



SOCIOLOGICAL PHENOMENON AND ISLAMIC STUDIES

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Abstract

The purpose of writing in this article is to describe the relationship between sociological phenomena and Islamic studies. This article is a research study on the text. This article uses a qualitative descriptive methodology. The sociological approach in Islamic studies, its use as a methodology to understand the patterns and stratifications in a community group, namely in the world of science, the meaning of the term approach is the same as methodology, namely the point of view or way of seeing or treating something of concern or the problem being studied.

Keywords: Sociological Phenomenon, Islamic Studies.

INTRODUCION

All intellectual fields are shaped by their social setting. This is especially true for sociology, who not only come from social conditions, but also make the social environment as a principal study (Ritzer, 2004). The history of the emergence and development of sociology as a discipline is closely related to the events of the social chaos of mankind.

Societies with various existing dynamics demand social change, and every social change in general necessitates a change in the value system and law. Marx

Weber and Emile Durkeim stated that "law is a reflection of the solidarity that exists in society". In line with Marx Weber and Durkheim, Arnold M. Rose put forward a general theory of social change in relation to changes in law. According to him, the change in law is influenced by three factors: *first*, the progressive accumulation of technological discoveries ; *second*, any contact or conflict between the life of the community, and *the third*, the motion so s ial (*social movements*).

In practice the values so s ial and the law can not be separated, Sociology describe the state of society complete with structure, coating, as well as a variety of symptoms so s ial more interconnected. With this knowledge a phenomenon can be analyzed by presenting fa c tor-factors that encourage mobility so s ial and beliefs that underlie the process. While h u kum as a reaction to the irregularities committed in public life so s ial.

The person who first initiated and practiced sociology as an independent scientific discipline was Ibn Khaldun. The figure who was born in Tunisia, North Africa, on May 27, 1332 or 1 Ramadan 732 H i ni lives in a very violent conflict situation between traditionalist Muslims, rationalists, and Sufis. The inharmonious situation in the surrounding community is what drives people to study society seriously. In his study, he has produced a number of works of sociology, as we b Al-Heb which contains general history and u the Universal communities and Muqadimah (Prolegomena) containing a discussion of sociology. Most sociologists view Ibn Khaldun's contribution to be very small in sociology. They prefer to recognize Karl Marx and Auguste Comte as the most instrumental in this new scientific discipline. That is why, a long series of political revolution is delivered by the French Revolution of 1789 and the Revolution that lasted throughout the 19th century is seen as fa c tors the greatest role in the formation of sociology. Although this is not fa c tor the first in the formation of sociology, as fa c tor the first one is the chaos of the first BNU Khaldan (Fanani, 2018) .

Ibn Khaldun is the originator of the science of civilization or social philosophy, the subject of which is the welfare of human society and social welfare. Ibn Khaldun views the science of civilization as a new science, extraordinary and many benefits. This new science, which was created by the I BNU Khaldun has great meaning. According to him, this science is the rules for separating right from wrong in presenting facts, showing what is possible and what is impossible. Ibn Khaldun divides the topic into 6 major chapters, namely (Ali, 2021) :

- a. Concerning human society as a whole and its kinds in balance with the earth; "General Sociology".
- b. About the nomadic society by mentioning savage tribes and ethnicities; "Rural Sociology".
- c. About the State, khilafat and succession of sultans; "Political Sociology".
- d. Of settled peoples, countries and cities; "City Sociology"
- e. On carpentry, life, income and aspects thereof; "Industrial Sociology"
- f. About knowledge, how to acquire it and teach it; 'Sociology of Education'.

Furthermore, sociology can be used as an approach in understanding religion. This is understandable, because there are many fields of religious studies that can only be understood proportionally and completely when using the services and assistance of sociology. Without science so sial these events are difficult to explain and difficult it is to understand the intent. This is where sociology is located as a tool in understanding religious teachings (Nata, 2002).

Moving on from the above, this paper will discuss the notion of sociology, sociological approach, and religion as a sociological phenomenon.

Definition of Sociology

Etymologically, the word sociology comes from Latin which consists of the word "socius" which means friend, and "logos" which means saying or talking about humans who are friends or in society.

Termologically, sociology is the study of social structures and social processes, including social changes. The object of sociology is society which is seen from the point of view of the relationship between humans and the processes that arise from human relations in society. While the goal is to increase the human ability to adapt to their environment,

According to Soerjono Soekanto, quoted by Abuddin Nata, defines sociology as a science that limits itself to issues of assessment. According to Nata (2002) sociology is a science that studies living together in society, and investigates the bonds between humans who control their lives.

Sociology is the scientific study of life aabout so sial man who tried to find out about the nature and causes of various patterns of thought and action can be repeated on a regular man.

In contrast to psychology which focuses on the characteristics of the thoughts and actions of individuals, sociology is only interested in the thoughts and actions that arise from a person as a member of a group or society.

But keep in mind, sociology is a discipline that includes and covers a lot, and there are many types of sociology who studies something different with a different purpose as well. With this knowledge a phenomenon social can be analyzed by factor-factors that encourage the relationship, mobility social and beliefs that underlie the art. Without social science, these events are difficult to explain and difficult to understand. This is where sociology is located as a tool in understanding religious teachings (Abuddin, 1998).

Sociological Approach

Sociology emphasizes its attention to the question of the influence of groups on the attitudes and behavior of their members (Abuddin, 1998). Sociology is able to provide understanding on a macro-scale and basic as well as deductive. A set of basic assumptions of scientific work in a sociological perspective. In it there are four approaches that are commonly used in the scientific work of sociology.

1. Evolutionism

This approach focuses its study on looking for patterns of change and development that arise in different societies

2. Interactionism

This approach focuses on interactions between individuals and groups. The interaction can be in the form of symbols or signs. For example, the color symbol contained in traffic.

3. Functionalism

Society is seen as a network of cooperative groups that need each other in a harmonious system. For example, the phenomenon of interdependence between parents and children.

4. Conflict

This approach is actually a strong reaction to the functionalism approach above. The conflict approach argues that "society is bound by close cooperation because of the power of the dominant group or class". It inherits continuous tension in a phenomenon that every group wants to maintain its dominance.

Religion as a Sociological Phenomenon

Any explanation of religion, will never be completed without including its sociological aspects. Religion and other beliefs concerning the practice really is a problem so sial, and until now always found in every human society which has owned various records about it, including what could be presented and interpreted by archaeologists,

In a society that is already established, religion is one of the important structures that complement the overall of the system so sial. But the problem of different religions with problems of governance and h u kum, which is prevalent concerning the allocation and control of power. In contrast to economic institutions concerned with work, production and exchange. And it is also different from family institutions, which are related to lineage and kinship.

Juridically, the government has taken anticipatory steps towards this potential conflict through a trilogy of harmony policies, namely *first*, internal harmony of religious communities (unity within each religious group). *Second*, inter-religious harmony, namely harmony between certain religious communities and other religious communities, and thirdly, harmony between all religious communities and the government (Assegraf, 2005).

Comparison of religious activities with other social institutions, at a glance, shows that religion in relation to these intangible problems is something that is not important, something that is trivial compared to the main human problem. But reality shows otherwise. In fact, religious institutions are concerned with matters that have important meaning regarding the problems of human life, including something that has important and prominent meaning for humans. Even history shows that religious institutions are the most likely form of human association to survive.

In addition, religion has been characterized as the unifier of the deepest human aspirations; as a mass of morality, the source of social order and the inner peace of the individual, as something that ennobles and which civilizes man.

The nature and character of Islam is very different from other religions such as Christianity, Buddhism, Hinduism, and Judaism. The main difference terl e t a k on the issue of the source and status of the Qur'an as a revelation of God revealed to N abi Muhammad. And this affects the formulation of the nature and character of the truth that Islam has. The Qur'an was revealed as a

revelation totaling 6,236 verses, it is "the Arabic words revealed by God through Gabriel to Muhammad", as Allah says:

"Verily, the Lord of the Worlds has sent down the Qur'an... In clear Arabic."

In Islam there are two groups of teachings, and this is actually the basic nature of Islamic teachings that need to be well understood. Both are:

1. Basic teachings as contained in the Al-Quran and Hadith mutawatir (Truth of both is absolute and absolutely true)
2. Doctrine is not the basis arising from the explanation for the basic teachings of the above (as produced by the man who does not *Ma'shum* (preserved from error), this teaching is relative and kebearannya is not absolute (Assegraf, 2005).

The importance of sociological approach to understanding religion as mentioned above, can be understood, because a lot of religious teachings related to the problem social. The amount of religious attention to the problem social further encourage religious people to understand science social as a tool to understand religion. In his book entitled *Islam Alternative*, *Jalaluddin Rahmat* has shown how much attention to religion in this case Islam to the problem social, by asking the following five reasons:

1. Al-Quran or books of hadith, the largest proportion of these two sources of Islamic law is related to muamalah affairs. Comparison between passages of worship and the passages concerning the lives of social is one in a hundred.
2. He stressed the problem muamalah or social in Islam is the fact that when matters of worship coincided with muamalah important affairs, then worship may be shortened or deferred (certainly not abandoned) but with still worked as it should.
3. Worship that contains a social aspect is given a greater reward than worship that is individual.
4. In Islam, there is a provision that if the affairs of worship are carried out imperfectly or canceled, because they violate certain taboos, then the kifarati (ransom) is to do something related to social problems. If fasting cannot be done, for example, the solution is to pay fidyah in the form of feeding the poor. If husband and wife mix during the day in Ramadan or when the wife is menstruating, then the ransom is to feed the poor. In the

hadith qudsi it is stated that one of the signs of a person whose prayer is accepted is a person who supports the weak, loves the poor, orphans, widows, and those who have misfortune.

5. In Islam there is a teaching that good deeds in the field of society get greater rewards than Sunnah worship (Abbudin, 1998) .

Problems and Prospects of the Sociological Approach

Indeed, there have been efforts to assuage sociological differences between one western country and another. These differences could have been eliminated by closer interaction between European and American sociologists, but the odd fact remains that western sociological approaches are based on assumptions and studies that are foreign to social reality in non-Muslim societies. West. If we divert attention from western society in general, to Muslim society or areas with Islamic culture in particular, it will be seen that the systematic study of Islam is an area that is completely ignored in sociology. There is hardly a single sociological study of Islam and Muslim societies (Yusri, 2010).

In this case should everyone who has an interest in the development of the theory of behavior so s ial Muslims, start to look at science education so s ial modern them from the corner of the assumptions of the Quran about human beings, and in relation to a number of historical works and h u kum written by Muslim scholars in the past and present.

In the context of society *p lural* , the Indonesian nation faces many challenges, among others: first, the attitude of exclusiveness that sees religion alone is true, the other one being religious. Second, permissive attitude, which allows people to do whatever they want. Such people tend to be indifferent to other people. Third, the attitude of secularism, namely an understanding that seeks to eliminate the role of religion in the socio-political dimension. Secularism places reason and culture as a priority. Fourth, the influence of global modernization. The main challenges are pluralism which is rapidly changing, communication due to globalization and social mobilization caused by globalization (Assegraf, 2005). Through the Sociological Approach, religion will be understood easily, because religion itself was handed down for social purposes (Abbudin, 1998).

CONCLUSION

The sociological approach in Islamic studies, its use as a methodology to understand the patterns and stratifications in a community group, namely in the world of science, the meaning of the term approach is the same as methodology, namely the point of view or way of seeing or treating something of concern or the problem being studied.

In addition, the meaning of methodology also includes various techniques used to treat research or data collection in accordance with how to view and treat a problem or research techniques that are in accordance with that approach. This sustainable use is to be able to direct and increase the Islamic beliefs possessed by these community groups in accordance with the teachings of the Islamic religion without causing turmoil and challenges between fellow community groups. Furthermore, through this sociological approach in Islamic studies, it is hoped that Muslims can be more tolerant of various aspects of local cultural differences with the teachings of Islam itself.

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