The Development of Human Resources in Realizing a Madani Society Based on the Quran

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Abstract

The realization of a civil society is the highest ideal in every group of people, many efforts have been made by policy makers related to this, and not a few of the academics who gave birth to concepts related to efforts to realize civil society. While in Islam, the Quran is the source of every aspect of life without exception to develop and build a civil society, therefore this paper will reveal and describe the results of the analysis of human resource development according to the Quran in an effort to realize civil society. The research was conducted using a qualitative approach, the source of data is literature, namely interpretations of the Quran related to civil society, articles and books that discuss relevant topics. The data was analysed by choosing a comparative approach, namely comparing the various interpretations contained in the research sources. The results of the analysis prove that acknowledging diversity, tolerance and having a democratic attitude are attitudes that must be built in realizing civil society. This finding is in line with the necessity of the birth of a generation based on the Quran and always practicing the content of Quranic values in everyday life. This can be seen, for example, in the application of Quranic values related to honesty. If everyone always practices the values of the Quran, a civilized society will certainly be created. A civilized society is created when everyone is able to balance the world and the hereafter and balance the goodness of nature with the goodness of its inhabitants. If this is done, a virtuous country will be created and Allah is the Most Forgiving.

Keywords: Civil Society; Generation; Quranic Concept

Introduction

The realization of a civil society is a hope shared by all parties. Numerous studies have been conducted on this theme by academics; however, the concept as presented in the Quran and its implementation in developing a generation that embodies a civil society is still inadequate[1]-[2]. It is considered inadequate because there are still many views and thoughts among Muslim scholars themselves who do not believe in the potential of Islam to produce a civil society.[3] This reality further stimulates Western academics to assert that Islam does not have a concept related to civil society[4]. In light of this reality, the researcher aims to clearly reveal the Islamic concept regarding the development of a civil society. As is known, the Quran is the source of teachings that establish everything in accordance with Islamic principles. Therefore, the Quran comprehensively addresses various aspects of human needs[5], including the building of a civil society.

As previously explained, the fundamental changes in the condition of the Muslim community are heavily influenced by globalization, both economically and in other aspects that permeate nearly every facet of human life. Changes or influences that enter the Islamic world, whether cultural, intellectual, or in other fields, easily penetrate modern human life. The secular influence coming from Western civilization gradually changes the mindset of Muslims if there is no filtering of the incoming secular culture.[6] Sometimes, the West is used as a reference or model by contemporary Muslims in politics, economics, lifestyle, and even in knowledge. It cannot be denied that the advancements in the Western world, both in terms of knowledge and technology, are commendable. However, as Muslims, it is necessary to balance and align these with Islamic teachings, namely the Quran and Hadith.[7]

The Quran is the greatest and most noble miracle in the history of prophethood. This can be seen from the contents of the Quran, which continue to be felt and used as a guide in human life until now. The miraculous or noble nature of the Quran is not possessed by other miracles. The Quran will forever be a guide and hold for Muslims; its miraculous nature continues to be evident and felt by all humanity, and its letters and verses from the first revelation to the present are still preserved. The messages contained in the Quran conveyed by the Prophet (PBUH) have a holistic and comprehensive nature, covering issues of faith (*aqidah*), jurisprudence (fiqh), ethics (*akhlaq*), and other matters.[8] The existence of the Quran as a revelation and *hudan linnas* (guidance for mankind) is a necessity, with its universal nature of *salihun likulli zaman wa makan* (suitable for every time and place) making the Quran an eternal miracle (*mukjizat ad daimah*) for all Muslims. Therefore, the changes occurring today do not diminish or eliminate the existence of the Quran.

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[1] Masoud Kamali, "Civil Society and Islam: A Sociological Perspective," *European Journal of Sociology* 42, no. 3 (2001): 457–82, https://doi.org/10.1017/S0003975601001059.

[2] Florian Pohl, "Islam, State, Civil Society, and Education BT - Handbook of Islamic Education," ed. Holger Daun and Reza Arjmand (Cham: Springer International Publishing, 2017), 1–23, https://doi.org/10.1007/978-3-319-53620-0_18-1.

[3] Nawaf Salam, "Civil Society in the Arab World: The Historical and Political Dimensions," in *Occasional Publications*, vol. 3 (Cambridge: Cambridge University Press, 2002).

[4] Nawaf Salam, "Civil Society in the Arab World: The Historical and Political Dimensions," in *Occasional Publications*, vol. 3 (Cambridge: Cambridge University Press, 2002).

[5] Zulkarnaini Zulkarnaini and Dedi Masri, "The Quran and the Transformation of Beliefs," *International Journal of Social Service and Research* 4, no. 01 (2024): 66–78, https://doi.org/10.46799/ijssr.v4i01.662.

[6] Stevano Bigliardi, "New Religios Movement and Science: What Now, What Next, Where To", *Religion Compass* 18, No. 4 (2023): 21.

[7]Akhmad Sulthon" Konsep Al-Qur'an Dalam Menghadapi Era Modern", *Jurnal Al-Karima* 1, No. 1 (2017): 22.

[8]Firdaus," Eksistensi Al-Qur'an di Era Dsrupsi (Studi Analisis Kritis)", *Jiqta: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, No. 2 (2022): 85.

Islam, as is well known, is a religion of *Rahmatan lil Alamin*, meaning a mercy to the entire universe. In this regard, Islamic teachings highly uphold human values, as previously explained. In daily life, the application of these human values is inseparable from the closeness to or *ibadah* to Allah. Allah teaches humans to always adhere firmly to Islamic teachings so that harmony and the humanization of humans can be easily achieved.

Humans are born in a state of *fitrah* or purity. *Fitrah* or purity here means without sin. Additionally, humans are endowed by Allah with intellect, which distinguishes them from other creatures of Allah. With the various influences that come into human life and the inability of humans to filter these changes, it is possible for negative influences to affect human life. This is why guidance and direction from Allah are essential, so that humans can return to their original pure state, thereby creating a just, peaceful, and harmonious society and moving towards a *madani* society. In this context, this paper will examine how the values of the Quran contribute to forming a Quranic society that leads towards a *madani* society. A Quranic generation is characterized by its members' ability to read the Quran well, memorize the Quran well, practice the Quran well, and preach the Quran.

Based on the above explanation, this article will address: First, the concept of a *madani* society from the perspective of the Quran; Second, the Quranic concept regarding the potential of generations; and Third, the development of generations from the Quranic perspective. The analysis of these three key issues is considered representative enough to reveal how human resource development can contribute to the realization of a *madani* society based on the Quran.

This research is conducted in the form of library research; therefore, the sources of data are books and articles that discuss the theme being studied. The analysis used is comparative, where the researcher compares certain opinions with others and then explains the researcher's position and statements on the compared opinions.

Result and Discussion

Madani Society in the Perspective of the Quran

The term *madani* society, if referring to its etymological meaning, originates from the word *madani*, a city formerly known as Yastrib. This city was often called a farming and small trading town. Some also believe that Yastrib is the old name for Madinah Al-Munawwarah. Under the leadership of the Prophet (SAW), this city had a highly civilized society. According to Nurcholish Madjid, the word *madani* comes from the Arabic *madaniyyah*, which means having a high civilization.[9] Therefore, a *madani* society is one with high civility. The *madani* society itself is the offspring of Islamic civilization, characterized by noble morals and ethics based on religious values and teachings (Islam).

A *madani* society can be understood as a civilized society in building, living, and giving meaning to its life. A *madani* society will be realized when a society has implemented the principles of democracy well. The Quran explains about the best community to form a more humanistic and tolerant civilization. In the Islamic perspective, a *madani* society is a civilized society that upholds human values. Essentially, the *madani* society is the society once built by the Prophet Muhammad (SAW). As stated in Surah Al-Imran, verse 110, which means: "You are the best community that has been raised up for mankind. You enjoin what is right and forbid what is wrong, and you believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are some who believe, but most of them are defiantly disobedient."*

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[9] Wawan Mas'udi, "Masyarakat Madani: Visi Etis Islam Tentang Civil Society," *Jurnal Ilmu Sosial Dan Ilmu Politik* 3, no. 2 (1999): 164–87, http://jurnalsospol.fisipol.ugm.ac.id/index.php/jsp/article/view/127.

To create a *madani* society, it is essential to consider how the Prophet (SAW) led the society of Madinah in the past. There should be no dichotomy between the world and the hereafter; both must be balanced. To achieve collective happiness, one does not have to abandon worldly affairs and focus solely on the hereafter, and vice versa. Here lies the function of the Quran as the main guidance for humans to achieve happiness both in this world and the hereafter. This balance between worldly and hereafter affairs is called *Tawassuth*. If such characteristics are instilled in daily life, the progress of the Muslim community will advance rapidly and no longer lag behind the outside world.[10,11]

Regarding the *madani* society, there are three dominant basic characteristics: first, the *madani* society recognizes the spirit of pluralism. As stated in Surah Al-Hujurat, humans consist of various tribes and races. With this spirit of pluralism based on the Quran, humans no longer differentiate between one another based on different tribes, nations, or races. What distinguishes one from another is their piety to Allah SWT. In Islam, pluralism is a gift from Allah aimed at enlightening the community through constructive and dynamic differences.

Second, the *madani* society upholds tolerance. This tolerance comes hand in hand with pluralism in culture, race, tribe, and religion. Mutual respect and the absence of attitudes that degrade or insult others can create a civilized, just, prosperous, and welfare society. Third, there is a high awareness of democracy in the Islamic world. All issues or problems are resolved through deliberation to reach a consensus. This is also related to the above tolerance. Mutual respect and not forcing opinions on others create a free and orderly environment.[12] As stated in Surah Al-Mujadallah, verse 11, which means: "O you who have believed, when you are told, 'Space yourselves' in assemblies, then make space; Allah will make space for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."

Based on the literature found, there are six characteristics of a *madani* society as practiced by the Prophet Muhammad (SAW), as shown in Table 1 below:[13]

No	Characteristics of Madani Society	Description
1	Egalitarian	Everyone has equal rights in society. Prophet Muhammad (SAW) implemented an egalitarian attitude that reached all layers of society to embrace Islam, including those in cities, villages, servants, the middle class, and even nobles.
2	Appreciation	Authorities provide recognition to individuals based on merit, not on proximity, tribe, or group.
3	Openness	An attitude of openness allows everyone to actively participate in developing established plans.

[10] Nurdinah Muhammad, "Masyarakat Madani Dalam Perspektif Al-Qur'an," *Al-Mu'ashirah* 14, no. 1 (2017): 20–30, https://doi.org/10.22373/jim.v14i1.2235.

[11] Ahmad Mustaniruddin, Hery Afriyadi, and Jamilah Abu Bakar, "Indikator Terciptanya Masyarakat Madani Perspektif Al-Qur'an," *TAJDID: Jurnal Ilmu Ushuluddin* 19, no. 2 (2021): 164–87, https://doi.org/10.30631/tjd.v19i2.127.

[12] Ngudi Astuti,"Peran Umat Islam Dalam Mewujudkan Masyarakat Madani di Indonesia", *Jurnal Ilmiah Mimbar Demokrasi* 11, No. 02 (2012): 92.

[13] Aisyah et al., "Masyarakat Madani Dalam Perspektif Islam," *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya* 17, no. 1 (2023): 1–17.

No	Characteristics of Madani Society	Description
4	Justice	Creating a *madani* society requires fair law enforcement, with penalties based not on subjectivity but on applying the law to anyone proven to violate rules.
5	Tolerance and Pluralism	Recognizing existing differences to foster a spirit of mutual assistance is an indicator of a *madani* society. Differences in religion, tribe, and race must be accommodated by the authorities.
6	Deliberation	Prioritizing deliberation in decision-making is essential in building a *madani* society, as it helps generate new and brilliant ideas.

Table 1. Characteristics of Madani Society

From the above description, it can be understood that the Quran has established several fundamental principles in building a *madani* society. These principles, found in the Quran, are concepts that can be actualized and implemented in building a *madani* society, as hoped by all parties.

Quranic Concepts on the Potential of Generations

The Quran, as the holy book of Islam, contains values and teachings that guide Muslims in their daily lives. The term Quran originates from the Arabic word "Qaraa," which means to gather or collect. It also implies arranging letters and words in a well-organized manner. According to Subhi Saleh, the Quran is the word of Allah that serves as a miracle revealed to Prophet Muhammad (SAW). Ali Syais Ashabni views the Quran as Allah's word that contains miracles, written in the mushaf, and commanded to be recited, starting with Surah Al-Fatihah and ending with Surah An-Nas. T.M. Hasbi Ash Shiddieqy defines the Quran as a revelation received by the angel from Allah SWT, unmatched by anyone, revealed gradually, with its words and meanings conveyed by Prophet Muhammad (SAW).[14]

Every believer in the Quran has obligations and responsibilities towards it. One of these duties is to study and teach the Quran. Teaching and learning the values of the Quran is considered a noble task in the eyes of Allah. By teaching the Quran, one fulfills the mission of spreading Islamic teachings. As stated in a Hadith by Al-Bukhari, the Prophet (SAW) told his companions that the best among them is the one who learns and teaches the Quran. Those who read and teach the Quran will attain happiness and receive multiplied rewards in the hereafter. The virtue of reading the Quran grants tenfold rewards, especially if one completes it multiple times.[15]

Regarding the honor of those who read the Quran, Prophet Muhammad (SAW) explained to his companions: "The Prophet (SAW) said: Whoever desires to meet Allah should honor the people of Allah. The companions asked: O Messenger of Allah, does Allah have people? The Prophet replied: Yes, the people of Allah in the world are those who read the Quran. Know that whoever honors them, Allah will also honor him and grant him paradise. Whoever humiliates them, Allah will humiliate him and send him to hell. O Abu Hurairah, no one is more honorable in the sight of Allah than those who read the Quran."

Humans are born in a state of *fitrah* or purity. The *fitrah* of humans is their inherent nature since birth, which is inclined towards a straight religion. Every being with *fitrah* desires to live peacefully and strives for it. In social interactions, especially in a diverse society, mutual

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[14]Johari Jamar, *Pengantar Studi Al-Qur'an dan Hadis*, (Padang: UIN IB Press, 2022), 8.
[15]Abdul Mukti, *Manhalul 'Irfan,* (Bandung: Sinar Baru, 1987), 215.

understanding, broad-mindedness, wisdom, and flexibility are required to address issues related to common interests.[16] In Surah Ar-Rum, verse 30, Allah states: "So direct your face toward the religion, inclining to truth. Adhere to the *fitrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most people do not know."

All aspects of human life and their solutions are contained in the Quran. The Quran, as the source of Islamic teachings, provides values that serve as guidelines. Despite technological and informational advancements, the relevance and existence of the Quran remain intact. In fact, technological progress and societal changes should align with the values contained in the Quran.[17,18,19] This idea aligns with the Quran's content, which includes timeless values relevant to past, present, and future generations.[20] Given the comprehensive nature of the Quran, it can be affirmed that the Quran is the source of all knowledge, both secular and religious.[21,22] To nurture a generation capable of building a *madani* society, they should be introduced to the Quran and its teachings early on, using it as a foundation for life.

Learning the Quran should begin at a young age, around 5 to 6 years old, as children are encouraged to perform prayers by the age of 7. Thus, educating and teaching the Quran to every generation should start early. It is a parental duty to ensure their children learn the Quran.[23] Parents are considered at fault if their child cannot read the Quran or is not proficient in it. The greatest shame before Allah is failing to teach one's child the Quran, regardless of other achievements in education or social status. Therefore, to produce an excellent and accomplished generation, it must be based on Quranic values. Without these values, individuals are easily influenced by secular associations that may contradict Islamic teachings.[24, 25]

The success of a nation can be judged by the quality of the generation it leaves behind. A nation that neglects religious values and practices is doomed to fail. Religious values and their implementation are crucial for all aspects of human life.[26] Success is evident when a nation leaves behind a strong, high-quality, and outstanding generation, not a weak and aimless one.

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[16]Sholahuddin Al Ayubi,"Ummah dan Masyarakat Madani dalam Al-Qur'an", *Al-Fath* 6, No. 2 (2012): 232.

[17] Subhan Abdullah Acim, "Technological Revolution Impact on Alquran Interpretation System Based on Digital for Salafi Islamic School," *International Journal of Social Sciences* 5, no. 4 (2022): 269–78, https://doi.org/10.21744/ijss.v5n4.1991.

[18] D I Ansusa Putra and Mohammad Hidayaturrahman, "The Roles of Technology in Al-Quran Exegesis in Indonesia," *Technology in Society* 63 (2020): 101418, https://doi.org/https://doi.org/10.1016/j.techsoc.2020.101418.

[19] Moh Mukri et al., "Quran-Integrated Science in the Era of Industrial Revolution 4.0," in *Journal of Physics: Conference Series*, vol. 1155, 2019, 0–5, https://doi.org/10.1088/1742-6596/1155/1/012001.

[20] Dewi Suriyani Djamdjuri and Iil Hilyatul Kamilah, "The Miracles of Al-Quran: Al-Quran as a Grace and Guidance of Muslims," *Asatiza: Jurnal Pendidikan* 2, no. 2 (2021): 89–97, https://doi.org/10.46963/asatiza.v2i2.299.

[21]Eka Wahyu Hidayati,"Mencetak Generasi Anak Usia Dini yang Berjiwa Qur'ani dalam Perspektif Pendidikan Agama Islam", *JCE: Journal of Chilhood Education* 3, No. 1 (2019): 54.

[22] Nur Hidayat, Abdul Kadir Ahmad, and Basuki Basuki, "The Concept of Parents in Educating Children from the Al-Quran Perspective (Analysis of Study of Q.S At-Tahrim Verse 6)," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 15, no. 2 (2023): 418–29, https://doi.org/10.30596/17379.

[23] Nurlaili, Mahyudin Ritonga, and Mursal, "Muroja'ah Sebagai Metode Menghafal Al Quran Studi Pada Rumah Tahfiz Yayasan Ar-Rahmah Nanggalo Padang," *Menara Ilmu* XIV, no. 02 (2020): 73–82.

[24] Adhelia Ananta et al., "Islam Dan Sekularisme Dalam Al-Qur'an," in *Gunung Djati Conference Series*, vol. 25, 2023, 2774–6585.

[25] Hasbi Indra, *Pendidikan Keluarga Islam Membangun Manusia Unggul* (Yogyakarta: Deepublish, 2017).

[26] Enrique Colón-bacó, "The Strength of Religious Beliefs Is Important for Subjective Well-Being," *Undergraduate Economic Review* 6, no. 1 (2010): 11.

As previously mentioned, parents have the responsibility to ensure their descendants' faith and adherence to their current religion. Every good deed is often preceded by compulsion, so parents are the primary medium for instilling religious values, especially Quranic values, in their children. This process will form a Quranic generation that learns and practices Quranic teachings in daily life. As stated in Surah Al-Furqan, verse 74: "And those who say: 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'"

This verse explains that every parent desires a generation that consistently follows Allah's commands, becoming individuals who obey and adhere to all rules. The obedience of descendants to Allah's regulations brings peace to the parents' hearts.[27] This is a fundamental human trait; every parent hopes their children become righteous, regardless of the parent's own piety. However, they will always pray for their children's righteousness.

Developing a Quranic Generation

In contemporary times, the character of the youth is alarming due to the rapid changes brought by globalization, which often influence their behavior and ethics.[28, 29] This reality is evident as many young people fall into drug addiction, promiscuity, and other negative influences. This situation is deeply concerning because the youth, who are expected to contribute significantly to the future of the country and religion, are instead getting involved in activities prohibited by religion.

Free social interactions among the youth are a particularly worrying phenomenon.[30, 31] It is known that promiscuity among teenagers today is no longer considered taboo and has even become blatant. In the 1990s, being alone with someone of the opposite sex was seen as disgraceful among young people. However, today, not only do young adults but even teenagers feel comfortable being together and holding hands in public. Worse, promiscuous sexual behavior has become a perceived norm, especially among the youth.[32] The terms "taboo" and "sin" seem to have lost their meaning. This issue is compounded by the lack of knowledge about sex among the youth, leading to increasingly uncontrolled promiscuous behavior. Such behavior, leading to premarital sexual activity, has negative psychological, social, and academic impacts. Psychologically, teenagers engaging in premarital sex will feel ashamed and lose their self-esteem and their formative years.[33]

Therefore, it is essential to form a Quranic generation, a generation that continuously learns Quranic knowledge and practices the values contained within the Quran in daily life. The Quran emphasizes values such as honesty, empathy, and kindness towards others. Overall,

[27] Nida Attaqiya, Nasokah, and Rifqi Muntaqo, "Konsep Mendidik Anak Menjadi Qurrota A'yun Dalam Islam (Kajian QS. Al-Furqan Ayat 74," *Al-Qalam* 20, no. 02 (2019): 1–7.

[28] Ernita Ernita, "The Role of Parents and Teachers in Fostering Interest in Memorizing the Koran for Students in The New Normal," *Ruhama : Islamic Education Journal* 4, no. 2 (2021): 133–44, https://doi.org/10.31869/ruhama.v4i2.2799.

[29] Azhar et al., "The Role of Parents in Forming Morality Adolescents Puberty in Globalization Era," *International Journal of Future Generation Communication and Networking* 13, no. 4 (2020): 3991–96.

[30] Mary E Dankoski, Rosemary Payer, and Marilyn Steinberg, "Broadening the Concept of Adolescent Promiscuity: Male Accountability Made Visible and the Implications for Family Therapists," *The American Journal of Family Therapy* 24, no. 4 (December 1, 1996): 367–81, https://doi.org/10.1080/01926189608251048.

[31] Eklys Cheseda, Makaria Ririanti, and Rachmayanie Rabiatul, "Teenagers ' Promiscuity of Alpha Generation," in *Proceedings of the 2nd International Conference on Social Sciences Education (ICSSE 2020) Teenagers'*, vol. 525, 2021, 205–10.

[32] Risky Ariyansah and Monica Margareth, "Fenomena Perilaku Seks Bebas Oleh Remaja Di Kecamatan Limo, Kota Depok , Jawa Barat," *Anomie* 1, no. 1 (2019), https://jom.fisip.budiluhur.ac.id/index.php/anomie/article/view/193.

[33]. Linda Andayani, dkk,"Dampak Pergaulan Bebas terhadap Prestasi Akademik di Kalangan Mahasiswa Fessospol Universitas Sains dan Teknologi Jayapura", *Jendela* 10, No. 01 (2022): 3.

by studying and returning to the Quran, a generation with noble character, empathy for others, and strong, positive, and moral behavior can be developed, enabling them to face future challenges better.[34]

A Quranic generation is fundamentally one that is familiar with the Quran, its letters, can read the Quran, understand its values, and apply these values in daily life. By practicing Quranic values daily, individuals will feel a closer connection to Allah, believing that Allah is All-Seeing, All-Hearing, and All-Knowing. Consequently, every action is carried out with great care and consideration. If such a mindset is ingrained in everyone, it will lead to a peaceful, calm, and prosperous life. Every Muslim must understand that the Quran is a guide for human life, as stated in Surah Al-Baqarah, verse 2: "This is the Book about which there is no doubt, a guidance for those conscious of Allah."

When one truly believes in Allah's presence within themselves, every action is performed with caution due to the awareness of being watched by Allah. The primary focus in life becomes achieving happiness in the hereafter, with the world serving as a temporary bridge. Thus, a Quranic generation does not neglect worldly life but views it as a means to do good. This generation instills in themselves the importance of respecting everyone, regardless of race, ethnicity, or nationality. Their knowledge does not make them arrogant or belittle others, and their wealth is not a source of pride but seen as a trust from Allah, fostering a spirit of mutual help, as stated in Surah Luqman, verse 16:[35, 36] "(Luqman said): 'O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or anywhere in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.'"

No	Indicator	Description
1	Studying the Quran	Studying the Quran includes learning how to read it, correctly pronouncing the makharij al-huruf, and properly applying tajweed.
2	Reading the Quran	A Quranic generation is characterized by spending a significant amount of time reading the Quran, feeling uneasy when time is not allocated for reading it.
3	Memorizing the Quran	Depending on their ability, efforts are made to memorize the Quran.
4	Reflecting on the Quran	The contents of the Quran need to be reflected upon (tadabbur), as without this effort, the true meaning of the Quran cannot be correctly understood.
5	Practicing the Quran	A Quranic generation will practice every teaching of the Quran that they know in their daily activities.
6	Teaching the Quran	Teaching the Quran is the pinnacle of the behavior of a Quranic generation; they will always set aside time to teach the Quran to anyone in need of instruction.

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[34]Mardiah Astuti, dkk, "Pentingnya Pendidikan Islam dalam Membentuk Karakter Generasi Muda", *Jurnal Faidatuna* 4, No. 3 (2023): 142.

[35] Rukha' Fajris Rusyidah and Zaenal Abidin, "Pendidikan Islam Di Keluarga Menurut Q.S Luqman Ayat 13-16," *Jurnal Manajemen Dan Pendidikan Islam* 3, no. 2 (2023): 91–100, https://ejournal.penerbitjurnal.com/index.php/JMPI/article/view/192.

[36] Jauhar Hatta, "Prinsip-Prinsip Pendidikan Anak Usia Dini Dalam Alquran Kajian Tafsir Tarbawi Pada Surat Luqman," *Al-Bidayah* 4, no. 2 (2012): 157–71.

Table 2. Characteristics of a Quranic Generation

Based on the description in Table 2 above, it can be explicitly stated that the characteristics of a Quranic generation are as follows:

1. **The Quran as the Primary Guide**: The Quran is used as the main guide and reference in life, and anything that contradicts its values is rejected outright.
2. **Deep Knowledge and Understanding**: This generation constantly familiarizes themselves with the Quran, studies it, understands its contents and values, and consistently practices these values in their daily lives.
3. **Balanced Knowledge and Humility**: A generation that meets educational standards and is sufficient in all aspects of life, both materially and otherwise, yet remains firmly grounded in religious values, never boasts, and does not consider themselves superior to others.
4. **Respect for All People**: They always respect others regardless of race, ethnicity, nationality, or religion.
5. **Afterlife as the Ultimate Goal**: The afterlife is seen as the ultimate source of happiness, with the world being a mere bridge to it.
6. **Application of Quranic Values**: This generation consistently applies Quranic values in everyday life, such as honesty, justice, and upholding humanitarian values.
7. **Integration of Quranic Values in the Technological Era**: In the era of technological and informational advancement, a Quranic generation balances and aligns all acquired information with the values in Islamic teachings, namely the Quran and Hadith. Thus, a progressive generation is formed, with a strong stance that does not merely accept knowledge and information at face value.

A Quranic generation is fundamentally based on the Quran. They form a society whose members embody the teachings of the Quran in every aspect of their lives, are guided and nurtured under its directions, live under its protection, and walk in its light. Understanding the Quran is obligatory, and with such a society, a *madani* (civilized) society and a good nation will be formed.

In such a nation, there is harmony or balance between the goodness of nature and the behavior of its inhabitants, the gratitude of the society for the blessings given by Allah, balance between physical and spiritual well-being, and advancement in both worldly and spiritual knowledge. This creates a balanced nation, not skewed to one side.

Conclusion

Based on the data and analysis regarding human resource development in building a Qur'anic generation, several conclusions can be drawn: *Firstly*, the Quran provides clear guidance on the importance of nurturing a generation with Qur'anic character, steadfast in any circumstance. *Secondly*, the envisioned Qur'anic generation comprehensively engages with the Quran by studying it, dedicating time to recite it, memorizing it, reflecting deeply on its teachings, practicing its principles, and teaching it to the broader community. *Thirdly*, fostering a civil society with Qur'anic generations can cultivate a nation filled with tolerance, mutual respect, and non-discrimination. This approach can pave the way for a civilization founded on progress. However, achieving this vision hinges on the emergence of a strong generation rooted in the Quranic principles.

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