

SOCIETY ASPECTS OF ISLAM IN CIPINANG MUARA VILLAGE, EAST JAKARTA CITY, DKI JAKARTA

Raditya Cahya Rafif
UIN Syarif Hidayatullah Jakarta, Indonesia
radityacrafif@gmail.com

ABSTRACT

This research aimed to gain the information on criteria and characteristics of Islamic Society, the process of forming an Islamic community, agent of change in the community and the involvement of agent of change in building the Islamic Society. Method of this research was a qualitative study with interviewing the key informants at village with using the semi-structure questionnaire. Cipinang Muara village is in East Jakarta City in DKI Jakarta, one of village who have many religious leaders that having a lot of program or activities to educate the society member, maintain religious values such as values of truth, justice, attitude, and Islamic behaviour. The Islamic society who lives in this village, always remind to obey to Allah SWT and the majesty of Rasulullah SAW. They live in high tolerance, respect, and harmonize. To build this Islamic society, the community member requires time and support from many parties, build cooperation between people and government body, and maintain the relationship and also need leadership from community leaders and religious leaders. There were many activities that conducted to get the main outputs of building the Islamic Society, improve the capacity of agent of change, and having other outcome on improving the healthy life dan being entrepreneur.

Keywords: *Islamic society, community development, characteristic*

INTRODUCTION

Based on data from the Ministry of Home Affairs (Kemendagri) dated December 31, 2021, Indonesia has a population of 273.32 million people, of which 86.9% adhere to Islam. With the large Islamic community in Indonesia, it encourages Muslims to unite and have an Islamic view in society. The definition of an Islamic society is a society that is close to Allah SWT in all its activities in the world.

In the era of globalization which is developing so fast, the role of the Islamic community in maintaining, maintaining and strengthening the faith is the main task that must be upheld. The Islamic Aqeedah builds, not destroys and must unite its people and not divide them. In the end, the aqeedah will influence the view of the Muslims towards the universe and its creator. The stronger aqeedah in a person will foster a sense of love for his Lord because the Islamic community will realize that the creator of this universe is the Creator, namely Allah SWT so that it will bring his mind to Allah SWT who is obligatory and the only one to be worshiped because there is no partner for Him.

Humans themselves have been given the potential for good and evil since birth in the world. However, Islamic society is not a society filled with feelings of grudges or envy towards one another, but rather a society that has a sense of love for others and love for their creators. Islamic societies that prioritize Islamic brotherhood or are called Ukhuwah Islamiyah. Everything is done in order to achieve an Islamic society that has strong faith and good morals.

To find out a deeper description of Islamic society, researchers conducted a study on the criteria and characteristics of Islamic society, the process of forming Islamic society in their environment and gain the information who involve in the process and how the society participate in the community development. Therefore, the formulation of the problem is 1). What are the criteria for an Islamic society? 2) What are the characteristics of an Islamic society? 3) How is the process of forming an Islamic community in the environment? 4) Who are involve on the process to create the Islamic society and 5) How the Islamic society participate in the community development.

While the benefits of this research are expected to complement knowledge and information so that people can apply good practices that lead to the formation of an Islamic society in a social and religious environment.

RESEARCH METHOD

In this study, the method used was a qualitative method using a list of questions to explore informants' views on the research topic, namely aspects of Islamic society. The source of this research data comes from primary data, data collected directly by researchers at the research location, namely East Jakarta and from selected informants, namely community leaders. The techniques used by researchers in collecting data are as follows. A). Interviews are a question-and-answer process in research that takes place orally to obtain factual and appropriate information to find out responses from informants, namely community leaders. B). Observation is a systematic observation and recording of the Islamic community being studied where the aim is for the researcher to get a description of the research objectives so that a conclusion can be drawn on the observed object.

RESULTS AND DISCUSSION

The writer conducted research at Cipinang Muara Village, East Jakarta, DKI Jakarta. The writer found from informants that:

1. In your opinion, what are the criteria for Islamic society in your neighborhood?
In the Cipinang Muara neighborhood, we live in a settlement where there are many religious leaders who always educate the public as good Muslims and live side by side with other people of different religions and cultures. They live to maintain religious values, values of truth, justice, attitude, and Islamic behavior. The community live as social person, living in harmony, interacting, having dialogue and being open with all parties who have a diversity of religions, cultures and civilizations will form an Islamic society.
2. what are the characteristics of Islamic society in this environment?
The people here are people who are devout in worship, thank God I live in an environment with many religious leaders, ustadz, clerics who always remind residents to obey and obey Allah SWT and the majesty of Rasulullah SAW. We live in an environment that upholds deliberations with residents in many aspects, for example there are religious or social activities, religious leaders, community leaders and government officials sit together to discuss and agree on the implementation of the event with the nuances of brotherhood among people. In addition, tolerance among residents is also good in this environment, we help each other, work together and respect residents who have the same religion and different religions and cultures. All the teachings of Islam flow from those basic beliefs and are simple and

straightforward. Everybody may approach the Qur'an directly and translate its dictates into practice. Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality.

3. what is the process to do if we want to create an Islamic society with the criteria and characteristics that you described earlier?

The process towards this, of course, requires time and support from many parties at the community level. Hmm, as far as I know, to move towards an Islamic society, I think it is necessary to cooperate with the people and government structures in forming an Islamic environmental system. As a community committed together to uphold brotherhood and tolerance. Living in a society with the principle of consensus deliberation, every member of the community has freedom of opinion and mutual respect between them. If this is owned by all people and supported by a good government and social structure, then we can easily realize the goodness and welfare of the people in this environment.

supporting system is needed to create an Islamic society such as structure of the community, social system, public institutions, availability of law and enforcement of the law implementation, encourage the freedom of life, and community involvement to be agent of change.

4. Who are involve on the process to create the Islamic society?

Community leaders, religious leaders, and officials at the kelurahan level have an important role in shaping Islamic society. Each of community member has roles to be agent of change at community such as educating the people, having intensive dialogue, and acting to emphasize the role of Islamic society.

5. How the Islamic society participate in the community development?

The Islamic community has a role in community empowerment efforts at the kelurahan level such as participation in meetings discussing programs or activities at the kelurahan level, the community is actively involved in building efforts to increase small and medium enterprises for underprivileged communities, developing capacity in terms of skills, and also involved in efforts to improve a healthy and prosperous life.

Community participation in efforts to develop Islamic Society through holding religious activities, it's a process, action and way of creating from people who involve in the development and all people need to join in the activities actively, enthusiasm and full motivated.

Islamic Community Criteria

The ummah as part of an Islamic society will be formed if the ummah performs its role well, namely as a Muslim community where they carry out their obligations in social life, namely carrying out the commands of Allah SWT and obeying His commands. Apart from that, as Wasatha people, they have an important role in maintaining religion, the values of truth, justice, and Islamic attitudes and behavior.

In social life, living in harmony, interacting, having dialogue and being open with all parties who have a diversity of religions, cultures and civilizations will form an Islamic society. By becoming a Wasatha people, namely the best people who always call for good and forbid evil, and always make their life full of balance and happiness in the world and the

hereafter, as well as making Islam as Rahmatan Lil Alamin.

Characteristics of Islamic Society

According to the Al-Quran, the characteristics of Islamic society are as people who believe in Allah SWT, people who are just, sustainable, have honesty, courage, wisdom, and uphold the values of brotherhood. This characteristic has been owned by the Islamic community even though there is diversity in its application. As Wasatha people, they have these characteristics and apply them in social life as a form of effort to realize an Islamic society order in a diverse society in terms of religion and culture, so that prosperity and peace can be realized in social life.

Islam is a religion without any mythology. Its teachings are simple and intelligible. It is free from superstitions and irrational beliefs. The oneness of Allah, the prophet hood of Muhammad, and the concept of life after death are the basic articles of its faith. They are based on reason and sound logic. All the teachings of Islam flow from those basic beliefs and are simple and straightforward. There is no hierarchy of priests, no farfetched abstractions, no complicated rites, and rituals. Everybody may approach the Qur'an directly and translate its dictates into practice. Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality.

Again, Islam is a practical religion and does not allow indulgence in empty and futile theorizing. It says that faith is not a mere profession of beliefs, but rather that it is the very mainspring of life. Righteous conduct must follow belief in Allah. Religion is something to be practiced and not an object of mere lip-service.

The Process of Forming Islamic Society in the Environment

To realize a wasathiyah Islamic society, a supporting system is needed, namely as follows:

1. First, the social structure of the community has a platform and goals to foster peace.
2. Second, the social system stands on the basis of equality (deliberation), and rejects an unfair social system, the law of the jungle, with the rich sitting on the shoulders of the poor and on the shoulders of the weak sitting the strong.
3. Third, develop a social system that helps and cares like one body. When one member is sick or bears a heavy burden, the others feel it and are like a building that supports one another. Based on the principle of love for others. A person does not believe if he does not love his own brother as he loves himself. Therefore, systems of injustice, colonialism, loan-sharking, and oligarchs have no place and must be replaced with an egalitarian system of monotheism where wealth must function as social welfare, there must not be full people beside hungry people.
4. Fourth, a social system that is free from underdevelopment and poverty.
5. Fifth, public institutions that function to foster social welfare must be led professionally by experts.
6. Sixth, in common or public affairs, decisions must be made through deliberation and democracy. There is no legal discrimination and above all members of society, the law applies.
7. Seventh, the thoughts of its members are not restricted, but are given the widest possible freedom and are given the freedom to associate, express openly, freely and creatively and can access relevant information and have the tools to control various government policies.

8. Eighth, as a nation or member of an association of nations, it must be involved in realizing the good and welfare of mankind

Involvement the community member

Community member is agent of change should involve and actively participate at step of community development. In Cipinang Muara village, community leader, religious leader and village leaders are all participate in the process of forming Islamic Society in the environment.

Therefore, community member is not just to fulfil intellectual needs, but in terms of appreciation or inspiration and practice and application in life and at the same time become a guide for life. In general, they shape the human person into a person who reflects Islamic values and devotion to Allah SWT.

Responsibility of leaders is to (1) explain (intra dialogue) the importance of understanding between devotees of different faith, Muslims and non-Muslims alike. (2) To have dialogue with other religious leaders in reconciling misunderstanding and prejudices among the adherent through the platform of interfaith dialogue.(3) Islam acknowledges religious pluralism, however religious leader should make it clear to the Muslims that Islam strongly rejected relativism and syncretism since in Islam the truth is absolute and it refers to the " Oneness of God ". (4) Religious leader should emphasize that Islam also rejected extremism, chauvinism, and fanaticism.

Participation the community member in the Islamic community development

All community member as mentioned above involve in the routine village meetings which discuss the program, and activities, the aim is to build the efforts on increase small and medium enterprises for underprivileged communities, developing capacity in term of skills and improve the health life of community at the village.

Thus, the need for community participation in efforts to develop Islamic Society through holding religious activities. The word development means the process, action, and way of creating. So with this, development is a system of working carefully in changing a situation which is certainly getting better and broader in influence or as a result than before. People to join in activities must be continuously motivated to be more enthusiastic and active in participating in religious activities in the village.

CONCLUSION

The Wasatha people who have the criteria and characteristics of an Islamic society are the foundation in realizing a harmonious, just life and fighting for the values of Islamic teachings. For this reason, Wasatha people must call on other people regarding the commands and prohibitions of Allah SWT and His Messenger, this is in accordance with Allah's word in the letter of Ali Imran verse 110 which states: "You are the best people for mankind, command those who are good, and prevent what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them, among them there are those who believe, and most of them are the wicked."

The Wasatha people is built with support from community member such as religious leaders, community leaders and other leaders at village level. The role of community members is to increase the understanding between devotees of different faith, Muslims and non-Muslims alike, lead dialogue with other religious leaders in reconciling misunderstanding and prejudices among the adherent through the platform of interfaith

dialogue, increase the awareness that Islam acknowledges religious pluralism, and emphasize that Islam also rejected extremism, chauvinism, and fanaticism.

Community participation in developing Islamic Society in Cipinang Muara Village, East Java District, DKI Jakarta can be seen from the following aspects: community participation in developing various religious activities. Second, involvement in providing support with religious activities. Keep the social life, living in harmony, interacting, having dialogue, being open with all parties who have a diversity of religious, cultures and civilizations. Community member need to fulfil intellectual needs, make appreciation or inspirations, do practice in life that reflects Islamic values and devotion to Allah SWT.

REFERENCE

- Amin, R. (2015). Pengembangan Pendidikan Agama Islam Reinterpretasi Berbasis Interdisipliner. Yogyakarta: : LKIS Pelangi Aksara
- Anwar, S. (2021). Internalisasi Nilai Pendidikan Akhlakdalam Surat AlHujurat Tafsir fi Zilalil Qur'an. *JIE: Journal of Islamic Education*, 6(1), 1– 12
- Aula, N., Ikhwan, A., & Nuraini, N. (2020). The Leadership Role of the Principal as Supervisor in Conflict Management at Muhammadiyah 2 Madiun High School, East Java, Indonesia. *Al-Hayat: Journal of Islamic Education*. <https://doi.org/10.35723/ajie.v4i1.112>
- Data Indonesia. Id. Jumlah Penduduk Muslim Indonesia Terbesar di Dunia pada 2022. <https://dataindonesia.id/ragam/detail/populasi/-muslim-indonesia-terbesar-di-dunia-pada-2022>.
- Departemen Agama RI. (2009). Al-Qur'an dan Terjemahannya. Bandung: PT. Sygma Examedia Arkanleema.
- Edostory.Id. Masyarakat Islam yang Sebenarnya. <https://edoostory.id/story/detail/15304/masyarakat-islam-yang-sebenar-benarnya>.
- Effendi, T. N. (2013). Budaya Gotong Royong Masyarakat Dalam Perubahan Sosial Saat Ini. *Jurnal Pemikiran Sosiologi*, 2(1)
- Ikhwan, A., Biantoro, O. F., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *Dinamika Ilmu*. <https://doi.org/10.21093/di.v19i2.1746>
- Isti'anah Abubakar. Dosen Tarbiyah Jurusan PAI UIN Maliki Malang. Proses Evolusi Masyarakat Islam. <http://repository.uin-malang.ac.id/2461/3/2461.pdf>.
- Kaufmann, S., Hruschka, N., & Vogl, C. R. (2020). Bridging the literature gap: A framework for assessing actor participation in participatory guarantee systems (PGS). Sustainability (Switzerland). <https://doi.org/10.3390/su12198100>
- Kumparan.com. Perwujudan Masyarakat Ideal Menurut Perspektif Al-Quran dalam Masyarakat Plural. <https://kumparan.com/rizkyputrirmdhni/perwujudan-masyarakat-ideal-menurut-perspektif-al-quran-dalam-masyarakat-plural-1zNoxfWoW3z>
- Mawardi, & Hidayati, N. (2000). Ilmu Alamiah Dasar, Ilmu Sosial Dasar, Ilmu Budaya Dasar (IAD-ISD-IBD). Bandung: Pustaka Setia
- Sada, H. J. (2017). Peran Masyarakat Dalam Pendidikan Perspektif Islam. *Jurnal Pendidikan Islam*, 8(1), 120
- Setiawan, E. (2019). KBBI - Kamus Besar Bahasa Indonesia. Kamus Besar Bahasa Indonesia
- Suardi, M. (2017). Sosiologi Pendidikan. Yogyakarta: Penerbit Parama Ilmu.

- Sugiyono. (2017). Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D). Bandung: ALFABETA.
- Tafsirq.com. Surat Ali Imran Ayat 110. <https://tafsirq.com/3-Ali-Imran/Ayat-110>.
- Tuna, M. H. (2020). Islamic religious education in contemporary Austrian society: Muslim teachers dealing with controversial contemporary topics. Religions. <https://doi.org/10.3390/rel11080392>