



## Social and Cultural Concepts in Islamic Education

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### Abstract

Social and cultural concepts are the order of people's lives that includes various things, such as customs, knowledge, beliefs, morals, value systems, language, religion, art, music, and dance—socioculture results from the mindset and intellect of humans who live in society. In social life, humans create various things with their minds and consciences. The social concept in Islam emphasizes the principles of justice and goodness to guarantee the happiness and well-being of society and individuals. Islam teaches that every human being has a social responsibility towards society. Some characteristics of Islamic teachings in the social field are upholding help, mutual respect, solidarity, and togetherness. To teach a more universal *tasammuh*, not to look at and side only with specific groups. It does not tolerate class wars, social castes, or individual domination over society to know how social and cultural concepts in Islam. So, the method used is qualitative descriptive. The results are great religious attention, in this case, to social problems, by proposing the following five reasons: First, in the Qur'an or hadith books, the second largest proportion of Islamic sources is related to the affairs of *muamalah*. Second, the emphasis on the problem of *muamalah* (social) in Islam is that if the matter of worship coincides with the essential affairs of *muama*, then worship can be shortened (certainly not abandoned) but still done as it should be.

**Keywords:** Concept; Social; Culture

## **1. Introduction**

The social system in response to Islamic education cannot be separated from the components of the social system itself, namely society (Iryani & Tersta, 2019). Islamic education as a social system is a sequence of processes that humanize human beings according to their essence. Quoting from Jalaludin's book, there are several perspectives on Islamic education, one of which is Muhammad Munir Mursi's (SH.MH, 2019). Islamic education is simultaneously a complete, balanced educational formulation for individuals and society. Therefore, Islamic education will be directed at the good of individuals, society, humanity, and the universe (Chozin & Prasetyo, 2021).

All formulations of Islamic education always have the same object or purpose as the formulation of education in general, namely humans (Islam et al., 2025). This object will be the cause and effect of the success of the goals of Islamic education in the social system. The characteristics of Islamic education already include the principle of balance between social and personal interests (Rohmatika, 2019). Education must pay attention to the interests of the community concerning the inheritance and maintenance of values, teachings, and norms that apply in society to maintain harmony and stability in life. Similarly, personal interests concerning the distribution of talents, interests, hobbies, and various other potentials that humans possess must also be considered. Thus, there is a balance between the physical and spiritual aspects, personal and social interests, between the worldly and the hereafter.

## **2. Method**

This study uses a qualitative research method with a literature study approach. According to M. Nazir, literature study is a data collection technique that involves studying books, literature, notes, and reports related to the problem solved.

## **3. Result and Discussion**

### **A. Definition of Social Education**

According to the Great Dictionary of the Indonesian Language, education comes from the word “didik,” which is then given the prefix of the word “me-” so that it becomes “educate,” which means maintaining and giving training requires teachings, demands, and leadership regarding morals and intelligence of thought (Al-Naisaburi, n.d.). The definition of education according to the law of the National Education System No. 20 of 2003 is that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state (Imelda, 2018).

Meanwhile, the definition according to experts expressed their opinions on the meaning of education as follows: According to Umar Tirtaraharjo and S.L. LA Sulo, education is defined as a systematic and systemic activity directed at the formation of students’ personalities.

M. Ngalim Purwanto defined education as all the efforts of adults in their association with children to lead their physical and spiritual development toward adulthood. Further, Purwanto added that education is the leadership that is given deliberately by adults to children in their growth (physical and spiritual) to be useful for themselves and society (Atho, 1998).

### **B. Islam in Social Aspects**

Islam as a social phenomenon relies on the concept of socio-religion. In ancient times, the sociology of religion studied the reciprocal relationship between religion and society. Society influenced religion, and religion influenced society. Later, the sociology of religion studied not about reciprocal relationships but rather about the influence of religion on people’s behavior: how religion as a value system influences people’s behavior.

However, society also influences religious thought. One certainly agrees that the birth of Shia theology, Khawarij, Ahli Sunnah wal Jamaah, is a product of political disputes (Al-Thahir, 2000). His monotheism is indeed original and one, but the assumption that Ali is an imam and the like is the product of different political views. So, societal shifts can affect

theological or religious thinking. Therefore, it can also be examined how the development of industrial society influenced religious thought.

For example, we live in a village with a mosque next to our house. If we never see the Friday prayer there, we will be considered less pious in religion. But if we live in the city, even though we have never seen Friday prayers in the city's mosque for a year, we are not considered less pious in religion. Why? Because the indication of piety has shifted and is different for the people of the village and the city. City life has led to that shift; society's development has influenced how people judge righteousness.

Jalaluddin Rahmat, in his book *Alternative Islam*, has shown how much religious attention, in this case Islam, is to social problems by proposing the following five reasons;

First, in the Qur'an or hadith books, the second largest proportion of Islamic sources is related to the affairs of muamalah (Depag RI, 1979). According to Ayatollah Khomeini, in his book cited by Jalaluddin Rahmat, it was stated that the comparison of verses of worship and verses concerning social life is one to a hundred; for one verse of prayer, there are one hundred verses of muamalah (social problems).

Second, the emphasis on the problem of muamalah (social) in Islam is that if the matter of worship coincides with the essential affairs of muamalah, then worship can be shortened (certainly not abandoned) but still done as it should be (Habibullah, 2018).

Third, worship with a social aspect is rewarded more than individual worship. Therefore, prayers performed in a congregation are higher in value than prayers performed alone by a measure of one to twenty-seven degrees.

Fourth, in Islam, there is a provision that if the affairs of worship are carried out imperfectly or are void 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 way out is feeding people experiencing poverty. If a husband and wife mix during the day in the month of Ramadan, then the ransom is to feed people experiencing poverty. Fifth, in Islam, there is a teaching that good deeds in society are rewarded more than sunnah worship. In this connection, for example, we can read the hadith, which means the following. "A person who

works hard to provide for the widow and the poor is like a warrior in the cause of Allah (or I think he said) and like a person who prays at night and fasts continually.” (HR. Bukhari and Muslim) (Al-Bukhari & Abdillah, 1987).

### **C. Elements of Social Education**

The elements of social education allow the implementation of the educational process; these elements have a close relationship between one element and another (Supriatna, 2019). In social education, the aspects of social education are not explicitly explained but are elaborated on in general and then directed to social education. In the introductory book of education, several main elements of education are presented, namely: the subject being guided (students), the person who guides (educators), the interaction between students and educators (educational interaction), the direction in which guidance is directed (educational goals), the influence given in guidance (educational materials), and the methods used in guidance (tools and methods).

### **D. Social Concepts in Islamic Education**

The social concept in Islamic education is education in harmony with the social values contained in the Qur'an and Hadith. This education aims to form human beings who have social traits in their behavior (Abdullah & Amin, 1999).

Social concepts in Islamic education include

1. Instilling an attitude of tolerance by looking at the differences that exist in life
2. Inculcate social education values early to avoid social disputes and conflicts.
3. Ensure the determination of laws and rules that explain the rights of individuals socially.
4. Obligate all duties, work to carry out hudud, and sanctions against people who violate manners and rules.
5. Cultivate and increase the social sensitivity of children

In addition, Islamic education also aims to produce students who become *insan kamil*, namely perfect people who know and are aware of themselves and the environment (Rahman et al., 2021).

#### **E. Cultural Concepts in Islamic Education**

The concept of culture in Islamic education is that culture should be based on Islamic teachings. Good Islamic education must include a process of transformation of culture, values, and science.

Here are some things related to the concept of culture in Islamic education:

1. Appreciation of culture: Islamic law provides appreciation for culture through the concept of *al'adah al muhakkamah*.
2. Integration of cultural wisdom: Integration of cultural wisdom can help students better understand and appreciate their cultural roots.
3. Local culture can be used in Islamic learning, such as folklore, songs and dances, traditional clothing, and traditional culinary.
4. Fundamental values are the primary source of Islamic teachings that must be used as the basis of Islamic education: *aqidah*, morals, respect for reason, humanity, balance, and mercy for all nature.
5. Personality formation: Islamic education aims to form the leading personality according to Islamic measures.

#### **4. Conclusion**

Based on the description above, several conclusions can be drawn, namely:

Jalaluddin Rahmat, in his book *Alternative Islam*, has shown how much religious attention, in this case Islam, is to social problems by proposing the following five reasons;

First, in the Qur'an or hadith books, the second largest proportion of Islamic sources is related to the affairs of *muamalah*. According to Ayatollah Khumaini, in his book cited by Jalaluddin Rahmat, it was stated that the comparison of verses of worship and verses

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