

Review Article

THE ORGANIC RELATIONSHIP BETWEEN CONCEPTS OF THE INDIVIDUAL, FAMILY, AND COMMUNITY: A SOCIOLOGICAL DESCRIPTION BASED ON ISLAMIC VIEWS

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Received: 02.01.2020

Revised: 07.02.2020

Accepted: 22.03.2020

Abstract

This article discusses the organic relationships between the concepts of the individual, family, and community taking an Islamic perspective. Based on a literature review, this study finds that individuals are considered to be a unit among human beings and are often understood as comprising personal, self, and ego entities. In sociology, the individual is defined as a person in his personality, selfhood, and solitude that occupies a position and resides in the smallest unit of society. In Islam, when an individual reaches the stage of maturity, that individual is referred to as mukallaf. Even in the smallest and closest environment, individuals connect through a process of social interaction. The smallest and closest environment in question here is the family, and therein, the personality attached to the individual begins to be influenced by the environment. The concept of a human being born in a state of fitrah is very relevant when describing the early age of an individual. In the course of his social development, the individual arrives at a stage where he is the subject in his environment. Development through aging to adulthood is accompanied by social experience achieved with other social groups outside the family. This social interaction in Islam is known by the term ta'aruf initially, and this progresses to friendship. Therefore, when individuals or groups of individuals are interconnected with one another in a larger area, a society is realized. In relation to developing a society, Islam emphasizes the necessity of the Muslim community maintaining and preserving good values and traditions while also pushing toward better welfare in all aspects of community life.

Key words: Individual, friendship, family, community, social interaction

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DOI: <http://dx.doi.org/10.31838/jcr.07.05.110>

INTRODUCTION

In this article, the term "concept" is defined as a description of the understanding of something. The word "concept" in the above sense is in English; in Latin, "conceptus", from the word "concipere", means to understand, to take, to receive, and to capture. This word is a combination of the word "con", which means together, and "capere" meaning capturing or taming (Blackburn, 2016).

The term "concept" may also mean (1) a mental impression, a thought, an idea, or an idea with a certain degree of concreteness or abstraction; (2) an understanding that makes the mind capable of distinguishing something from other things; (3) an understanding that results from the abstraction from things that are particular to define things that are universal; and (4) the result of perception or sensation (sensa). Therefore, the concept is the simplest form of the expression in the mind of whatness. Verbal expressions of concepts are words or combinations of words that are not statements (Shaliba, 1973).

In Sociology, the individual is defined as a human being in the personality, self, and solitude that occupy the position and is in the smallest unit of society. As individuals, despite being born alone, people must live in society. Individual solitude is temporary. This is because humans compared to animals, cannot live alone. A human without another human will die. Babies should be taught to eat, talk, walk, and more. Thus, from birth, humans must have contact with other humans (Bouhdiba, 1998).

Three concepts will be described in this paper: individual, family, and society. All three are seen considering the relationship between them organically (because in reality, they cannot be separated) and are sociologically described from an Islamic point of view.

This study uses a literature review approach, reviewing the literature sources that discuss the concepts of individuals,

families and societies from an Islamic point of view to discover the organic relationships between the three concepts.

LITERATURE REVIEW

The Individual

The term individual is found in explanations of sociological theory and is usually treated as a biopsychological concept (Lee, 1953) because of the generic meaning arising from the term individual itself: in Latin, it denotes the words 'in' (not) and 'dividuus' (divisible) – indivisible; and in Greek, atomos means indivisible (Bagus, 1996). Individuals, in terms of the unity of human beings, are often understood as personal entities, self, and ego. This entity cannot be shared because it exists in every human being. Furthermore, this term is defined by an existing entity that is a separate entity that cannot be shared in actual terms or conceptually without losing its identity (Shaliba, 1973).

Based on this explanation, it can be understood that when a human is viewed as an individual, there will be differences between individuals in physical characteristics, emotions, cultural elements, patterns of behavior). In sociology, the individual is defined as a human being based on the personality, self, and solitude who occupies a position and is the smallest unit of society. As individuals, despite being born alone, people must live in society; one cannot live alone (Al-Shan'ani, 1960). Individual solitude is temporary. This statement is based on the fact that humans, compared to animals, cannot live alone: a human without another human will die. Babies must be taught to eat, talk, walk, and more. Thus, from birth, humans must have contact with other humans.

Unlike animals, humans are not endowed by God with sufficient physical tools to live on their own, such as the nails and fangs of tigers, the wings of birds, and others. However, human beings are given a special instrument, far more perfect than animals' physical devices: the mind. The mind cannot be directly used as a tool for life. However, the mind can be very useful for creating

and/or seeking the materials and tools necessary for everyday human life.

Confronted by nature, humans live with other human beings. From the struggle is expected to arise satisfaction (though dissatisfaction may also arise) within the soul. The human instinct to live with others is called gregariousness, and so humans are also called social animals: animals that have the instinct to always live together (Shadily, 1958).

In the relationship between humans, the most important aspect is the reactions that arise from relationships, as it is these reactions that make individual actions meaningful. For example, when someone sings, he needs a reaction. It can be a compliment (a reaction of satisfaction) or reproach (a reaction of dissatisfaction), but it will then be a determinant for subsequent actions. In giving that reaction, there is a human tendency to generate harmony with the actions of others because since birth, humans have basic desires: first is the desire to become one with the other human beings around them in their community and second is the desire to be within the natural atmosphere around them.

To address and adapt to these two desires, human beings use their thoughts, feelings, and will. For example, humans create homes and clothing to confront nature and need food to stay healthy. When they cannot accomplish something alone, they will connect to others to meet their needs, forming a social group. A social group is a set or unit of humanity that works together to affect each other and raise awareness for mutual aid. In Islam, this is known as ta'awun, as described in the Qur'an chapter of Al-Mā'idah verse 2. Thus, a human set becomes a new social group if it fulfills certain requirements, including awareness of the members of each group that they are part of that group; a mutual relationship between members; the existence of a shared factor that strengthens the relationship between them (such as the same fate, same interests, same ideology, same political party, etc.); structure, rules, and behavioral patterns; and systems and processes (Djazuli, 2006).

The Individual and Social Groups

As discussed above, a human being is an individual who is always relating or interacting in social groups. Most individual personalities are formed by group life through these interactions and relationships, and the individual is merely an element with little position or role. From this relationship arises the mutual exchange of social experiences among individuals in these social groups with certain patterns of social interaction.

The pattern of interaction will produce views of good and bad, which are human values and affect the ways and the patterns of thinking. The mindset then affects attitude, which is a tendency to do or not to do something that negatively affects other human beings or their environment. Attitude also shapes the behavior of individuals, and if it is institutionalized and entrenched, then it becomes a benchmark of appropriate behavior. This benchmark is called the norm or rule. The tools of these particular rules consist of the principles of belief, decency, and law, which are the benchmarks for social interaction (Shadily, 1958).

The Individual and Social Group Types

Social group types can be classified with the following criteria (Stark, 2006): First, a small group with a small number of members. The smallest form of this group consists of one person as the focus of a social relationship called a monad. Study of the group is then developed by examining groups of two people, called dyads, and groups of three, called triads, and proceeding to larger groups. How individuals influence their group as well as their social interactions within the group are also included in this criterion.

Second, the degree of social interaction within a social group. This classification is based on groups whose members are familiar to each other (face-to-face grouping), such as family, neighborhood, or village, and on groups whose members

almost certainly do not know each other and do not have a close relationship, such as urban communities or citizens.

Third, interests and location. This division is based on groups in an area with no special interests. Interest as considered in this type is a common interest attached to the region. For example, a group of forest users is a community group consisting of certain communities living in or relying on forests. They may be farmers, laborers, hunters or others who have special interests according to their respective professions. However, they have a shared common interest in preserving the forest for its resources or as offering potential for their livelihood.

The Individual and the In-Group / Out-Group

In the process of socialization, the term "us" may be used for one group and "them" for another. The interests of a social group and the attitudes that support it are manifested in the distinction of such groups and are created by individuals. In a social group, the individual identifies with the in-group and acts contrary to the out-group. In-group attitudes are generally based on sympathy factors and members always have close connections with other members of the group. Out-group attitudes are often characterized by abnormal antagonism or antipathy. These feelings (in-group and out-group) can form the basis of ethnocentric attitudes, in which the habits of the in-group are considered to be the best, and this attitude is used to judge the elements of another culture by using the in-group's own cultural measures.

In the process of ethnocentrism, stereotypes are often used, i.e., mocking images or assumptions of a particular object, such as white ethnic racism against black ethnicity. In Islam, people are in the same position, though Islam is distinguished by the degree of piety or the sense of humanity, as indicated in Quran chapter of al-Hujurat verse 13.

In-groups and out-groups can be found in all societies; their interests are not always the same, and when they are the same, they often are based on different schools of thought. It can also be said that every social group is an in-group for its members. The concept can be applied to the relatively small and the largest social groups as long as group members identify with the group (Lee, 1953).

The Individual and the Primary-Secondary Group

The primary group is characterized by members who know each other and who cooperate. These two features can be seen in the process through which individuals fuse into groups; individual goals also become group goals. The primary group is concrete, and the relationships between individuals and their cooperation are spontaneous, personal, sentimental, and inclusive. Although often seen as being harmonious, relations between members are sometimes interspersed with differences in understanding and even contradictions. However, even when contradictions exist, intentions are toward the benefit of the group. There are certain requirements for a group to be regarded as a primary group: Members of the group are physically close to each other; The group is small in number; and the relationships between members are continuous.

In social life, no primary group perfectly meets the highest requirements. In society, there are social norms and values that drive and manage the associations of human life. Even when family life is regarded as the primary group, society imposes obligations (Qur'an), such as a parent keeping a child in the state of fitrah in which it is born (Sahih al-Bukhari), the children become heirs to their parents (As explained in Al-Qur'an Surah al-Nisa' verses 11-12), husbands as heads of the family, and others. If the ideal requirements cannot be perfectly fulfilled, it carries certain consequences. Primary pure relations can still be found in simple communities, such as in the village. A village head can relate to his or her citizens as well as through his or her qualifications as village head, as a guardian, or as a friend. Such a relationship is less visible in urban societies that are

already complex and where a division of labor is routinely required (Aisyah, 2012).

The Individual and Personal Ties (Gemeinschaft) - Impersonal Ties (Gesellschaft)

A personal ties group (Gemeinschaft) is a group whose members are bound by a pure, natural and eternal inner relationship. The basis of that relationship is a sense of love and inner unity that is predestined. This relationship can also be called real or organic. The gemeinschaft form is particularly found in the family, kinship groups, neighborhoods, and others.

In contrast, the impersonal ties group (gesellschaft) is a bond that is essential for a short period of time; it is conceptual, and the structure is mechanical. Examples of this form are contained in relations set by trade agreements, an organization of factory workers, and others (Shadily 1958).

The concept of gemeinschaft and gesellschaft can be compared with Emile Durkheim's concept of the division of labor in society. In a society bound by organic solidarity, there will be a division of labor or specialization in work that will eventually arouse individualism. Therefore, human beings can be distinguished by their functions and responsibilities (Arifin, 2008).

In a community, there is a common will, an understanding and self-evident rules of the group. A somewhat different situation is found in gesellschaft. In this concept, there is public life, which means that the relationships are for everyone but are still limited by certain areas of authority. Thus, if a problem arises, the settlement is limited only to the issue.

The Individual and the Formal-Informal Group

A formal group emerges from the existence of a set of individuals who are active in their work to achieve a goal. A gathering of individuals is called an organization. The collective work of the members of an organization, in its respective section, is referred to as a formal activity because it is based on the rules of the organization and represents a fight for common interests. The criterion for formal or informal group formation is the existence of procedures to mobilize and coordinate efforts to achieve goals based on parts of the organization. It is in these sections that social structures are founded through the aggregation of the individuals who work in them. This is called bureaucracy, and Max Weber, as a developer of bureaucratic theory, states that these groups operate on the basis of the ordinance upon which a formal organization is formed. For the broader context of society, in action theory, Weber defines the means-ends rationality action: an action directed by a number of desires and used as a condition or tool for achieving the rational and calculated aims of the perpetrators (Arifin 2008). In Islamic terms, the equivalent of bureaucracy is al-Tanzhim (Shaliba, 1973).

Meanwhile, an informal group has no specific structure or organization. An informal group is usually formed through repeated meetings between individuals with similar interests and experiences. There are still other terms for certain groups, such as membership groups, in which there are nominal group members and peripheral group members, as well as reference groups, occupational groups and volunteer groups. In addition, there are also irregular social groups, such as crowds, the public, and the masses.

FAMILY

In the previous discussion, families were included in several social groups, including face-to-face groups, primary groups, and gemeinschaft by blood. In fundamental terms, the family is defined as the basic social institution from which all other institutions or social institutions develop. In any society, family is a universal human need and becomes the most important center of activity in an individual's life. Shehada likened the family to a brick in nation building. If the bricks are strong, then

the built nation will be strong, whereas weak bricks will bring weakness (Shehada, 2018)..

Families can be classified as primary groups because their members are in direct contact with each other due to their intimacy. Like any other social institution, the family order is a system of accepted norms and aims to accomplish a number of important tasks. Some basic social orders related to the nuclear family are as follows, according to (Narwoko and Suyanto, 2006): 1) dating 2) proposing 3) engagement institutions; and 4) marriage. Not all communities recognize or follow these four institutions; some only recognize two or three .

Dating

Dating is a social covenant casually entered into by two individuals of a different sex to gain pleasure. In general, a date begins a marriage in the family. Thus, the actual function of dating is to allow both sides to get to know each other. In addition, dating also provides an opportunity for both parties to investigate their individual personalities before they commit themselves to a marriage. In Islam, it is known by the term ta'aruf. At this stage, Islam mandates choosing a potential partner as a religious and virtuous obligation. If the above considerations are taken into account, it is assured that household issues can be resolved properly. Mahmud Syaltut quotes an old Arabic saying that if a man marries a woman and he asks what that woman possesses, then he is a thief (Syaltut, 1994). Some families worldwide may not follow dating. In a family that embraces a marriage system that is determined and regulated by older family members, dating is not required and may even be prohibited because the main consideration in the family is the interests of the group.

Before Christianity was introduced to the Tiwi community, for example, they engaged their babies at birth. In other communities, young men and women are allowed to meet each other and get acquainted with representatives of both parties; meetings are also permitted during family celebrations or ceremonies. Elsewhere in the United States, because marriage is not governed by family members, it is traditionally based on self-choice, so young men and women can meet each other and get acquainted through dating. Today, the concept of dating does not work as described above, and a couple who do not fall in love can have a date. In other words, a date in this case is not aimed at a marriage.

Courtship

Dating can be regarded as the first step in a series of activities establishing the family's main plan. After dating, the arrangement is continued with a wedding. Thus, a marriage is a continuation of a date and is considered to be the closed association of two individuals who aim to mate. In Islam, it is known by the term khithbah. At this stage, Islam allows candidates to see each other, meet, and be hospitable, as long as it is in the presence of the family. Islam forbids khalwat, or meeting in isolation, because both are still potential, not yet actual, husband and wife. In this stage, the idea of 'kufu' or kafa'ah (equality) among candidates is observed (Mohamed, 1995). During the course of their marriage, the two can thoroughly compare their temperaments, interests, and ideals. Thus, the function of the appointment is to test the alignment of the spouses in all areas mentioned above, and this test is not expected to threaten future marriages. Thus, another important issue is the test function of the proposal, which allows both parties to successfully adjust to each other before they arrive at marriage (Al-Azhar, 2011).

Mate Selection

Engagement can be defined as a formal introduction and public announcement of the intention of two individuals to marry. Thus, engagement is a further step toward marriage before the marriage. In general, the engagement institution is better known in European countries and the United States. In Asian countries, engagements sometimes occur only in certain circles—usually among the upper middle class or urban residents.

Marriage

The true meaning of marriage is the acceptance of a new status, with a new set of rights and obligations, and recognition of that new status by others. Marriage is the union of two individuals of different sexes with the consent of the community. As (Horton and Hunt 1999) note, marriage is an approved social pattern in which two or more people form a family. Islam provides deep insight into marriage and its position in shaping the lives of individuals, families, and communities. Marriage is more than just an ordinary contract. Marriage is called *mitsaq*, in the sense of a charter of covenants and bonds that seep into the soul and is responsible for the married continuing with the marriage regardless of the conditions they face (Syaltut 1994). The basic functions of marriage are first ensuring the survival of the group or family by producing offspring. Second, marriage is a way of initiating the realization of sexual activity in society because rampant promiscuity would be inevitable without supervision and the restriction of marriage bonds. Third, marriage is a special way in which parents in a community account for the success of their children in terms of survival, education, welfare and protection for all families (Salim, 2014).

The forms of marriage can be classified into two: monogamy and polygamy (Ismail, 2017). Both of these forms are known in traditional societies, whereas modern society generally only recognizes monogamous marriage. Monogamy is a marriage between a man and a woman at a certain moment. This form is known to the public and can be found in every society, although other forms are also permitted. Among the tribes who embrace Christianity, monogamous marriage is the desirable form. For non-Christian tribes, monogamy is preferred because it is easier to maintain accountability for the care of children (Hussein, 2018).

Polygamy is a singular plural marriage. Polygamy can be classified into three types: polygyny, polyandry, and conogami. Polygamy is a marriage between a man and more than one woman simultaneously. In fact, every man has a tendency toward polygyny, but the values and rules in society restrain the tendency toward polygyny. In Islam, polygyny is referred to in the Qur'an in Surat al-Nisā verse 3 and verse 129, as well as in a number of hadiths pertaining to it (Nurmila, 2009).

Causes of polygyny, among others, are: First, situations such as war, for example, that reduce the male population, resulting in an imbalance between the number of men and women, making polygyny possible. Second, natural factors such as disease, other natural calamities and genetic factors that reduce or cause an imbalance in the population of men. Third, sociocultural issues such as status in society, because in some societies, more wives raise one's status in society. Fourth, economic aims, as more wives mean more children and a larger labor force, which boosts the available labor within the family's economic activities and desire to obtain offspring because the first wife cannot produce offspring.

Polygyny is mostly performed by tribes in Africa. Polyandry is very common among the tribes in the Tibetan region. Polyandry is a group marriage between two or more men with two or more women. The causal factors of this form of marriage are not very clear, but this form can be found in groups on Marqueses islands in the Pacific (Batagarawa and Yahaya, 2018).

Family Types

In general, families can be divided into two categories: the conjugal family and the consanguine family (Lee 1953). The conjugal family is based on a marriage bond and consists of a husband, a wife, and their children (Shadily, 1958). Stepchildren and adopted children who formally have the same legal rights as their biological children are also considered members of the conjugal family. Conversely, the *batih* family will be more complex if it is based on polygamy. Here, the conjugal family and the household must be distinguished because a household can be larger; the conjugal family may consist of other members such as housemaids or may consist of

two or more conjugal families. Conversely, there can also be a smaller household consisting solely of a husband and a wife. Such a family can cease to exist either because of the death of one or both spouses or because of divorce, which may also make the family unstable. A conjugal family may experience problems that are not generally experienced by the consanguine family, such as the distribution of property, the maintenance of immature children, and efforts to make a living.

Family relatives by blood, or the consanguine family in practice, are not based on a conjugal life relationship but on the blood relation or the bond with offspring. Relatives through blood relations can comprise several generations who may dwell in a single household or distant from each other. Because of hereditary ties, the consanguine family can be said to be stable, so it will continue to exist despite divorce. The consanguine family bond is usually unilateral, meaning that it is based on the male lineage or the female lineage. The unit of the consanguine family can also be called the extended family. According to (Horton and Hunt, 1999), the term 'extended family' is often used to refer to the conjugal family and other relatives the relationship sustains. The consanguine family can be further differentiated into several forms (Shadily 1958). First, it may be based on the form of marriage, which could be monogamous or polygamous. Second, it can be based on the place of residence after marriage, which encompasses the patrilocal and matrilocal. Third, it may be based on dominance in the family, particularly between the patriarch and matriarch. A marriage is said to be patrilocal if the wife is required to move near the residence of one of her husband's relatives. In contrast, a matrilocal marriage requires the husband to move and settle near the residence of his wife's relative(s). A consanguine family is said to be patrilineal basically if it includes those along the male lineage, so those who belong to the family in this case are all the male family members from the father's lineage, while the relatives of the mother do not belong to the family. In contrast, a matrilineal family follows a maternal lineage. Thus, when further elaborated, the members of the patrilineal family are siblings, children and fathers, grandchildren and sons, great-grandchildren and grandchildren. When further described, the matrilineal family is composed of a grandmother, children and fathers, grandchildren born to women, great-grandchildren, and so on. In a patriarchal family, a man or family father plays the important role in the family. Many people adhering to the patriarchal family would consider it to be the ideal type. In a patriarchal family, the father is regarded as the head of the household and has the power to decide on all matters, in contrast to the matriarchal family, where decisions are the responsibility of the mother (mother's family or brother).

Due to kinship in a consanguine family, mate selection among offspring is usually banned. When violated, these prohibitions cause discord and may be incestuous. People who follow the exogamy system require members to choose their soul mates from outside their family or relatives. This system is usually embraced by patrilineal and conjugal families. In contrast, endogamous families require members to choose their soul mates from within their group environment. Societies that still adhere to caste and class systems tend to follow the endogamous marital system. Those who embrace endogamous marriage aim to maintain the blood of the family and not to mix with a lower class. They also desire to maintain their status in society.

Broken Home

The general view holds that marriage is sacred and blessed by religious leaders. Normally, a marriage is expected to end only with death. Based on this assumption, every family tries to maintain its integrity because it affects the course of family functions. If a family cannot maintain its integrity, it can then be called a broken home. The wholeness of the family in question is its integrity as well as the presence of a father, a mother and children. In addition, there is harmony in a family where family members meet face to face and interact with each other. In a

broken family, there are frequent clashes between parents and hostile attitudes accompanied by aggressive actions; the family automatically experiences failures when carrying out family functions.

The failure to perform family functions can be caused by several factors: First, the personal factor, in which either or both spouses lack awareness of the true meaning and function of marriage, for example, they may have succumbed to egoism, lack of tolerance, or lack of trust; b) special or extraordinary situations in the family such the ongoing presence of one of or both of their parents in their household; the wife working long hours or in a higher career position than her husband; living with other families in one house, or one or both spouses often being away from home because they are always busy. The factors mentioned above disrupt smooth family functioning; other factors include a) sexual and reproductive functions such as one spouse being unavailable while the other needs to fulfill sexual needs. Second, parents unable to satisfy the psychological needs of the children. Third, poor socialization, where children become displaced due to a lack of attention from parents and other family functions that cannot be executed properly. The above issues, however, can be avoided to avoid a broken home and strengthen the marriage.

COMMUNITY

In the context of humanity, societies are formed with the aim of mutually reinforcing, mutually helping and mutually refining society (Dajani, 2015). The concept of social interaction that starts with the closest people, both genetically and geographically, and extends to the farthest people shows how important it is to live in society. The term society is from the Latin *societas* (from *socio*, which means taking part, sharing and uniting). This term is defined as a collection of persons or individuals who share the same goals (Badawi, 1978). Society also means a civilized community (civilized community or civil society). Thus, the term 'society' is more meaningful than community, organizational system, civilization or interaction (Muslimin, 2019).

In the Islamic context, (Syari'ati 1992) suggests a slightly different understanding of society, especially in regard to the Islamic community. Shari'ati prefers to use the term *ummah* to refer to Islamic societies. For Shari'ati, the *ummah* is none other than a *hijra* society, in which members help each other move toward the goal they aspire to. According to the Islamic perspective (Qardhawy, 1999), there are at least eight main pillars of society:

1. Aqeedah (belief) is a core pillar and essential element that is the basis for the moral and psychological formation of qualified individuals or communities
2. The manifestation of monotheism through the implementation of Islamic sharia in the form of worship, both ritual and social
3. A harmonious marriage between reason and revelation and between the decisions of the Shari'a and the epoch; a balance between constant and variable things; combining salafi values and renewal, taking actual inspiration, and acknowledging accountability and openness
4. The creation of taste and the taste of peace, love and affection that crosses geographic, national and state boundaries by realizing the taste of Islam in concrete life.
5. The application of societal morals through full justice, loyalty, ethics, courage, and mutual help
6. The application of human values in various forms such as science, charity, freedom, deliberation, justice, etc.
7. The application of Islamic economic principles as deduced from Islamic normative law
8. Awards for art and culture from the Islamic society treasury

In the view of Ibn Khaldun, who is regarded as the 'Father of Islamic Sociology', society is a natural phenomenon (Khaldun, 2001). Khaldun mentions three main reasons why humans

unite to live together in a group called society: 1) economic reasons: mutual assistance in the economic context in which the results of economic activity are fortified by the consequences of division of labor; 2) security reasons: humans gather in groups to defend themselves from enemies or outsiders; 3) authority: this is seen as a unique human characteristic (Bouthoul, 1998). The interactions and effects that occur naturally here become a *sine qua non* element (that must be present) for society. Therefore, at least every member of society should be aware of the other members. He must pay attention to the existence of others with every action. If this way of paying attention becomes a custom, a tradition, or even is institutionalized, then this attention is maintained. An example of this type of attention is staying on the left or right on the road, obeying traffic signs, and so on.

Society is also understood as an ever-changing entity because the socialization process drives change. Under normal circumstances, the public recognizes a regular and secure life due to the sacrifice of some of its members, either voluntarily or involuntarily. Sacrifice here is interpreted as restraining the arbitrary will of the individual and prioritizing the common interest and security. By necessity, society is subject to the rules set by the state, and in a voluntary sacrifice, the individual submits to the customs and awareness of the brotherhood in the common life. Furthermore, society spawns elements or systems of conduct and interaction that govern the behavior of community members and are centered on activities to meet the complexities of life's needs; these are called social institutions and are based on norms to achieve order (Muslimin, 2018).

Community Norms

When manifested in relationships between people, social order is called social organization. As society develops, these norms are found in groups to meet various basic needs of human life. As a necessity of kinship, life requires the family to adhere to marriage, among others; livelihood needs require business institutions, cooperatives, companies, industries, etc.; education needs schools, colleges, boarding schools, etc.; physical needs require sports facilities, health centers, pharmacies, and others.

From the sociological point of view, these norms were originally formed by chance. However, over time, norms are consciously chosen. Thus, these norms have binding power, although their strengths are different. Norms are weak unless bound by a strong force. Given a strong norm with its binding power, people generally dare not violate it. Four known sociological insights distinguish the binding forces of these norms: 1) usage; 2) habits; 3) behavior; and 4) custom.

Each of the above norms has a different power because each level refers to a greater coercive force. Usage refers to the manner or form of the action. This norm is more visible in the relationships between individuals in society, and a violation of it will not result in severe punishment. For example, in certain groups of people, eating and drinking while standing would be considered rude. Habits have a greater binding force than usage. Habit is defined as repeated actions in the same form, for example, the habit of respecting an older person. Habitual behaviors (*mores*) reflect characteristics exemplified in the lives of a human group, and they allow society to act as a watchdog, consciously or unconsciously, toward its members. Conduct becomes very important for the following reasons (Soekanto, 1982): 1) it places boundaries on individual behavior; 2) it identifies individuals with their groups; and 3) it maintains the solidarity of community members.

When eternal behavior is strongly integrated with the patterns of public practice, it can increase the strength with which this behavior is bound into custom. Community members who violate customs will receive harsh penalties that are sometimes indirectly enforced. The norms mentioned above will eventually become a component of the community institutions through the institutionalization process. This process

transforms a new norm into a social institution. Thus, the public knows, recognizes, appreciates, and adheres to these norms in everyday life. The institutionalization process does not stop here but can continue until a social norm becomes not only institutionalized in society but also internalized by members of society.

Social Control

Social control is often interpreted as supervision by the public over how things operate in a society. In sociology, however, the meaning of social control is much broader, as it includes all processes, whether planned or not, through which citizens are educated, persuaded, or even forced to obey the prevailing social norms and values. Thus, social control primarily aims to achieve harmony between stability and change in society. Social control can be preventive or repressive by taking a persuasive (nonviolent) or coercive, compulsory (pervasive) or pervasive (repetition of norms) approach. Social control also has certain tools that can be classified into the following five classes according to (Soekanto, 1982):

1. Strengthening the beliefs of community members about the good of social norms;
2. Rewarding community members who adhere to social norms;
3. Developing a sense of shame in the self or in the soul of society members when they deviate from the prevailing norms of society and values;
4. Generating fear;
5. Creating a legal system so that the system of discipline and sanctions are firm for violators.

Given the nature of the methods and tools described above, social control is expected to materialize in the form of reward, punishment, compensation, therapy, or conciliation. The basic standard of punishment is prohibition, which if violated results in suffering (negative sanctions) for the offender. In this case, not all community groups have their interests violated, but the initiative comes from all group members (who may give authority to certain parties). The standard or benchmark of compensation is an obligation to the disadvantaged party. In therapy and conciliation, social control is remedial: they work to restore the situation to its original state, and thus the standard or benchmark is normality and harmony.

Community Institutions

According to Latz (2018), social institutions are organizational patterns of thought and patterns of behavior manifested through community activities and results. Community institutions consist of customs, rules of conduct, and other cultural elements that are directly or indirectly incorporated in a functional unit. Each institution has characteristics based on a certain duration of existence and survives for a relatively long time. An institution also has one or more specific objectives that can be positively or negatively related to its function when viewed from the perspective of the culture as a whole. The institution owns equipment, tools, and symbols (logo) that describe its purpose and tradition, whether written or not. Typically, sociologists classify these societies according to their main function. An economic institution focuses on the production and distribution of goods and services; family institutions focus on breeding, socializing, and childcare; political institutions (state) focus on the protection of citizens and others.

Types of Community Institutions

In the view of Latz (2018), social institutions can be classified by type. (1) In terms of development, they consist of two types: a) crevice institutions and b) enacted institutions. (2) From the standpoint of the values received by society, they consist of two types as well: a) basic institutions and b) subsidiary institutions. (3) From viewpoint of public acceptance, there are approved, socially sanctioned institutions. (4) Considering the distributive method, they consist of two types: a) general institutions and b) regulative institutions. (5) From the

viewpoint of function, they consist of two types: a) operative institutions and b) restricted institutions.

There are at least three ways to study the types of social institutions listed above: (1) historical analysis, which examines the history of the emergence and development of a particular social institution. Similar to the emergence of democratic institutions, social institutions can also be studied using (2) comparative analysis, which examines a particular social institution in different societies and across the various social strata of society. Similar to early childhood education institutions, they can also be studied with a (3) functional analysis, which investigates the relationship between the institutions that exist in the community, such as marriage, family, and inheritance.

Conformity and Deviation

The problems stemming from conformity and deviation are closely related to social control (Soekanto, 1982). Conformity is defined as the process of adjusting to society by heeding its rules and values, while deviation represents departure from societal rules and values. These concepts capture the phenomenon of community members' obedience to rules and values. Conformity is more commonly found in homogeneous and traditional societies, such as in remote villages, where rules and values have been institutionalized and even internalized. However, in urban societies (large cities), conformity is more difficult to find and may even be considered to be an obstacle to progress and development.

Deviation in homogeneous and traditional societies is not favored, as it is perceived to violate established rules and values. Engaging in deviation requires some courage and wisdom, although often many deviations are ultimately accepted by society. For example, when loudspeakers were introduced into institutions of worship, they were initially rejected but eventually accepted.

Social Stratification

Human social life is naturally divided into strata in a process that is technically referred to as social stratification. Such social division occurs as long as there is something to be respected in the midst of society. Social stratification is defined as the distinguishing of the population or of society into classes or levels (hierarchies, which exist in the form of higher and lower classes of society). Community stratification has existed since humans first existed as a social organization. The initial strata of society are based on gender differences (men are above women), status differences (leaders are above the led, lords are above slaves, employers are above workers) and even wealth differences. In the Islamic context, one's position in the social structure of society depends on one's destiny in terms of the prize, the spiritual, and the environment (Azaino, 1990). However, sociologically, a person's position in the social strata is greatly determined by his efforts, God's will, the level of knowledge he attains, the level of faith he attains, and the level of his worship. Thus, from the viewpoint of Islam, it is necessary to understand the position of a believer or a knowledgeable person, who is faithful and knowledgeable at the same time, and the level of good deeds and worship that person achieves in the midst of society. Concrete strata of society can be seen in at least three classes—economic, political, and social—each of which appreciates a different aspect of the individual. This aspect can be compared to a seed that can grow into a stratum of the community, for example, money or objects of economic value, power, scientific knowledge, piety in religion, or an honorable lineage (blue blood). There are strata of society that occur naturally (innate), such as intelligence, age, and so on. Others are deliberately constructed to pursue a common goal, such as the appointment of a leader.

Society can be closed or open. A closed society limits a person's ability to move from one stratum to another. The only way to become a member of a closed stratum is to be born a member. In an open system, all members of society have the opportunity

achieve the necessary criterion to create or enter a stratum. This system is considered appropriate for application in the development of society because community members compete to enter higher strata of their existing conditions. Social strata based on economic considerations are often called social classes and are based on considerations of honor named after the group. However, Max Weber used the term 'class' for all strata; class captures a special honor within the community, and Max Weber called it a stand. Classes in society are formed because it is necessary to adapt society to meet real needs. In some societies of the world, there are strict classes because the people of a certain class have rights and obligations that are protected by the positive law of the people concerned. For example, in English noble society, there were the nobility and commoners, where the nobility are above commoners (Soekanto 1982). If the understanding of class is reviewed in more depth, it aims to meet some traditional criteria: a) a high number of members; b) a common culture that determines the rights and duties of its citizens; c) permanence; d) characteristic signs or symbols; e) clear boundaries between group; and f) shared, specific antagonisms. The assigned class provides certain living opportunities or facilities to its members.

Basic Strata of Society

Among the highest and the lowest strata of society, some are relatively large. The common measures used to categorize community members into strata are size of wealth, power, honor, and scientific knowledge. Those in the upper stratum of a particular society are called "elites" in everyday life. The expansive wealth found in the upper stratum of society is considered a natural thing. This possession of wealth is sometimes disliked by other strata if control of wealth is not in accordance with the wishes and needs of society in general.

Elements of Social Strata

Position (status) and role (role) embody the elements of social systems in sociology. A social system is a pattern governing the interrelationships of individuals in society and between individuals and their society and the behavior of such individuals (Shadily, 1958). Position is defined as the place or position of a person in a social group: a person is said to hold some position based on his participation in various patterns of life. Societies generally develop two types of position: ascribed status, in which a person obtains his position by birth, such as a caste position, and achieved status, in which a person obtains his position through the efforts he undertakes (Sunarto, 1985). Often, these efforts are made to traverse certain strata. To be a judge, a person must first attain a law degree and then take tests to become a judge; the same is true for teachers and others. A role is defined as the dynamic aspect of position. If a person has exercised his rights and obligations in accordance with his position, then he has performed his role. Thus, it is understood that a person's role arises from his position. For example, the role of an educator arises from someone being a teacher. A person's inherent role must be differentiated from his position because a person's position in the community organization is a static element. Roles refer to function, adjustment, and process. Thus, a person who occupies a position in society will immediately take on a role.

Social Mobility

According to Shahpari (2016), social mobility or social movement is movement within the social structure, and social structure is defined as specific patterns governing the organization of a social group. Social structure includes the nature of the relationship between individuals in a group and the relationship between individuals and the group. An example of social mobility is a teacher changing profession to become a shop owner. The principle types of social mobility are horizontal and vertical. Horizontal social movement occurs when individuals transition from one equal social group to another. Horizontal movement does not change a person's social position. In vertical social movement, individuals move from one social position to another, unequal position. In accordance with the direction of this movement, there are two

types of vertical social mobility: upward mobility (social climbing) and downward mobility (social decline). Social climbing has two main forms: a) the inclusion of lowly individuals into higher positions and b) the formation of a new group that is positioned at a higher level of belonging by the individuals forming the group. Social decline also has two main forms: a) the descent of an individual's position to a lower stratum and b) the degeneration of individual groups representing group disintegration.

Human beings generally aspire to hold different positions and roles in society, but these ideals are always founded on different realities. Every society should place individuals in a certain position within the social structure and encourage them to carry out their obligations as a result of the placement. Thus, society faces two issues: first, placing individuals, and second, encouraging individuals to carry out their obligations. A high position and higher role aspirations require certain abilities, which in reality cannot be met by many individuals. Therefore, in general, upper stratum (upper class) society represents fewer people compared to the middle (middle class) and lower strata (lower class).

Social Interaction

As a science that studies human behavior, the focus of sociological studies is human interaction and the mutual influences between two or more people. Thus, the focus of sociology studies is on people as social beings and, in particular, on their activities in relation to others within a structure of social relations or bonds that are formed, defended and changed. Social interaction can also only take place if the individual or group hopes to achieve a goal by interacting and thereby gaining a feeling of progression or development. The interaction process is also driven by imitation, suggestion, sympathy, and identification. In this process, social interaction can be negative or positive. The negative form, for example, takes the form of disagreement or unhealthy competition, while the positive form can lead to cooperation. In the Islamic context, the Qur'an introduces at least three major concepts defining social interaction: ta'aruf (some type of social contact), ta'awun (cooperation), and istibaq or musabaqah (competition). Islam requires cooperative interaction as a necessity, and it involves: Birr (goodness with a broad scope including spiritual, social, ritual, and psychological aspects), piety and self-control (not undermining the harmonious order of society), itism (activities that hinder and slow the implementation of birr), and 'udwan or violation and destruction of the order of harmony (Sidiropoulou, 2015).

According to (Izutsu, 1993), the term of birr is among the most elusive. To him, birr has a spiritual dimension, a social dimension, a ritual dimension, and a psychological dimension, such as patience in narrowness, suffering, and emergency situations. Thus, Islamic discourse on the processes of social interaction appears to offer a baseline for ethical order. Currently, there are at least five theories that can explain the social relationships or interactions that occur in society. The first theory is that of structure-function. By analyzing through a comparison of the existing organs in the human body, this theory explains that social structures serve a social function to meet the primary needs for sustainability and the maintenance of community life. Thus, each structure is interdependent, and changes that occur in the function of one structure are reflected in changes occurring in other structures. In other words, each structure interacts with the others or supports other structural activities (Yunus and Ahmad, 1993). This theory is commonly attributed to Talcott Parsons and is called the consensus model; in this model, the community is seen as able to work together, agree, and contribute to create rules, so the community has an ongoing system structure. In Islam, this theory could be included in the concept of ta'awun. However, this theory is criticized for ignoring conflict, disagreement, strife, and revolution in society. This theory also supports the status quo (what is already there is good) in order to justify and advance the structure of capitalism and Western democracy.

The second theory, conflict theory, takes the viewpoint that economic activity is the main determinant of social activities and that throughout history, humans have always been in a state of conflict. In Islam, this theory can be incorporated into explanations of the concept of *ikhtilaf* or *ta'arudl*. This theory states that the economic motives in society dominate all existing structures. According to Karl Marx, the man who advanced this theory (Arifin, 2008), most economic resources are controlled by a handful of people, and the rest of society is destined to work for those people. Therefore, Marx sees society as two classes: the exploitative class of owners and the exploited working class. This condition necessitates a revolution. This point of view led Marx to propose his socialism theory in which all resources are shared by all, and revolution will no longer be necessary because ideally, there will be no more hunger, exploitation, or conflict (Yunus and Ahmad, 1993).

Third is the theory of social exchange. This theory is based on the view that some component of satisfaction is derived from the actions of others. Satisfaction is felt by a person and can only be achieved by motivating another person to behave according to the needs of individual seeking satisfaction. According to this theory, people will enter into and continue a pattern of interaction with others because they consider the interaction to be in their favor, regardless of the reason. In reality, the components of this theory can be understood as rewards and costs. In Islam, this theory can be included in the explanation of the concept of *sadaqa* (alms). Deeds are often interpreted as disaster repellent, and the meaning of the phrase is that alms giving is beneficial.

Fourth is the theory of symbolic interactionism; George Herbert Mead argues that humans develop the ability to interact with others through the use of shared symbols. According to Mead, symbols, especially languages, not only allow people to communicate with each other but also provide a tool for thinking. In Islam, this theory can be included in the explanation of the concept of *khutbah*, which is adapted to reflect the ability of the audience to understand (Al-Hindi). In this way, everyone matches each other's actions, so there is an agreement between people because they use shared symbols. From that understanding, people can facilitate each other's actions and through this can maintain and preserve life.

The fifth theory is ethnomethodology. This theory states that what humans do in their daily life is something that should happen; actions and behaviors are organized and patterned. In Islam, this theory can be included in the explanation of the concept of *tartib*, which includes the rules and patterns that shape social life. Structure-function theory seems appropriate for use to describe the continuity of various traits in society, as it is based on the assumption that society is harmonious. Conflict theory is appropriately used to explain the changes that occur in society. Thus, it can be understood that under certain circumstances in society, there is harmony but also conflict; various factors cause both conditions to occur. However, regardless, the path of interaction continues in the community. Conflict theory also leads to the birth of the cost-reward phenomena (social exchange), the use of symbols (symbolic interactionism), and the routines of social behavior (ethnomethodology) in everyday life (Chaney, 2015).

CONCLUSION

Regardless of the theory used to explain the phenomena occurring in society, Islam in principle emphasizes at least two fundamental aspects. First, it emphasizes the necessity in the Muslim community to preserve and protect Islamic values and traditions that are already serving its community well. Second, Islam emphasizes the necessity of constantly changing toward better welfare in all aspects of people's lives. Both aspects are ever present, and they relate to the individual, family, and society. In sociology, the above phrase is known by the concept of continuity and change. This understanding is in accordance

with the rule in Islamic law that states that the aim is to maintain good, old values and adopt new better values: *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdz bi al-jadid al-ashlah*.

COMPLIANCE WITH ETHICAL STANDARDS

Disclosure of potential conflicts of interest
 Research involving human participants and/or animals
 Informed consent
 Funding
 Ethics approval

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