

Restoration of islamic religious Education in the order of social life

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Abstract - This paper describes some of Muslim's social problems in Indonesia, as like, social conflicts have been caused by different backgrounds, poverty, and life dis-orientation. It also concerns about the real condition that Islamic education which has not been given the contribution more toward the improvement of the condition. Finally, this paper suggests the importance of Islamic education to imply the human nature potential development to create well-conduct of human beings, exactly the human of individual both the spritual piety and social concern.

Keywords: Islamic education, restoration, Social

INTRODUCTION

Education is a process of empowering and optimizing human potential (fitrah) in translating its function and existence as `abd Allah (spiritual) and caliph of Allah (social). Through the empowerment of education will be born an awareness of its function and existence as a complete human being in building life and the life of mankind. The educational process must be able to realize a balance not only in developing spiritual skills, but also in the realm of social skills. Islamic education not only has the responsibility to realize the portrait of humans who have the capacity for hereafter, but also must be integrated into worldly problems, such as the development of science, art, culture and technology, and so on. This view is based on the concept of Islamic teachings which not only requires appreciation of religion that leads to escape from worldly life, but on the contrary makes Islam a pseudo-religion. Islamic education must empower human nature which is not only spiritually pious, but also pious. socially. the role of Islamic education in empowering human nature towards awareness of ubudiyah and caliphate and the problems that come with it in realizing empowerment and offering solutions to overcome them.

The teachings of Islam are not enough just to be understanding. More than that, religion must be a practice in social life. Indeed, religion exists to answer all the problems of life faced by mankind from ancient times, now, and in the future. Without religion, humans will not feel the meaning of the beauty of the life of the world because the world and everything in it is not a measure of human dignity and status. Only with faith and piety that becomes the spirit of religion, humans will get degrees and glory in the sight of Allah and all His creatures. With art life becomes beautiful, with science life becomes easy, and with religion life becomes purposeful. Accurate sources are needed in understanding Islam thoroughly and deeply. Various sources that can be used as references are the Al-Quran, Al-Hadith, Ijma, and Qias from the scholars. Al-Quran is the main guide that contains various things, ranging from worship issues, human amaliyah (deeds), the last days, stories of the previous people, muamalah/social, history, and science. All the problems faced by humans have been answered in the verses that Allah sent down. This book contains Islamic literacy combined with verses from the Koran to add comprehensive and accurate insight. We will more easily understand the value of Islamic teachings contained in the Qur'an as a whole and be able to realize Islam as the religion of Rahmatan Lil 'Alamin.

The purpose of religious education is to prepare students to be able to carry out roles that require mastery of special knowledge about the teachings of the religion concerned. Along with the development of

time, religious education is increasingly becoming a concern with the understanding that religious education is increasingly needed by every human being, especially those who are still in school.

DISCUSSION

1. Portrait of Islamic Education

The portrait of Islamic education does not seem to be in tune with the manifestation of Islamic social ideals and even seems to occur at a very long distance from the problem of social dynamics. This fact is confirmed by the perspective of several groups who see that Islamic education is education that emphasizes purely spiritual values, has no relevance to social life. The fact is that in the context of the implementation of education, there is still a dichotomy that leads to the occurrence of sacralization and secularization of education.

Islamic education is indeed increasingly moving to improve itself in an effort to actualize itself to social problems which at the same time provide answers to one-sided views on Islamic education, but its realization is still far from being burned. when faced with contemporary life problems. One of the characteristics of problems that stand out in the context of life is the waning of social life which reflects peace, tranquility and prosperity, backwardness, social conflict and Violence in its various forms is a phenomenon of life that is often encountered easily. The role of Islamic education is very much needed to take part in efforts to provide enlightenment and understanding that leads to peace and security without feeling that anyone has been sacrificed.

This reality shows clearly that the role of Islamic education in the context of contemporary life is still far from social ideals as expected. The idea of peace and all similar positive values which were originally expected to lead people to a more prosperous life. In this context, the role of Islamic education is very significant to promote and promote discussion of these social values. This is a necessity, because religion and diversity play a role in shaping the pattern of views, attitudes and human behavior.

2. Life in the View of Islam

Values and teachings of Islam as a whole overall reflects a positive outlook on life. This can be read and understood from the teachings of the Prophet and the Qur'an which states that the principle of life must be used as a place of devotion to God as a manifestation and effort towards kaffah diversity. In the view of Islam, the form of life that must be built and developed is a life that is in accordance with the character of life itself and with humans as its subject. In accordance with nature means that the basic properties of nature and life need to always be used as a reflection in processing the world. The nature of nature which always moves dynamically becomes a necessity to be applied in building the world and life. Meanwhile, according to human nature, it indicates that life must be able to develop human life as spiritual and rational beings as well as creatures consisting of physical and psychological.

3. The basic attitude of Islam can be traced and adequate from the descent of the Prophet Adam and his wife into the universe.

Before being revealed by Allah swt has been equipped with a set of knowledge as described in the word of Allah:

They replied: "Glory be to You, we know nothing but what You have taught us; verily You are All-Knowing, All-Wise." by the Prophet Adam in giving names to some objects which means indicating the existence of special abilities possessed by this creature to discover the properties of things, their interrelationships, and their laws of character. Through this knowledge, humans become different from other creatures, because humans have creative and scientific knowledge. With that knowledge, humans can understand natural phenomena, analyze and control all of them as sufficient basic capital in processing and developing the life of the world. Humans are theomorphic beings who have intelligence, will, and the ability to express, these capabilities enable humans to distinguish truth from error, or reality from illusion, and can choose freely these choices, and can reveal the relationship between revelation and humans. Through that human ability to develop knowledge in the verse it is stated that Allah the prophet Adam concerning the name of the verse that is presented knowledge and life in the frame of religious values and human nature itself. Therefore, Muslims are not only required to have extensive knowledge and sophisticated technology. However, they are also required to interpret life and direct it to the real purpose of life. Quraish Shihab said that the social ideals in Islam as taught in the Qur'an are to build heavenly shadows on the earth of Persada.

In other words, a paradise life full of prosperity, comfort, equality, tranquility, peace and so on is necessary. used as a reference and grounded in this life. To demonstrate these social ideals, Shihab refers to the Word of God about the existence of Prophet Adam in heaven, namely:

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Indeed, you will not starve in it and will not be naked, and you will not feel thirsty and you will not be hit by the heat of the sun in it" (Surah Thaha: 118-119).

Based on this verse, it can be said that Prophet Adam and his wife and mankind as a whole are expected to realize the conditions as expressed through serious efforts. This effort, if translated into other languages of the Qur'an, is an effort from the human role of Al-Baqarah verse 30 and Hud verse 61 which affirmed to "prosper" the world. The prosperity of the world, its management, and similar efforts within the framework of the human caliphate refer to egalitarian, transformative, and environmentally friendly meanings. In simple terms, it means that the relationship between man, nature, or the relationship between man and his fellow man is not a relationship between the conqueror and the conquered, or between the master and his slave. But a togetherness in as expressed in a submission to Allah SWT. Meanwhile, in managing nature, the relationship is placed in harmony and harmony so that nature and its environment remain sustainable, and are treated as a deposit from the creator to be passed on to the next generations. Islamic values and teachings of social ideals are theological issues, so they have no less significance in the teachings of other religions, such as ritual aspects and aqidah. Therefore, it would not be an exaggeration to say that from the very beginning the monotheism taught by the Prophet Muhammad SAW was closely related to humanism and a sense of social and economic justice which intensified the idea of monotheism itself, which in turn, became a theological issue. God will hold people accountable for their caliphate in realizing social ideals. Muslims who are reluctant to take part in that, they will suffer the consequences. At least they do not have the right to be called Muslims.

4. Reality of life: between hope and reality

The explanation above is a social ideal at the level of values and teachings, while at the level of practice, we see the likes or dislikes of a life that is still very far from the substance of the teachings. The occurrence of prosperity, peace, justice and humanist values, is actually faced with the reality where the majority of Muslims in particular, and humans in general are still in a condition that is quite worrying both at the national and international levels. Without denying the occurrence of some progress that has been achieved by the Indonesian people in general and in particular, the growing phenomenon proves that until now the most basic problems continue to plague the nation. The rapidly growing industrial sector in this country is apparently unable to escape from the clothes of the ideology it adheres to, namely developmentalism. This development ideology has led people to the idea that humans are the center of everything and their independence. to transcendent things that exist outside of themselves. Thus, humans become uprooted from their nature as beings who have two dimensions, namely transcendental and secular. They are unable to make sense of life and realize the true purpose of life. In addition, according to Erich Fromm, what is happening in industrial society (as has begun in Indonesia) is the loss of tradition, social values, and social relationships with others. In such conditions, humans are easily trapped into a life that is prone to conflict, differences, and contradictions so that violence becomes an almost inherent part of the state and life. Concretely, social disorganization has become a common phenomenon that develops in society. This pathology can create a social sense, ignoring the interests of others as well as triggering frustration.

This kind of condition creates social disharmony, anxiety and the effects that will accompany it become so close to people's lives. The economic problem is also a problem that this nation must face in the midst of the crush of poverty that still plagues some Muslims. This shows that to date the relative economic gap has not experienced a significant reduction.

Van Zorge said that until now all the government's energy has been sucked into the struggle for power. As a result, people's welfare is more than just a wishful thinking that still hangs. The difficulty of achieving prosperity has a far-reaching impact on the development of social jealousy which in turn will exacerbate the nation's gaping problems. The attitude of political parties and their elites actually dissolves in these unfavorable conditions. Call it the members of the DPR who since the New Order regime until now have only been in style. While the essence remains the same, they are not serious about representing and fighting for the interests of the people they represent. The spirit also remains the same, the spirit of street thugs.

Likewise, political parties are still not able to fully voice the problems faced by the community. The

elites still seem to be busy with the strongest interests of their own group and are complacent in internal party matters which in the end are just to get as many votes as possible in the upcoming elections. They are more focused on the act of power. So actually Indonesia does not yet have a politician who cares to improve the situation of the nation and the State.

Concretely, they pay more attention to efforts to maintain seats than to fight for the interests of the community, nation or state. Politicking has become a phenomenal phenomenon that can almost be found in all political activities that take place in the country. This condition is still exacerbated by the pattern of education which until now still seems like a formality. Education that has been running until now is still loaded with deposits from the authorities. As a result, education is not able to pass on a liberative knowledge and an essential moral inculcation, coupled with the relatively low level of education of the community and makes them increasingly powerless and marginalized. At the international level, the current order of life also does not reflect social ideals as human beings desire.

Violence and the like have become a trend as a group in overcoming the problems they face. On the one hand, radical groups, which they face on the one hand, radical groups, which are partly related to Muslims, are present everywhere, gripping the nails of their death in various parts of the world.

5. Towards a transformational restoration of Islamic education

The sharpening of injustice, violence and the like corners mankind into the fact that contemporary humans have lost the value of spirituality and primal morality. Religion as a source of universal morality has been reduced through a pattern of partial diversity which to some extent is unable to represent the true value of religion. In the perspective of the historical reality of Muslims, the emergence of partial diversity has resulted in their inability to fully understand religious teachings and values. They have not caught the existence of a strong interdependence between disciplines and Islamic sciences. For example, the basics of Islamic scholarship, theology, fiqh and morals that have developed to date have not been addressed as elements that support and intertwine with each other. Faith is considered merely to be related to transcendental and metaphysical issues. Fiqh is understood as a fundamental representation of Islam. While morality is only seen as accessories to complement the diversity of Muslims. The most obvious impact of such an understanding is the development of partial diversity which emphasizes more on the legal-formal aspects. The implementation of rituals is a must, but the understanding of the substantial values behind worship is neglected. Even further, patterns of diversity are extrinsic. Religion is used as a tool for the achievement of interests. Religion is treated as something to be used, and used to support other motives outside of religion itself.

At the same time, this superficial condition of diversity has made some other people increasingly different from religion. Because in their view, religion only deals with matters of obligation, lawful-haram, heaven-hell, and other dichotomous points of view. In these two conditions, the essential role of religion becomes barren. Religion cannot instill moral values that can be used as a foothold for its people in living their lives in various dimensions. As a consequence, humans only live with their dry physique and rationalism, meaningless religious routines, as a result of which humans, as Hobbes said, become homo homini lupus, as other human predators and the most greedy destroyers of the environment. So injustice, human exploitation of others and the environment, and the like become dominant phenomena in life. This phenomenon necessitates Islamic education to restore the perspective and diversity that they have been living so far. Religion as one of the central elements that shape human attitudes and behavior needs to be approached again through authentic and creative understanding. In this way, religion is expected to play a maximum role in life, and at the same time can form a complete and transformative pattern of diversity. The first step that needs to be done is the reunification of the classical scientific disciplines of theology, fiqh, and morals in one unified framework of understanding. Because through this complete understanding, faith should be understood as a belief that must be anchored in concrete life in the form of moral development as well, ritual worship needs to be approached as an aspect that will never reach perfection without being juxtaposed with the message and the substantive meaning behind it. the worship. This complete understanding should then be concretized in the pattern of diversity that is intrinsic to religion, which should be treated as a comprehensive commitment, as a unifying factor, and as a motive that can integrate and move all attitudes and behaviors.

Thus, every attitude, step and behavior of Muslims will always be guided by universal religious values. They cannot ignore and do not run away from the value of these teachings, because from any angle, they are an inherent part of their lives. Efforts as mentioned are expected to lead people to the values of piety, an attitude or

quality of mind in which a person is able to distinguish truth from error. This individual piety needs to be used as social piety through a community in which these values have been firmly embedded so that they can be truly grounded in life. The grounding of these conditions is expected to provide a great opportunity for them to realize social ideals as a commitment and standard teaching in the Qur'an.

CONCLUSION

As the end of this presentation, the following important points can be formulated: First, Islamic teachings about life that must be built and developed are a life full of prosperity, comfort, equality, tranquility, and peace. Humans as subjects of Islamic teachings must be able to accommodate their needs as spiritual and social beings as well as beings consisting of physical and psychological. Second, the reality of existing life shows that it is still far from the substance of Islamic teachings. Third, the sharpening of injustice, violence and the like, corners mankind into the fact that humans have almost lost spiritual values and perineal morality. This necessitates the role of Islamic education to restore the perspective and way of religious life that they have been living so far. Islamic education as a medium for the transformation of Islamic values as well as the formation and conditioning of human attitudes and behavior needs to be reorganized through authentic and creative understanding.

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