

Education, Social, Humanities, and Islamic Studies

Sobirin
STAIMA Sintang, Kalimantan Barat, Indonesia
aa.sobirin1984@gmail.com

Abstarct

The study of Islamic sciences has been growing rapidly in recent years. One of the main driving forces is the movement towards integrating knowledge, formalized within Islamic educational institutions. Efforts to integrate general sciences (natural, humanities, and social sciences) with disciplines based on Islamic traditions continue to be encouraged. Both academic and non-academic research touch upon various aspects of social and religious life, particularly those relevant to modern society. These studies are expected to address the challenges, needs, and changes of the time to promote the glory of Islam, both intellectually and in practical life. History offers key aspects of human life and is represented through symbols of communication. Through these symbols, humans can recognize and understand the past, detect the present, and anticipate the future. These symbols are constructed conventionally by historical actors as identities that signify many things. Social-humanities disciplines, such as communication and historical studies, can be developed together through more open methodological adaptations to strengthen each other, both scientifically and for practical purposes. To become more comprehensive and integrative, social-humanities sciences are also encouraged to incorporate perspectives from Islamic disciplinary traditions..

Keywords: Education, Social, Humanities and Islamic Studies

Introduction

Islamic studies is an effort to study various aspects related to the Islamic religion. The knowledge used in Islamic studies is also known as Islamic studies. Nowadays, Islamic studies is not only studied by Muslims scattered in Indonesia and other Islamic countries but is also studied by people outside Islam from various nations. Islamic studies itself covers a broad scope. It not only discusses Islamic law and teachings but also involves other disciplines, including philosophy and culture.

The purpose of Islamic studies is to provide a deep understanding of the teachings of Islam so that Muslims, in particular, can correctly implement and practice its commands and prohibitions. For non-Muslims, the goal of Islamic studies is to learn about the intricacies of the religion and the practices of the Muslim community, solely for the purpose of knowledge and understanding..

Methods

This research is a study conducted using the literature review method. It involves reviewing and analyzing the findings of previous research that has been conducted. The data search and collection were done by exploring e-journals using Google Scholar.

Findings dan Discussion

As previously discussed, Islamic studies is a science that studies matters related to Islam. However, not all aspects of Islam can be the object of study in this science.

There are at least three aspects of the Islamic religion that can become the object of Islamic studies, including the following:

- 1. Islam as a doctrine from God whose truth for its adherents is final, in an absolute sense, and is accepted as it is without being able to be refuted in any way or law.**

Islam was born as a perfecting religion from the previous religion as evidenced by the verses of the Qur'an Surah Al-Ma'idah Verse: 3

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Meaning: "Today I have perfected your religion for you, and I have fulfilled My favor upon you and I have also pleased Islam to be your religion." (QS. Al-Ma'idah. Verse: 3)

Al-Hafizh Ibn Katsir Rahimahullah explained, "This is the greatest blessing of Allah Azza wa Jalla given to this people, when Allah perfected their religion. Thus, they do not need other religions and no other Prophet besides their Prophet, namely the Prophet Muhammad sallallahu 'alaihi wa sallam.

Therefore, Allah Azza wa Jalla made him the seal of the Prophets and sent him to all humans and jinn. Thus, nothing is lawful except what he has made lawful, nothing is unlawful except what he has forbidden, and there is no religion except what is prescribed by him. Everything he reported was true, true, and there were no lies, and there was no conflict at all.

We certainly know that Allah Almighty has explained in the Qur'an about the ushul (principles) and furu' (branches) of the Islamic religion. Allah Azza wa Jalla has explained about monotheism and all kinds of things, to getting along with fellow human beings such as meeting manners, procedures for asking permission and so on.

Thus, there is nothing that is needed by humans, whether it concerns the problems of life in the hereafter or the problems of life in this world, unless Allah Almighty has explained in the Qur'an explicitly or implicitly, explicitly or implicitly.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ ۗ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

Meaning: "And there is not a single animal that is on earth and birds that fly on its two wings, but all of them are peoples (too) like you. There is nothing that We have omitted in the Bible. Then to the Lord they will be gathered." (QS. Al-An'aam. Verse: 38)

In another verse, Allah SWT says

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَىٰ اللَّهِ رِزْقُهَا

Meaning: " And not a single creature moves on earth unless Allah guarantees its sustenance ." (QS. Hud. Verse: 6)

What is all the needs of humans and even other living things, Allah has guaranteed whatever those needs are, so that Islam is present as a complement to the previous religion, but Allah SWT through the religion of Islam guarantees that all the needs in the world will even get a reply in the hereafter, of course in accordance with the human deeds themselves.

Islam is perfect religion. One proof of its perfection is that Islam covers all regulations and all aspects of human life. Therefore Islam is very suitable to be used as a way of life. Among the features of Islam described in the Qur'an are the concepts of belief (aqidah), morals, behavior, feelings, education, social, politics, economy, military, law/statutory (shariah). The perfection of Islam which regulates all aspects of human life and is the only deen that pleases Allah SWT makes it the only true and invincible religion. In accordance with the word of Allah SWT:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Meaning: "He is the One who has sent His Messenger (with) guidance (Al-Quran) and the true religion to win over all religions, even though the polytheists do not like." (QS. At Tawba. Verse: 33).

Luckily for every human being who is given guidance by Allah SWT to be able to feel the pleasures of Islam and keep him away from the misguided life of ignorance. Treat and maintain the

blessings of faith and Islam with Islamic teachings and apply Islam in a comprehensive manner, so that welfare is realized in this world and in the hereafter.

Perfection of the Islamic Religion that was present through the Prophet Muhammad SAW, this can be concluded by:

First, Islamic teachings are universal in the sense that all rules exist and are binding for all mankind without exception. Unlike other religions which were passed down only for their religious people, all the existing regulations in Islam are not only for Muslims but are binding on other people as well.

Second, Islamic teachings are perfect, bearing in mind that Islam as the last religion has been perfected by Allah so that it includes various dimensions of life, both faith, social politics, culture, defense and security, social affairs, economy and so on.

Third, Islamic teachings have a harmonious and balanced character, namely a balance that does not waver, is in harmony and harmonious so that it forms a unique characteristic. Therefore there is a mandatory law as a comparison of haram, sunnah and makruh and mediated by permissible law. Another thing is to place obligations alongside claiming rights, using wealth not too much and not too little, and so on.

2. Culture was born as the existence and creativity of humans, whether or not it is related to religion, becomes a color in the life of Muslims.

Islam is known to have distinctive characteristics compared to the religions that came before it, many people and especially for students who are indifferent to the history of the State, let alone the history of Islamic civilization. Today they only see history as a fairy tale that is boring to listen to. In fact, history, especially the history of Islamic civilization is very important for all of us. The benefits of knowing Islamic values in our culture include:

- a. Fostering a sense of love for Islamic culture which is the fruit of the works of the Muslims of the past
- b. Understanding various thoughts and works of scholars to emulate in everyday life.
- c. Build awareness of the Muslim generation of responsibility for the progress of the Islamic world.
- d. Providing lessons to generations of Muslims from every incident to emulate/exemplify the struggles of past figures for improvement from within themselves, society, their country's environment and for the sake of Islam in the future.
- e. Foster enthusiasm and motivation to improve the achievements that have been achieved by the previous people.

Islam entered Indonesia complete with its culture. Because Islam entered and developed from Arab countries, Islam that entered Indonesia was inseparable from its Arabic culture. At the beginning of the arrival of Islamic da'wah to Indonesia, it was felt very difficult to distinguish between Islamic teachings and western culture. Ordinary people equate the behavior displayed by Arabs with the behavior of Islamic teachings. It is as if what the Arabs did reflects Islamic teachings, even today Arabic culture is still attached to the traditions of Indonesian society.

In the development of Islamic da'wah in Indonesia, preachers preach Islamic teachings through cultural language, as was done by the trustees in the land of Java because of the greatness of the saints of Allah in packaging Islamic teachings with local culture so that people are not aware that Islamic values have entered and become traditions in their daily lives.

Furthermore, Islamic values have become an inseparable part of their culture, such as in ceremonies, manners and the use of everyday language. Arabic/Al-Qur'an has been included in many regional languages and even into standard Indonesian. All of this without realizing that what he was doing was part of Islamic teachings.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

Meaning: "And indeed We have sent Moses with Our signs, (and We commanded him): "Take out your people from darkness to bright light and remind them of the days of Allah". indeed in that there are signs (the power of Allah) for everyone who is patient and grateful" (QS. Ibrahim. Verse: 5).

Rasulullah saw said:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ؟ فَقَالُوا: هَذَا الْيَوْمَ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى، وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، فَتَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ فَأَمَرَ بِصَوْمِهِ. رواه مسلم

Meaning: "From Ibn Abbas ra, he said: 'Rasulullah saw was present in the city of Medina, then he met the Jews fasting Ashura. They were asked about their fast, then replied: 'Today is the day when Allah swt gave victory to Prophet Musa and the Children of Israel over Pharaoh. So we fasted in honor of Prophet Musa'. Then the Prophet said: 'We (Muslims) are more important in mastering the Prophet Musa than with you'. Then the Prophet ordered Muslims to fast on the day of Ashura." (HR Muslim).

Many Indonesian traditions have Islamic nuances, usually these traditions are carried out to commemorate Muslim holidays, for example the Sekaten celebration (Commemoration of the Prophet's Birthday) which is held to welcome the Prophet's birthday, there are also celebrations intended to commemorate the struggle for the spread of Islamic teachings, that is one of the struggles as well as preaching that fights for the religion of Allah SWT, namely Islam.

Be proud to be a Muslim, because many prophets, apostles and caliphs and other Muslim figures fought for this religion that we love.

3. As Social Interaction That Is The Reality Of The Muslim Ummah.

By definition, social interaction is a dynamic reciprocal relationship between individuals and individuals, individuals and groups, and groups and groups , in various forms such as cooperation, competition, chatting. According to the expert, Soerjono Soekanto said "Social interaction is the key to all social life, therefore without social interaction it will not be possible to live together. Interaction occurs between individuals, groups with groups, and individuals with groups.

The driving factors of social interaction consist of 5 factors, the following are:

- Imitation, is a social interaction based on imitating factors. For example, a girl who tries to start wearing the headscarf because she sees her mother.
- Suggestion, is a social interaction that arises because of influence. Such as the influence of mother to child, doctor to patient, teacher to student, etc.
- Identification is a social interaction based on the presence of individuals who identify with other parties. Like a football enthusiast who equates himself with his idol footballer.
- Sympathy is a social interaction based on a sense of attraction and admiration for other parties.
- Empathy, is a social interaction based on the factor of having the same feelings as other people, or as if we are used to feeling what other people are feeling. Like helping accident victims.

• إِنَّ الَّذِينَ يَعْضُونَ أَسْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Meaning: Indeed, those who lowered their voices at the side of the Messenger of Allah, they are the people whose hearts have been tested by Allah to be pious. They will receive forgiveness and a great reward. (QS. Al-Hujurat. Verse: 3)

God created us as human beings differently not without purpose. God's majesty created us differently to know each other, including to learn to respect each other.

Islam, which carries the title of a perfect universal religion, also has discussions about deep social interactions, even including the main principles of Islam. In Islam, there are known basic principles of *hablum minallah* (human relations with Allah) and *hablum minannaas* (human relations with humans). The definition of social interaction in Islam is also not much different, namely the relationship with individuals, individuals with groups and groups with groups, such as greeting each other, shaking hands, *ukhuwah Islamiyah*, hospitality, etc.

In general, social interaction means social relations. In Islam itself, one of the most popular forms of social relations is *silaturahmi* which literally means a relationship of affection. Islam also teaches basic ethics in interacting as recorded in the Koran and the hadith of the Prophet Muhammad. In this regard, here are some ethics of social interaction in Islam:

a. Not insulting and blaspheming.

Today the phenomenon of unethical social interaction is rife everywhere. Along with the development of social media which gives more and more freedom for everyone to interact, at the same time there have been many negative phenomena that have occurred such as hate speech, mutual blasphemy, etc.

b. Not slandering each other

In addition to maintaining the way of interaction, what is conveyed in interaction must also comply with moral and religious corridors. Don't let yourself fall into this bad ethic, because this gal is not justified in Islam.

c. Not prejudiced

It is not justified for us in interacting in society to prejudice other people. Besides being able to harm others, this behavior can also trigger division and disharmony.

d. Tawaduk or low self-esteem

Anyone among us surely no one likes arrogant behavior. Arrogant people tend to be shunned by others because of their arrogance. Maintaining ethics to always be humble is very important, to maintain good relations with neighbors and the surrounding community.

e. Be noble

With noble character, it is not only yourself and your environment that gets positive things, but can also have an impact on the goodness of Muslims.

Islam does not teach us to destroy social relations with the people around us. know that no matter how strong we are, we still need someone else. When someone else dies, it is the one who will take care of us to the eater, you cannot possibly take care of yourself when you die. do not let our social relations be damaged because of ethical mistakes that we do.

Conclusion

The research results show that there are three aspects in Islam that can be the objects of study, namely:

1. Islam as a doctrine from God, which is considered absolute and final in its truth for its followers, accepted as it is without any possibility of being questioned or contradicted by any means or laws.

2. The outward culture as the existence and creativity of human beings, whether connected or not with religion, adds color to the life of the Muslim community.
3. As Social Interaction, which is the Reality of the Muslim Community.

Acknowledge

This research article was successfully carried out thanks to the assistance of various parties; therefore, the researchers extend their utmost gratitude to several lecturers at STAIMA Sintang.

References

Arif B. Iskandar, Materi Dasar Islam, Cet. Ke-4, Al Azhar Press, Bogor, 2010.
Departemen Agama RI, Al-Qur'an dan Terjemahnya, PT. Sygma Examedia Arkanleema, Bandung
Qayim.I , Mutiara di Samudra Al-Fatihah,Pustaka Media, 2017
<https://almanhaj.or.id/2043-islam-adalah-agama-yang-sempurna.html>
<http://asc.ukm.um.ac.id/allah-yang-menjamin/>
<https://bsmi-sulsel.or.id/interaksi-sosial-dalam-islam>