

The Nature of Society in the Perspective of Islamic Education Philosophy

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ABSTRACT

The foundation of knowledge is the Philosophy of Islamic Education. Society is frequently portrayed as a group of people with similar traits and objectives. All members of society have equal rights and obligations under Islam. Islam opposes caste structures and the giving of special rights to any individual or group; in Islamic culture, a person's honor is decided only by how devoted they are to Allah. Three primary characteristics usually define an Islamic society: a focus on Allah, a high value placed on piety, and a spirit of mutual respect among its constituents. The fundamental components of an Islamic society are social justice, equality, compassion, brotherhood, and freedom. Islamic educational philosophy and society are inextricably linked, producing an inseparable synergy. As a result, Islamic.

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INTRODUCTION

A systematic, measured and conscious effort made with great purpose can be said to be education (Syarnubi 2022). This education leads to social improvement, development of self-potential, fostering innovation in development. In other words, social change cannot take place without education. The origin of education was created from the simple idea that humans always survive and fight various threats until the end of education is increasingly developing by considering methods and goals that are in line with life today (Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi 2024).

The existence of education is also a means or instrument in shaping and realising the ideal society that Islam aspires to. Thus, society cannot be separated from education, and conversely education cannot be separated from society (Syarnubi, S., & Fahiroh 2024). Philosophy is a comprehensive search for essence and meaning. The philosophy of Islamic education specifically examines fundamental and comprehensive thoughts about education in accordance with the teachings of Islam (Assilmi, H.H., and Setiawan 2022). The philosophy of Islamic education is also very important to apply because the principles of Islam lead to surrender to Allah and by surrendering to Him it will obtain safety and peace (Syarnubi 2024).

The philosophy of Islamic education is a part that specialises in the study of comprehensive and fundamental thoughts about education based on the guidance of Islamic teachings. While the teachings of Islam is a system that is believed by its adherents have values about the ultimate truth, absolute to be used as a guide in various aspects of life including aspects of education (Syarnubi, S., Alimron, A., & Muhammad 2022).

METHODS

This research method draws on written literature from scientific journals and newspapers. This research is qualitative in nature and leads to pre-existing data being analysed. This research also leads to descriptive analysis. The results of the analysis are used to explain how the nature of man as a basic element of society formation, the ideal characteristics of Islamic society and the implementation of society towards Islamic education.

FINDINGS AND DISCUSSION

a. Concept and Character of Society

Patterns in community life are formed from relationships between individuals and their interactions with the surrounding environment. In the context of sociology, society is often seen as a larger social entity than just a collection of individuals. Societies can have complex social structures, norms that are followed and values that are shared (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi 2021). Interactions between members take many forms including economic, political and cultural. The different definitions of society by sociologists are often related to their theoretical approach and research focus (Syarnubi 2023).

In Islam, the principle of equal rights and obligations for society is strongly emphasised. Islam rejects the caste system or the granting of privileges based on social status or wealth. A person's honour in Islamic society is solely determined by the level of devotion to Allah, not by other factors such as descent or wealth (Syarnubi 2020). This concept provides a strong basis for social equality in Islam where all individuals are considered equal before God. The differences that may exist between individuals do not lead to differences in their social standing. In this context, Islam encourages social solidarity and justice as basic principles in forming a just and harmonious community (Aziz. 2020).

The importance of the principle of equality in Islam has contributed significantly to the development of human rights in the international community. Universal values such as justice, equality and respect for human dignity embedded in Islamic teachings have influenced the world's view of what constitutes basic human rights and principles (Syarnubi, S., Syarifuddin, A., & Sukirman 2023).

b. Review of Islamic Education

The study of Islam leads to education being seen as one of the vital points in human life. The teachings brought by the Prophet Muhammad emphasise that the purpose of education goes far beyond the mere acquisition of knowledge (Syarnubi 2019a). The main purpose of Islamic education is to develop individuals holistically, including spiritual, intellectual, moral and social aspects. Education in Islam does not only focus on the scientific aspect, but also on the formation of one's character and morality. Islam strongly emphasises the importance of acquiring knowledge that is beneficial for the life of the world and the hereafter and applying it in real good deeds. The end of the education process is to form individuals who have noble morals, high morality and are honest and fair in everyday life.

c. In Islam integrates science with religious values.

Islam sees science and religion as complementary. The Islamic educational approach not only separates the teaching of science but also connects religious values as the foundation of ethics and morality in everyday life. In addition, Islamic education is based on the understanding that each individual is unique and has different potentials. Therefore, Islamic education pays close attention to the holistic development of individual potential including intellectual, emotional and social potential with the aim of maximising their positive contribution to society and the environment.

In addition to fundamental values such as honesty, mutual respect, tolerance, social care and brotherhood, education in Islam also encourages individuals to become responsible and active members of society in creating a just and harmonious life (Destiana, V., Lestari, I.P., Hanafi, M.H., Ghalih, M.S. 2024). Islamic educational institutions play an important role in transmitting religious values, teaching knowledge and shaping individual character. Therefore, education serves as a place to learn and practice religious teachings in a structured manner

(Syarnubi 2016). In addition to formal institutions, education cannot also be delivered through informal approaches such as in the family and social environment.

d. Society Perspective of Islamic Education Philosophy

In the view of Islam, Muslim societies are considered special and different from other societies because they are formed by Islamic law which is a perfect revelation from God. This Sharia is considered eternal and is the main guideline in the social, economic and political life of Muslims. It encompasses all aspects of life and is regarded as a reference point derived from an unchanging divine source.

With advances in information and communication technology accelerating cultural exchange, maintaining Islamic values has become a major challenge. Indicators that must be considered in Muslim societies in order to maintain Islamic privileges are holding the principles of Islamic law, not wavering in carrying out Islamic law, being able to develop towards a better direction, being a model of change in aspects of life. Society according to the philosophy of Islamic education has different attitudes and characteristics from other societies. These characteristics can be observed from the community that existed at the time of the Prophet Muhammad until now. Islamic society is guided to be orderly, neat, safe, prosperous, just and happy to include all people. Community life in Islam is reflected in the application of Islamic teachings in all aspects of life, including belief (akidah), worship, morality (akhlak), law and government systems.

Some important points in the basis of the formation of Islamic society include the important position of the mosque in every Islamic society and state, unity and integrity (strong bonds of brotherhood and affection), cooperation and help, the principle of brotherhood between individual communities. The basis for the formation of society in Islam is (a) humans are social creatures who by nature want to be together and need other people throughout their lives. (b) humans need each other. The basis for the formation of society according to Islam is that humans are God's creation and have rights and obligations towards God and fellow creatures. Humans need each other, and in Islam all members of society as believers are brothers based on the Koran and Hadith.

Certain studies explain that society is a system of habits and procedures, authority and cooperation between various groups and groups, supervision of human behaviour and habits. Others also explain that humans who have lived and worked together long enough, so that they can organise themselves and consider themselves as a social unit with clearly defined boundaries. Other researchers also explain that society is people living together who produce a culture.

In essence, society is the essence or core of several human groups, both those with different perspectives and paths, which have similarities and differences within the framework of unity governed by law to achieve the same ideals and goals by helping and working together. Society in the view of Islam has certain attitudes and characteristics that can distinguish it from other societies. Islamic society in the days of the Prophet was an orderly, neat, safe, prosperous, just and happy society. Community life in Islam applies Islamic teachings in all aspects of life such as in the fields of creed, worship, morals, laws and government systems.

The Relationship between Islamic Education and Society

When associated with society with Islamic education, actually humans since birth already have the instinct to live together. For this reason, humans are referred to as homosocial creatures. At least there is a strong desire in humans, namely humans want to be one with their neighbours or other humans around them and want to be one with the surrounding natural environment. To be able to face and adapt to these two environments, humans must use their thoughts, feelings and will and must always live with each other. For this reason, humans are required to constantly improve and expand their attitudes and behaviour in order to achieve peace with their environment. How can the efforts of Islamic education accommodate human desires and needs in order to achieve a harmonious, peaceful and prosperous community life.

There is a symbiotic relationship that is difficult to separate when talking about Muslim society and Islamic education. The symbiotic relationship can be observed from two sides. Firstly, Muslim society is the subject that plans, implements and even the source of Islamic education. On the other hand, the Muslim community is one of the most important institutions in Islamic education, where Islamic educational interactions take place, take shape and achieve goals. Secondly, Islamic education is an effort to provide easy assistance for every individual and Muslim community in and develop the potential of *jismiyah* and *ruhiyah* so as to form a complete society as conceived by the Quran and sunnah. On the other hand, Islamic education is one of the key instruments for the formation and realisation of the ideal Muslim society as envisioned by Islam. In the community must be maintained morals towards fellow human beings including (1) *redut ukhwah* or brotherhood, (2) *ta'awun* or mutual help, (3) like to forgive the mistakes of others, (4) keep promises and so on.

In general, the educational tasks that must be carried out by the community are (a) directing themselves and all members of the community to monotheism and devotion to Allah; (b) the community is obliged to teach, teach and teach the laws of Allah SWT; as the prophets and messengers did. Among the contents that must be educated are reciting the verses of Allah, calling people to worship Allah and stay away from *Thagut*, giving fair decisions, bringing good news and warning and being a witness for fellow *ummah*; (c) the community is obliged to call each other to the path of Allah, encourage the *ma'ruf* and prevent evil; (d) the community must educate each other to always compete in doing good, because among the secrets why Allah made this human group is to test and see how people compete in doing good; (e) the community is obliged to share the mercy of Allah or sacrifice for others because Allah has actually prescribed such things; (f) the community must uphold a just attitude so that they can be witnesses to the actions of their neighbours; (g) the community is obliged to teach responsibility to each of its citizens, because they only live in a span of time. One day death will come without being able to be postponed or brought forward. There will be a time when every community will be called to look at its record book and receive a reward for everything that has been done.

When viewed in terms of the function of education, it appears that the society that is aspired to is an *ishlah* society that has two types of relationships: human relations with His Creator and human relations with fellow creatures, namely humans, animals, plants and the natural environment. Both relationships must be in line and cannot be ignored (Mulia, R.A., and Nika 2020). To achieve a good relationship with Allah, the main requirement is that human relationships with humans and with the surrounding nature must be good as well. To keep the relationship good, it is necessary to set a rule that can be implemented and is suitable for human needs, both individually and together (society).

In the perspective of the philosophy of Islamic education, educational programmes and activities are instruments for the formation of an ideal society, namely the society envisioned by the Koran, which is characterised by the existence and continuity of a single community, a moderate community, a community that is not excessive, a superior or best community, namely a society that believes in Allah, calls to *ma'ruf* and prevents the *munkar*. The ideal community life order, among others, must be built on the basis of deliberation, justice, equality, tolerance and cooperation between all its citizens. Thus the relationship between the philosophy of Islamic education and society is closely related and the relationship is very large like a symbiosis that cannot be separated from one another. Therefore, Islamic society is very instrumental and responsible for making a complete Muslim and civil Islamic society as well as an ideal Muslim or society according to the guidance of the Koran and sunnah (Muftahin 2024).

Ideal Characteristics of Islamic Society

The characteristics of Islamic society means the concept of society in accordance with Allah's guidance in the Koran and hadith. The characteristics of Islamic society are the features and peculiarities for a group of people living socially based on the principle of mutual desire according to what is aspired to for the common good (Anam. 2020). A researcher assumes that a society with personality is an order of life with justice and dignity and is an important part of the purpose of the Quran itself. The description of the ideal society does not have a direct concept of the verse that

explains the Islamic society. However, there are many commands of behaviour related to human interaction as direct or indirect guidance and need to be deepened for the development of Islamic society itself (Hamdan et al. 2021). Among them in a community that grows and develops the implementation of amar ma'ruf and mutual advice.

Some of the characteristics of Islamic society based on the Koran include (1) believing and fearing Allah and having a positive outlook on the future, being fair and balanced, being social and respecting diversity (tolerance) in social life (Haris., Andi 2019). Intelligent, knowledgeable and moral society. With faith will give birth to good deeds and good deeds in social life. (2) doing amar ma'rif which invites to good deeds that will create a sense of mutual love and do good, not arrogant. There is a sense of equality as human beings, not doing wrong to others. (3) Implementing nahi mungkar, which is trying our best to overcome evil or bad problems. This attitude will give birth to the behaviour of deliberation in solving every problem to find solutions so that opportunities for the development of crime and ugliness can be anticipated as early as possible.

Implications of the Nature of Society for Islamic Education

Islamic education from the aspect of benefits must be able to be a solution to social problems in society (Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya 2023). For this reason, the reality of society must be one of the considerations in implementing the Islamic education curriculum. There must be a close relationship with the practical-social dimension because it always has a social impact and is required to be responsive to social reality so that it is not limited to the scope of theoretical-conceptual thinking as understood so far (Syarnubi 2019b). In addition, education should be used to introduce learners to traditions, cultures, social and cultural conditions that are at the same time being reduced by modern science, technology and industrialisation. So education must now be directed towards positive forces to build a new culture and eliminate social pathologies. Education must have a vision and prospects for radical social change and implement the project.

In the Islamic perspective, there is a responsibility to call for goodness to the community to believe and fear Allah or what is known as amal makruf nahi mungkar. Observing this, every community has an educative responsibility to remind, teach, educate, train, direct and guide others. In general, the educational duties that must be carried out by the community are (a) directing themselves and all members of the community to worship and fear Allah (Prasetyo, D. 2020). (b) the community is obliged to ta'lim and men-tarbiyahkan sharia Allah as done by the prophets and apostles. Among the contents that must be educated are reciting the verses of Allah, calling people to worship Allah and avoid Thaqt, giving just decisions, bringing good news and warning and being a witness for fellow humans. (c) the community is obliged to call one another to the way of Allah, to encourage the good and prevent the evil. (d) the community must educate each other to always compete in doing good, because among the secrets why Allah made this human group is to test and see how humans compete in doing good (Usiono. 2021). (e) the community is obliged to share God's grace or sacrifice for others. (f) the community must uphold a just attitude so that they can be witnesses to the actions of their neighbors. (g) society is obliged to educate responsibility in each of its citizens, because they only live in a span of time. One day death will come without being able to be postponed or advanced.

CONCLUSION

The nature of society in Islamic educational philosophy is the essence or essence that includes the main things about individuals, groups and communities that have different views, similarities, goals, cultures, ways or ways of life with systems and patterns that work together with the same goals and certain intentions in the frame of togetherness. The characteristics of this society in the view of Islam are reviewed from historical aspects, verses of the Koran and the opinions of thinkers. In determining the concept of Islamic education, it is necessary to consider social aspects so that Islamic education becomes a solution to the problems that occur in society.

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