

	<p>they must consider to the values which are resulted from their deed whether good or bad in order that they can be tolerance with other people.</p>	<p>church fetter and they free to do what they want without limitation</p>
3	<p>Islam rise up the human prestige by giving some excess which are not given to other creatures and view that all of people have same position in front of Allah except a piety person, so there is not racist and differences between people in the higher class and lower class</p>	<p>Although the western humanism view that human have some excess than other creature and they have a human right, but almost of them (existentialism and Marxism) still distinguish and discriminate to the lower class because of their freedom is not limited by norm or religion, so they free to do what they want.</p>
4	<p>Islam make a society become creative, they are taught to think hard and contemplate everything which are created by God (Allah).</p>	<p>Western people view that religion make a society become uncreative, they feel restraint by their idol, they are forbidden to do a critical think and they just follow what is instructed by church</p>
5	<p>Humanism values in Islam is started from the spirit of</p>	<p>While humanism values in western perspective occurred because most of</p>

	liberation through the concept of tauhid which the existence of Islam are absolving the discrimination and oppression of human from slavery in this world.	christian people feel oppressed with the dogma of church and there is not right for human to do critical thinking.
6	In Islam are explaining that the essence of creating the human in this world is making them as caliph of Allah in this world to do the noble duty.	While the concept of existentialism view that human exist and life because of itself.

There is a differences between concept of humanism according to Islamic scholar and western scholar. According to humanism values in western perspective occured because most of christian people feel oppressed with the dogma of church. Humanism is anthropocentric which everything are centered to the human, there is not role of God in the human's behavior and secularist which the human abolish and loose from church fetter and they free to do what they want without limitation.

Although they view that human have some excess than other creature and they have a human right, but almost of them (existentialism and Marxism) still distinguish and discriminate to the lower class because of their freedom is not limited by norm or religion. They also view that religion make a society

become uncreative, they feel restraint by their idol, they are forbidden to do a critical think and they just follow what is instructed by church.

While humanism values in Islam is started from the spirit of liberation through the concept of tauhid which the existence of Islam are absolving the discrimination and oppression of human from slavery in this world. Humanism is theocentric which everything are centered to the God, although human have a freedom and right in their life but they must consider to the values which are resulted from their deed whether good or bad in order that they can be tolerance with other people.

Islam rise up the human prestige by giving some excess which are not given to other creatures and view that all of people have same position in front of Allah except a piety person. Islam make a society become creative, they are taught to think hard and contemplate everything which are created by God (Allah). In Islam explained that the essence of creating the human in this world is making them as caliph of Allah in this world to do the noble duty.

In Islamic perspective, human rights are very cherished by Al-Qur'an which the core is the similarity among all of races. Al-Qur'an loose a differences between human except because of their piety as explained in surah Al-Hujurat verse 11-13. Al-Qur'an very emphasize to this statement because human often feel that themselves are more excellent than others.

Talking about human, the explanation of human in al-Qur'an is not only descriptive but also prescriptive which is contain of certainty. Beside of

describing something, it also have a certain purpose of psychology. While the concept of pre-determinism which emerge in the middle era, it is criticized by Rahman that this concept is not coming from al-Qur'an, but it come from strange resources. This concept is made by theology of Asy'ariyyah who humiliate the degree of human and implement the concept of God's Almighty.¹⁰⁴

According to Rahman, the Islamic scholar formulate four freedom or human rights which is explained in the holy Qur'an, such as: right for live as explained in surah Al-Maidah verse 32, right for have a religious as explained in surah Al-Baqarah verse 256, right for seeking a money and wealth as explained in surah al-Jumu'ah verse 10 and right of getting pride as explained in surah Al-Baqarah verse 30. Four matter above must be protected by country to maintain the humanism values.¹⁰⁵

Al-Qur'an also emphasize to the equivalent of gender, but it not for all of aspect in the human's life for example inheritance which the woman get a half of man's inheritance as explained in surah an-Nisa' verse 7-12 and verse 176 because in Islam woman not only get an inheritance, but they also get bride price from her husband when she marries. So, Islam is fair in subjected man and woman.¹⁰⁶

¹⁰⁴ Sibawaihi, *op.cit.*, P. 91

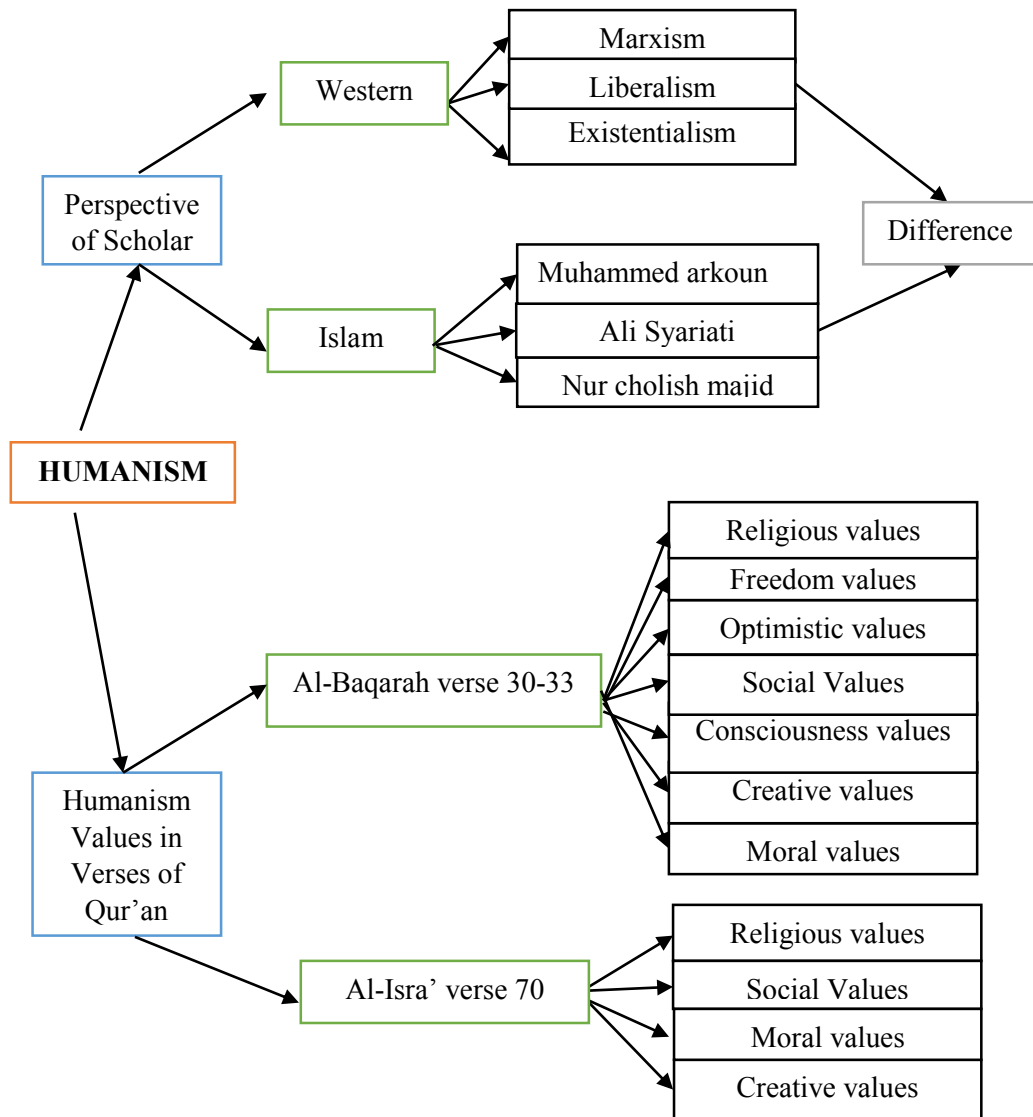
¹⁰⁵ *Ibid*, P. 93

¹⁰⁶ *Ibid*, P. 94

Beside of that, the implementation of humanism in Islam is in any parts of Islamic sharia which have social orientation, some of them is obligation, such as zakat, shadaqoh and etc. and some of them is prohibition. Such as zina, gambling, drunk, scorn and etc. This sharia has a social orientation because of values and philosophy of humanity inside it.

Through the implementation of zakat, shadaqoh and etc. show that Islam is humanist religion and because of this sharia, all of Muslim are demanded to have a spirit of humanism and respond to the human's suffer and then they help them as the implementation of their faith. Beside of that, Islam also forbid of any sexual without marriage for human's beneficence because zina can make a contemptible to the human's life like an animal and then they lose their glory because from that case woman have a baby without father. It show that Islam is humanist religion which demand to Muslim to do the kindness, regularity, balance and justice.

Base on the whole explanation above, researcher formulate the research finding by a draft bellow:



CHAPTER VI

CLOSING

A. Conclusion

1. Humanism values in Islam based on analyze of surah Al-Baqarah verse 30-33

The result of this research show that in surah Baqarah verse 30-33 contains of humanism values, such as: a) Religious values, human are given a mandate as caliph in this world and they must be responsible with their deed in front of Allah, b) Freedom values, human are given a freedom to choose type of leadership which is appropriate with their condition whether dictator, autocracy or democracy, C) Optimistic values, Human is the only creature who able to lead all of aspect in this world whether lead to the human, nature, animal or genie, d) Social values, a relation between human as caliph and everything which is leaded by caliph in this world, e) Consciousness values, Allah gives them (Adam and his descent) a mind and thought which they can use it to develop their knowledge and their science, f) Creative values, Adam can mention the name of everything fluently and one by one ddifferent with angels, g) Moral values, Allah ask to the angels to kneel for honoring Adam.

2. Humanism values in Islam based on analyze of surah Al-Isra' verse 70

The result of this research show that in surah Al-Isra' verse 70 contains of humanism values, such as: a) Religious values, Allah saving the humans from anything which endanger for them in sea and in the middle of disturbance and confusion, b) Social values, human need to good interaction and communication in using the boat in sea to make easier the medium of transportation and commerce, c) Moral values, human have a moral values which will be appreciate by the others if they use their best shape, mind and think and the available of transportation for something useful without annoying to others, d) Creative values, Allah gave the excess to human such as in the driving of various vehicle and legalization of foods, drinks and beneficial animal like meat fish and etc. e) freedom values, human are given a freedom to classsify and choose what will they do through good shape of body, ability to speak and think and have knowledge.

3. Concept of humanism in the Islamic perspective and western perspective

There is a differences between concept of humanism according to Islamic scholar and western scholar. According to humanism values in western perspective occured because most of christian people feel oppressed with the dogma of church. Humanism is anthropocentric which everything are centered to the human, there is not role of God in the human's behavior and secularist which the human abolish and loose from church fetter and they free to do what they want without limitation. They also view that religion make a

society become uncreative, they feel restraint by their idol, they are forbidden to do a critical think, so they just follow what is instructed by church.

While humanism values in Islam is started from the spirit of liberation through the concept of tauhid which the existence of Islam are absolving the discrimination and oppression of human from slavery in this world. Humanism is theocentric which everything are centered to the God. Islam rise up the human prestige and view that all of people have same position in front of Allah except a piety person. Islam make a society become creative, they are taught to think hard and contemplate everything which are created by God (Allah). In Islam explained that the essence of creating the human in this world is making them as caliph of Allah in this world to do the noble duty.

B. Implication

This research under title humanism values in Islam (the analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70) help Muslim people and the readers especially in understanding the real humanism and humanism values in Islam, so they can distinguish between concept of humanism in Islamic perspective and western perspective.

C. Suggestion

There are some suggestion from researcher trough study about humanism values in Islam based on analysis of surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70, such as:

1. For Muslim people

Through this research about humanism values in Islam based on analysis some verses of holy Qur'an, reader can understand and connect this research with the contextual, so it can increase the knowledge of reader in understanding real humanism.

2. For the next researcher

This research findings in far from perfection, so for the next researcher must develop this knowledge appropriate with the contextual.

BIBLIOGRAPHY

- Al-mubarakfuri, Syaikh Syafiiyurrahman. 2007. *Shahih tafsir Ibnu Katsir*.
Bogor: Pustaka Ibnu Katsir
- Al-Mundziri, Imam. 2003. *Ringkasan Shahih Muslim*. Jakarta: Pustaka Amani
- Al-Shadr Muhammad Baqir. 1980. *Al-Tafsir al-Maudlu'I wa al-Tafsir al-Tajzi'I fi al-Qur'an al-karim*. Beirut: Dar al-Ta'ruf fi al-Mathbu'ah
- Ali, Abdallah Yousuf. 1934. *The Glorious Kur'an translation and commentary*.
Beirut: Dar al-Fikri
- Arifin, Imron. 1996. *Penelitian Kualitatif dalam Ilmu-ilmu Sosial dan Keagamaan*. Malang: Kalimasahada
- Arikunto, Suharsimi. 1993. *Manajemen Penelitian*. Jakarta: PT Rineka Cipta
- Asy-Syanqithi, Syaikh. 2006. *Adhwa'ul Bayan Tafsir Al-Qur'an dengan Al-Qur'an*. Jakarta: Pustaka Azzam
- Baidan, Nashiruddin. 2005. *Metodologi Penafsiran Al-Qur'an*. Yogyakarta: Pustaka Pelajar
- Baedhowi. 2008. *Humanisme Islam kajian terhadap pemikiran filosofis Muhammad Arkoun*. Yogyakarta: Pustaka Pelajar
- Boisard, Marcel A. 1980. *L'Humanisme De L'Islam, Humanisme dalam Islam*.
Jakarta: NV Bulan Bintang

- Faisal, Sapiah. 1990. *Penelitian Kualitatif Dasar-dasar dan Aplikas*. Malang: YA3 Malang
- Hanafi, Hasan dkk. 2007. *Islam dan Humanisme*. Yogyakarta: IAIN Walisongo Semarang
- Harun, Rochajat. 2007. *Metode Penelitian Kualitatif untuk Pelatihan*. Bandung: Mandar Maju
- Karzun, Ahmad Hasan. 2003. *Takrim Ar-Rahman li Al-Insan*. Jaddah: Dar nur Al-Maktabah
- Madjid, Nurcholish. 1995. *Islam Agama Kemanusiaan*. Jakarta: paramadina
- Majid, Nur cholish. 1995. *Islam doktrin dan peradaban; sebuah telaah kritis tentang masalah keimanan, kemanusiaan dan kemodernan*. Jakarta: Yayasan Wakaf Paramadina
- Mas'ud, Abdurrahman. 2002. *Menggagas Format Pendidikan nondikotomik; Humanisme religius Sebagai paradigam pendidikan Islam*. Yogyakarta: Gama Media
- Matthew B. Miles, A. Michael Huberman. 1992. *Qualitative Data Analisis*. Terj. Tjejep Rohendi Rohedi, *Analisis Data Kualitatif*. Jakarta: UI Press
- Meuleman, Johan Hendrik (ED). 2012. *membaca Al-Qur'an bersama Muhammad Arkoun*. Yogyakarta: Lkis
- Moleong, Lexy J. 2002. *Pendidikan Kualitatif*. Bandung: Rosdakarya, 2002

- Moussa, Muhammad Youseef. 1379 H. *Islam and Humanity's Need of It*. Cairo:
The Supreme Council for Islamic Affairs
- RI, Kementrian Agama. 2010. *Al-Qur'an dan Terjemahnya Jilid 1*. Jakarta:
Penerbit Lentera Abadi
- RI, Kementrian Agama. 2010. *Al-Qur'an dan Terjemahnya Jilid 5*. Jakarta:
Penerbit Lentera Abadi
- Salim, Abd. Muin. 2005. *metodologi Ilmu Tafsir*. Yogyakarta: Teras
- Sarwono, Jhonatan. 2006. *Metode Penelitian Kuantitatif dan Kualitati*.
Yogyakarta: Graha Ilmu
- Shihab, M. Quraissy. 2002. *Tafsir Al-Misbah, Pesan kesan dan Keserasian Al-
Qur'an*. Jakarta: Lentera Hati
- Sibawaihi. 2007. *Hermeneutika AlQuran Fazlur Rahman*. Yogyakarta:
Jalasutra
- Soemanto, Wasty. 1998 *Psikologi Pendidikan, Landasan Kerja Pemimpin
Pendidikan*. Jakarta: PT Rineka Cipta
- Sugiharto, Bambang. 2008. *Humanisme*. Yogyakarta & Bandung: Jalasutra.
- Sugiyono, 2010. *Metode Penelitian Kuantitatif, kualitatif dan R&D*. Bandung:
Alfabeta.
- Sukamadinata, Nana Syaodih. 2007. *Metode Penelitian Pendidikan*. Bandung:
PT. Remaja Rosdakarya.

Syari'ati, Ali. 1992. *Humanisme Antara Islam dan Mazhab Barat*. Jakarta: Pustaka Hidayah

Supriyatno, Triyo. 2009. *Humanitas Spiritual dalam Pendidikan*. Malang: UIN-Malang Press

Zaini, Syahminan. 1980. *Mengenal Manusia Lewat Al-Qur'an*. Surabaya: PT. Bina Ilmu

Zuhaili, Wahbah. 1418 H, *Tafsir Munir Fi al-Aqidah wa as-syari'ah wa al-manhaj*. Damaskus: Dar al-fikr al-muasir

Zainuddin M. dan Muhammad In'am Esha, 2016. *Islam Moderat, konsepsi, interpretasi dan aksi*, Malang: UIN Maliki Press

"Executive Summary". *The Future of the Global Muslim Population*. Pew Research Center. Retrieved 22 December 2011



MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIVERSITY MALANG
TARBIYAH AND TEACHER TRAINING FACULTY
Jl. Gajayana 50. Malang Telp. 0341-552389 Faximile. 0341-552398
Website: www.fitk.uin-malang.ac.id Email:
fitk_uinmalang@yahoo.com

EVIDENCE OF CONSULTATION

Name : Durrotun Anisah
NIM : 12110239
Advisor : Ahmad Nurul Kawakip, M.Pd, M.A
Title of Skripsi : Humanism values in Islam (The analysis of Surah Al-Baqarah verse 30-33 and surah Al-Isra' verse 70)

No	Date of Consultation	Consultation Material	Signature
1	25 Maret 2016	Title of thesis and Chapter I	1.
2	3 April 2016	Chapter II and III	2.
3	15 April 2016	Revision of chapter II	3.
4	27 April 2016	Chapter IV	4.
5	9 Mei 2016	Chapter V	5.
6	14 Mei 2016	Revision of chapter IV and V	6.
7	30 Mei 2016	Chapter VI and Abstract	7.
8	3 Juni 2016	ACC of Thesis	8.

Acknowledged by,
Head of Islamic Education
Department

Dr. Marno, M.Ag
NIP. 197208222002121001

CURRICULUM VITAE



A. Writer Information

Name : Durrotun Anisah
NIM : 12110239
Faculty : Tarbiyah and Teacher Training Faculty
Department : Islamic Education
Place, Date of Birth : Bojonegoro, 21 Mei 1993
Home Address : RT/RW: 001/001 Blongsong Baureno Bojonegoro
Address in Malang : MSAA UIN Maulana Malik Ibrahim Malang
Phone Number : 085655094850
Parents : Bapak H. M. Yusuf Basyar / Ibu Siti Asiyah
E-mail : anisad272@gmail.com

B. Formal Education History

Year 1997 - 1998 RA Darul Ulum Pasinan Baureno Bojonegoro
Year 1999 - 2005 MI Riyadlotut Thalabah Sedan Rembang
Year 2005 - 2008 MTs Muallimin Muallimat Tambak Beras Jombang
Year 2008 - 2011 MA Muallimin Muallimat Tambak Beras Jombang

C. Non Formal Education History

- 2001 – 2005 : Madrasah Banat Salafiyah Al-Ma'arif Sedan Rembang
- 2005 – 2011 : PPP. Al-Fathimiyyah Bahrul Ulum Tambak Beras Jombang
- 2012 – 2016 : Ma'had Sunan Ampel Al 'Ali (MSAA) of Maulana Malik Ibrahim State Islamic University Malang

D. Organization Experience

- 2007 – 2010 : Pengurus PPP. Al-Fathimiyyah Bahrul Ulum Tambak Beras Jombang
- 2008 – 2009 : Osis MA Muallimin Muallimat Tambak Beras Jombang
- 2012 – 2013 : UPKM JDFI Ma'had Sunan Ampel Al 'Ali (MSAA) at Maulana Malik Ibrahim State Islamic University Malang
- 2012 – 2016 : UKM Seni Religius
- 2013 – 2016 : Musyrifah Ma'had Sunan Ampel Al 'Ali (MSAA) at Maulana Malik Ibrahim State Islamic University Malang

E. Achievement

1. The best graduation in madrasah diniyyah PPP. Al-Fathimiyyah Bahrul Ulum Tambak Beras Jombang on year 2008-2009
2. 4th champion of Arabic olimpiade in regional Surabaya on year 2011
3. The best graduation in MA Muallimin Muallimat Tambak Beras Jombang on year 2010-2011

F. Scientific writing

PKM (Penelitian Kompetitif Mahasiswa) which is held by Tarbiyah and teacher training faculty Maulana Malik Ibrahim State Islamic University Malang on year 2015 about "Persepsi mahasantri ummu salamah terhadap budaya berjilbab sebagai wujud pendidikan karakter di universitas Islam negeri Maulana Malik Ibrahim Malang".

ATTACHMENT

Humanism values in Islam based on analyze of surah Al-Baqarah verse 30-33

No	Resource	Explanation
1	<p>Adhwa'ul Bayan Tafsir Al-Qur'an dengan Al-Qur'an</p> <p>إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً First, the meaning of caliph is our grandfather, Prophet Adam A.S because he is <i>khalifatullah</i> (representative of Allah) in this world which have a duty to do the obligations from Allah.</p>	<p>Religious values</p> <p>Prophet Adam A.S is <i>khalifatullah</i> (representative of Allah) in this world which have a duty to do the obligations from Allah</p>
2	<p>Hermeneutika Al-Quran Fazlur Rahman</p> <p>Although al-Qur'an explain that <u>human are conscious to make a choice</u> in they leadership whether dictator, autocracy or democracy, but Allah still have a role inside it such as protect and facilitate them in the achieving what is chosen by them</p>	<p>Freedom values</p> <p>Human are conscious to make a choice in they leadership whether dictator, autocracy or democracy,</p>
3	<p>Shahih tafsir Ibnu Katsir</p> <p>إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً “I will create A vicegerent on earth”. It mean a community will replace the other community, from a generation to the next generation continuity as explained by Allah in surah an-Naml verse 165 وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ</p>	<p>Optimistic values</p> <p>“I will create A vicegerent on earth” It mean a community will replace the other community, from a generation to the next generation continuity</p>

	<p>بَعْضِكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ and Allah said in surah an-Naml verse 62 وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ "and makes your inheritors of the earth, generations after generation".</p>	
4	<p>Shahih tafsir Ibnu Katsir Allah said <i>ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ</i> "then He placed them Before the angels" <u>it mean that He showed those names as said by Abdurrazaq from Ma'mar, from Qatadah, he said: "then He showed those names to the angels"</u>.</p> <p>Takrim Ar-Rahman li Al-Insan A <u>relation between human as caliph and everything which is leaded by caliph in this world</u> involve the human control of the caliph, his dominance, independence and wisdom and benefitted all of element which are leaded in this world it means everything inside the earth, on the earth whether something which is life or not, so human become a mister and this relation is called by "siyadah"</p>	<p>Social values Adam shows those names which is taught by Allah to the angels. A relation between human as caliph and everything which is leaded by caliph in this world which are leaded in this world</p>
5	<p>Shahih tafsir Ibnu Katsir Allah said <i>وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا</i> And He taught Adam the nature of all things, it mean that names of everything which is known by</p>	<p>Consciousness values Allah teaches the names of everything to Adam whether thing, substance, character or</p>

	<p>human such as sky, earth, mountain, star, sea, horse, donkey and etc. <u>Allah teach the names of everything to Adam whether thing, substance, character or charity.</u></p>	<p>charity because human is creature who have mind and though</p>
6	<p>Shahih tafsir Ibnu Katsir</p> <p>Allah said <i>فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ</i> “<i>Tell me The nature of these if ye are right</i>”, it mean that Allah ask to the angels who said <i>أَجْعَلْ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ</i> “<i>Wilt Thou place therein one who will make Mischief therein and shed blood to inform and tell about the names of everything which is showed by Allah before.</i></p>	<p>Creative values</p> <p>Human can inform and tell about the names of everything which is showed by Allah before fluently and one by one.</p>
7	<p>Takrim Ar-Rahman li Al-Insan</p> <p>Human are the noble’s creature, honor’s creature and lucky creature if they utilize what is learned from their God such as the beneficial science, guidance and using the medium of science. <u>Human can be a suffer people, broken people or deviate people when they use the science and it medium for something wrong and loosing their glory and honor.</u></p>	<p>Moral values</p> <p>Human can be a suffer people, broken people or deviate people when they use the science and it medium for something wrong and loosing their glory and honor</p>

Humanism values in Islam based on analyze of surah Al-Isra' verse 70

No	Resource	Explanation
1	<p>Tafsir Al-Misbah, Pesan kesan dan Keserasian Al-Qur'an</p> <p>وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا We give the excess to them than animal, through mind and creative power, so <u>they become responsible creature</u></p> <p>Takrim Ar-Rahman li Al-Insan</p> <p>Although human use the transportation carefully, but <u>they still need to the protection of Allah because there is not the place to protect for the emergency people to lose the danger except Allah</u> and every person has known surely that statue do nothing</p>	<p>Religious values</p> <p>Human become responsible creature. Human also still need to the protection of Allah because there is not the place to protect for the emergency people to lose the danger except Allah</p>
2	<p>Takrim Ar-Rahman li Al-Insan</p> <p>Beside of religious values, there is a social values from this verse that Allah gives some excess and deeply enjoyable for humans beside fortune and life, like <u>human can use the boat in sea to make easier the medium of transportation and commerce</u></p>	<p>Social values</p> <p>Human can use the boat in sea to make easier the medium of transportation and commerce. It need good interaction and communication with others</p>
3	<p>Tafsir Al-Misbah, Pesan kesan dan Keserasian Al-Qur'an</p> <p>وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا We give the excess to them who obidient than angel</p>	<p>Moral values</p> <p>Allah gives the excess to them who obidient than angel because the</p>

	<p>because the obedient of humans through the struggle to fight the satan and desire, while the obedient of angel is without challenge</p> <p>Takrim Ar-Rahman li Al-Insan</p>	<p>obedient of humans through the struggle to fight the satan and desire</p>
4	<p>Tafsir Munir Fi al-Aqidah wa as-syari'ah wa al-manhaj</p> <p>ولقد كرّمنا بني آدم And we gave them <u>hearing and sight and heart to jurisprudence and understanding</u>, and we gave them <u>mind which can find some facts</u>, and guided him to the crops and trades industries, and knowledge of languages, and <u>think of the discovery of the bounties of the earth</u>, and <u>take advantage of energies</u>, and <u>utilize what in the upper and lower world</u> and in the universe like transportation and the reasons for life and living, and the distinction between objects and their properties and disadvantages in matters religious and secular.</p>	<p>Creative values</p> <p>Human are given a hearing and sight and heart to jurisprudence and understanding, and given a mind which can find some facts, and guided him to the crops and trades industries, and knowledge of languages, and think of the discovery of the bounties of the earth, and take advantage of energies, and utilize what in the upper and lower world.</p>
5	<p>Tafsir Al-Misbah, Pesan kesan dan Keserasian Al-Qur'an</p> <p>ولقد كرّمنا بني آدم And indeed We have <i>honoured the Children of Adam</i>, by good shape of body, ability to speak and think and have knowledge and <u>We give them the freedom to classify and choose</u>.</p>	<p>Freedom values</p> <p>Allah gives them the freedom to classify and choose</p>