

Sociological Approaches in Islamic Studies

Wahyu Ramadhan

¹ UIN Sumatera Utara; wahyu3003234003@uinsu.ac.id

ABSTRACT

The Role of Summative Evaluation in Improving the Quality of Islamic Religious Education Learning This study examines the sociological approach in Islam. This scientific study uses a qualitative method with a descriptive approach. The data used in this study comes from literature materials, ranging from books, articles, and previous research results. The results of this literature study show that because the object of sociology is society, this science is developing very quickly and branching out into other scientific fields. Based on the description of the sociological approach and its relationship to Islam, it can be seen that various problems in people's lives have a close relationship with the sociological approach that is developing in society. This makes Islam appear to blend functionally with various social phenomena in society.

Keywords: Approach, Sociological, Islam

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1. INTRODUCTION

Sociology can be simply understood as a field of science that provides an overview of the condition of a society as a whole. Starting from the structure, and layers, to the symptoms or social problems in it that are interrelated. Therefore, sociology is usually used as material for analyzing a phenomenon in society. Where in the analysis will present various factors that underlie the occurrence of relationships, social mobility, to beliefs from the phenomenon.

In addition, sociology can also be a research approach that focuses on understanding religion. The use of sociology as an approach is based on the many fields of religious studies that can only be understood well and deeply if using the help of sociology. Without social science (sociology), various phenomena or events are very difficult to study or understand the meaning in them. Therefore, in this case, sociology can be said to be a tool that can be used in analyzing and understanding the values of religious teachings (Nata, 2002).

From the explanation above, it can be concluded how important sociology is in Islamic studies. However, on the other hand, with the very rapid development of science, many scholars and researchers are less interested in studying Islam using a

sociological approach. This is because there are many types of approaches that researchers can choose as an approach in their scientific studies, especially related to the development of social sciences and science.

Based on this explanation, researchers are interested in conducting a study related to the sociological approach in Islamic studies. In this study, researchers will focus on 1) the sociological approach in Islamic studies, 2) the sociological approach in Islamic intellectual traditions, and 3) the problems, prospects, and contributions of the sociological approach. The results of this study are expected to be able to contribute to the diversity and development of Islamic literacy, especially related to the sociological approach in Islamic studies in Indonesia.

2. METHODS

This scientific study uses a qualitative method with a descriptive approach. The descriptive analysis technique is used to describe conditions, issues, facts, and phenomena that develop in society (Arikunto, 2010). Meanwhile, the data used in this study comes from literature materials, ranging from books, articles, and previous research results (Afriзал, 2016). This data will later be processed and developed by researchers, to obtain more in-depth information related to the focus of this study.

3. FINDING AND DISCUSSION

Sociological Approach in Islamic Studies

Sociology is a field of science that refers to human social life and tries to find out (analyze) the nature and factors of human thought patterns and behavior, which are carried out repeatedly and regularly. Sociology comes from the word "socius" which means friend, and "logos" which means to say or talk about humans in society (Syani, 1995). The object of sociology is society, which is seen from the perspective of humans and the processes that arise as a result of human relationships in society. The main goal of sociology is to improve human abilities and skills in adapting to their environment. However, it must be underlined that sociology is a very broad discipline, which covers various things and many types. Therefore, sociology can be used to study different things, with different goals (Sanderson, 1995).

To produce a theory, of course, researchers and scholars need an "approach" as a tool for analysis. This is of course also applied in sociological theories. The following are 3 main approaches in sociology.

- 1) Structural-functional approach

The structural-functional approach refers to 2 basic assumptions, namely that society is formed from various substructures with various functions that are owned and interdependent. So various changes that occur in the function of the substructure will automatically be seen from the changes that occur in other structures as well.

2) Conflict approach (Marxist)

The conflict approach is the most prominent alternative approach today to various macro-social structural approaches.

3) The interactionism-symbolic approach

This approach is a macro perspective in sociology so many speculations arise at the analysis stage. However, on the other hand, this approach has very little ideological prejudice, although it is widely imitated from the Western environment where this approach was born. (Ilyas Ba-Yunus Farid Ahmad, 1995).

Related to the field of religion, it is known that no matter how big or long the explanation is, it will never end without sociological aspects in it. Religion is closely related to beliefs and various practices, which have also caused various social problems to this day. However, with the development of existing knowledge, society, with the help of archaeologists, began to make interpretations and notes on various religious phenomena that were known or faced.

Religion has become a very crucial institutional structure, which can complete the entire social system in an established community environment. However, on the other hand, the problems related to religion have quite significant differences when compared to government or legal problems that emphasize more on control and allocation of power. Religious problems are certainly also different from economic institutions that are closely related to the world of work, production, and buying and selling. Even religious problems also have differences with family institutions that are closely related to blood ties and kinship.

Comparison of religious activities with other activities or comparison of religious institutions with other social institutions, at first glance, shows that religion about the intangible problem is something unimportant, something trivial compared to the basic problems of humans. However, the reality shows otherwise. Religious institutions are related to things that contain important meanings concerning the problems of human life, which in their transcendence include something that has an important and prominent meaning for humans. Even history shows that religious institutions are the form of human association that is most likely to continue to survive.

In addition, religion has been characterized as the strongest unifier of human aspirations; as a large amount of morality, a source of social order and individual inner

peace, as something that ennobles and makes humans civilized. But religion is also accused of being an obstacle to human progress and increasing fanaticism and intolerance. Chaos, neglect, superstition, and futility.

The existing historical record shows religion as one of the obstacles to the established social order. But religion also shows its ability to give birth to very revolutionary tendencies. Emile Durkheim, a pioneer of the sociology of religion in France, argued that religion is the source of all very high cultures. While Marx said that religion is the opium of man. Clearly, religion shows a set of social activities that have important meaning.

Sociological Approach in Islamic Intellectual Tradition

Ibn Khaldun in A. Mukti Ali, (1970) collected the sociological schools in the Mukaddimah. Ibn Khaldun's horizon of thought is very broad, he can understand society in all its totality, and he shows all phenomena for his study material. He also tries to understand the symptoms and explain the causal relationship under the spotlight of history. Then he systematizes the process of events and their relationship in a general social rule.

He is the initiator 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, extraordinary science and has many benefits. This new science, created by Ibn Khaldun, has great meaning. According to him, this science is the rule for separating right from wrong in presenting facts, showing the possible and the impossible. In the study of the sociological approach in Islamic studies, many writers, both Western writers and Muslim writers themselves, have produced their works on sociology that are related to understanding religion. Here are some authors who review this matter.

Table 1. Authors and Main Works in Islamic Studies with Sociological Approach

No	Author	Title	Content
1.	Clifford Geertz	<i>The religion of Java</i>	The influence of religion in the nooks and crannies of Javanese life
2.	Ibnu Khaldun	<i>Al-Muqaddimah</i>	The threat of disintegration will shadow and stalk humanity if it ignores the dimension of social and political stability in its society
3.	Ali Syari'ati	<i>Marxisme and other western Fallacies, On the Sociology of Islam, Al-Ummah wa Al-</i>	Ideas and social forces as well as human consciousness and existence.

		<i>Imamah, Intizar Madab I'tiraz dan Role of Intellectual in Society.</i>	
4.	Ibnu Batutah	<i>Tuhfah al-Nuzzar fi Ghara'ib al-Amsar wa Ajaib al-Asfar</i>	An observer's presentation of foreign cities and wonderful travels

Meanwhile, some figures who influenced the development of other sociological sciences include:

- a. August Comte (1798–1857), a Frenchman who was the father of sociology first gave the name to the science from the words socius and logos. His works are; *The scientific labors necessary for the reorganization of society* (1822). *The positive philosophy* (6 Volumes 1830–1840), *subjective synthesis* (1820–1903).
- b. Herbert Spencer (1820–1903), his famous work; *The principles of Sociology*, which systematically describes sociological material.
- c. Emile Durkheim (1858–1917), his works are; *The Social Division of Labor*, *The Rules of Sociological Method*, and *The Elementary Forms of Religious Life*.
- d. Max Weber (1864–1920), sociology is said to be a science that seeks to provide an understanding of social actions to obtain a picture and its influence. Among his works are; *Economic and Society*, *collected essays on the sociology of religion and others*.
- e. Charles Horton Cooley (1864–1929), who developed the concept of reciprocal relationships and inseparable relationships between individuals and society. His works are about human nature and society order, social organization, and social process.
- f. Ferdinand Tonnis, his work; *Sociological studies and criticism* (3 volumes, 1952).
- g. Vilfredo Pareto (1848–1923), his work was translated into English with the title; *The Mind and Society* (Soekanto, 1987).
- h. Thomas F. O’deo, his work; *The sociology of religion*.
- i. Karl Marx (1818–1883) is a very famous figure as the initiator of the international socialist movement

Problems, Prospects and Contributions of Sociological Approach

The three sociological approaches (structural-functional, conflict, and interactionism-symbolic) mentioned in the previous section are contemporary sociological approaches developed with Western society as the object, therefore these approaches are not universal. Western thought is not only far from and often

contradicts local perceptions in non-Western societies, but is also unable to explain the problems currently faced by these societies.

There are many examples of weaknesses in this sociology. For example, theories of crime and violations and deviations based on experiences and studies in the city centers of New York and Chicago do not explain the problems of crime and deviation in the Soviet Union, Pakistan, Egypt, Indonesia, and other similar societies (Ba-Yunus, n.d.). Modern socialization efforts to explain social stratification, marriage, and family can also be said to be inadequate to explain non-Western societies. If observed more closely, many differences will be found in the approaches adopted by sociologists from one Western country to another. There have been attempts to smooth out the sociological differences between Western countries. These differences could be eliminated by closer interaction between European and American sociologists, but the strange reality remains that Western sociological approaches are based on assumptions and studies that are foreign to the social realities of non-Western societies.

If attention is diverted from Western societies in general to Muslim societies or Islamic cultural areas in particular, it becomes clear that the systematic study of Islam is a field that is completely neglected in sociology. There is hardly a single sociological study of Islam and Muslim societies (Ba-Yunus, n.d.). In this regard, all those who are interested in developing a theory of Muslim social behavior should begin by viewing their modern social science education in the light of the Qur'anic assumptions about man, and about several historical and legal works written by Muslim scholars in the past and present.

The sociological approach in Islamic studies is used as a methodology to understand the characteristics and stratification in a group of people, 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 that is of concern or the problem being studied (Ridwan, 2001). In addition, the meaning of methodology also includes various techniques used to treat research or data collection by the way of seeing and treating a problem or research techniques that are by the approach.

This ongoing use is to be able to direct and increase the Islamic beliefs held by the community group by the teachings of Islam without causing turmoil and challenges between 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. Through the sociological approach mentioned above, the relationship between Islam and various social problems in the lives of community groups is visible, and with that, Islam is seen to be functionally familiar with various phenomena of social life in society.

On the other hand, there is also the significance of the Islamic approach in sociology, one of which is being able to understand social phenomena related to worship and muamalat. The importance of a sociological approach in understanding religion can be understood because there are so many religious teachings related to social problems. The great attention of religion to this social problem then encourages religious people to understand the social sciences as a tool to understand their religion. In his book entitled *Alternative Islam*, Jalaluddin Rahmat has shown how great the attention of religion, in this case Islam, is to social problems, by putting forward five reasons (Rahmat, 1986) as follows:

- 1) In the Qur'an or Hadith, the largest proportion of the two sources of Islamic law concerns muamalah affairs. Meanwhile, Ayatullah Khomeini in his book *al-Hukumah al-Islamiyah* quoted by Jalaluddin Rahmat, it is states that the comparison between verses of worship and verses concerning social life is one to one hundred. This means that for one verse of worship, there are one hundred verses of muamalah (social issues).
- 2) The emphasis on muamalah or social issues in Islam is the fact that if matters of worship coincide with important muamalah matters, then worship may be shortened or postponed (not abandoned) but still carried out as it should be.
- 3) Worship that contains a social aspect is given a greater reward than individual worship. Therefore, prayer performed in a congregation is considered to have a higher value than prayer performed along with a measure of one to twenty-seven degrees.
- 4) In Islam, there are provisions that if the matter of worship is not carried out perfectly or is invalid because it violates certain prohibitions, then the result is to do something related to social problems. If fasting is not possible for example, then the way out is by paying fidyah in the form of feeding the poor.
- 5) Islam teaches that good deeds in the social field receive greater rewards than sunnah worship (Bahreisi, n.d.). Likewise, sociology has a contribution to the social field, especially for people who do good deeds will get a higher social status in society, this is directly related to sociology.

Based on an understanding of the five reasons above, then through a sociological approach, religion can be easily understood, because religion itself was revealed for social interests. In the Qur'an, for example, there are verses concerning human relations with other humans, the causes that cause the prosperity of a nation, and the causes that cause misery. All of that can only be explained if those who understand it know the social history of the teachings of the religion that were revealed (Nata, 2002).

4. CONCLUSION

The object of discussion of the sociological approach in Islamic studies as in the discussion of this article, there are three main approaches to sociology, namely the structural-functional approach, the conflict or Marxian approach, and the interactionism-symbolic approach. Several objects of the sociological approach used by sociologists have turned out to produce a way to understand religion easily. In addition, according to several sociologists and Islamic studies methodology experts, Islam itself places great importance on the role of social aspects in religious life. Islamic studies that use a sociological approach are very interesting and can bring a closer understanding of the universality of Islamic teachings themselves. However, these studies still need the help of Islamic scholars to develop them..

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