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The Influence of Islamic Education on Social Life

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Abstract:

This study examines the influence of Islamic education on the social life of the community. Islamic education includes not only the transfer of religious knowledge, but also the cultivation of values that influence the way individuals interact in social contexts. The methodology used in this study is a comprehensive literature study with content analysis against relevant primary and secondary sources. The results of the study show that Islamic education has a significant influence in shaping social behavior, strengthening community cohesion, building social ethics, and increasing participation in social-community activities. Islamic education also plays a role in reducing social conflict through instilling the value of tolerance and respect for diversity. This study concludes that the integration of Islamic educational values in the social system can contribute positively to the development of a harmonious and just society.

Keywords: : Islamic Education, Social Life, Islamic Values, Social Cohesion, Social Ethics

INTRODUCTION

Islamic education is a transformative process that aims to shape individuals in accordance with Islamic values and teachings, not only in the spiritual dimension but also in the socio-social dimension. In a global context characterized by the complexity of social problems such as conflict, inequality, and moral degradation, Islamic education is strategically positioned to offer an alternative perspective in building a more

harmonious and just social order (Ramadan, 2009).

The concept of education in Islam is not limited to formal processes in educational institutions, but covers all aspects of life. Al-Ghazali defines education as the process of humanizing human beings from the time of their occurrence to the end of their life through various sciences that are

conveyed in the form of teaching in stages, where the teaching process is the responsibility of parents and the community (Nata, 2012). This definition shows that Islamic education has a strong social dimension and is oriented towards the formation of individual character in a social context. Previous studies have examined various aspects of Islamic education such as teaching methodology, curriculum, and educational philosophy (Hashim, 2005; Al-Attas, 1979), which shows that the integration of science and religious values is the main characteristic of Islamic education. However, studies that specifically focus on the influence of Islamic education on social life are still relatively limited. In fact, understanding the relationship between

This research uses a qualitative approach with a comprehensive literature study method, which aims to explore in depth the concept of Islamic education and its influence on social life. The data sources used consisted of three types, namely primary sources in the form of classic books by figures such as Al-Ghazali and Ibn Khaldun, as well as contemporary thinkers such as Ismail Raji Al-Faruqi, Syed Muhammad Naquib Al-Attas, and Hasan Langgulung; secondary sources in the form of scientific journals, books, and research reports that discuss the implementation of Islamic education; and case studies from various Islamic educational institutions in countries such as Indonesia, Malaysia, and the Middle East region. Data analysis was carried out through several stages, namely the categorization of the main themes related to the relationship between Islamic education and social life, comparative analysis of various views and the application of Islamic educational values in different social

Islamic education and social dynamics is important in formulating educational strategies that are relevant to the needs of contemporary society (Esposito & Voll, 2001).

This research aims to examine how the values instilled in Islamic education affect patterns of social interaction, community formation, conflict resolution, and participation in community development. This understanding is expected to make a theoretical contribution to the development of Islamic education that is responsive to social and practical problems in the implementation of educational programs oriented to social transformation (Hefner, 2009).

METHODS

contexts, and the synthesis of findings to This study employs a qualitative approach using a comprehensive literature review method. The data sources used are categorized into three main types. First, primary sources consist of classical Islamic texts discussing educational concepts by scholars such as Al-Ghazali and Ibn Khaldun, along with contemporary thinkers like Ismail Raji Al-Faruqi, Syed Muhammad Naquib Al-Attas, and Hasan Langgulung. Second, secondary sources include scholarly journals, academic books, and research reports that analyze the implementation of Islamic education and its impact on social life. Third, case studies are drawn from various Islamic educational institutions in countries such as Indonesia, Malaysia, and Middle Eastern nations. Data analysis is conducted through several stages: (1) categorizing key themes related to the connection between Islamic education and social dimensions; (2) conducting comparative analysis of different

perspectives and implementations of Islamic educational values in various social contexts; and (3) synthesizing the findings to formulate theoretical propositions on the influence of Islamic education on social life. The validity of the research is ensured through source triangulation by comparing diverse perspectives and undergoing peer review by experts in Islamic education.

RESULTS

Islamic education is a system that not only emphasizes the cognitive aspect, but also includes character formation and social dimensions. According to Al-Attas (1979), education in Islam combines the concepts of *ta'lim* (teaching) and *tarbiyah* (nurturing), which aims to form *adab* as the core of human character that is spiritually and socially intact. The social dimension of Islamic education is reflected in the goal of producing *kamil people*, namely complete human beings who have a harmonious relationship with Allah (*hablun minallah*) and with fellow humans (*hablun minannas*) (Rahman, 1982). The Islamic education curriculum also integrates religious and social sciences, as explained by Al-Ghazali in *Ihya Ulumuddin*, which divides knowledge into *fardhu 'ain* and *fardhu kifayah*, reflecting the balance between individual and collective interests (Al-Ghazali, ed. Ismail, 2003). The teaching methodology used encourages social participation through deliberation, cooperation, and community service (Hashim, 2005), while Islamic educational institutions such as madrassas and pesantren function as centers of social empowerment (Lukens-Bull, 2005). The evaluation of educational success is not only measured by academic achievements, but also by

the application of values in social behavior (Hashim, 2005), so that Islamic education is holistically integrated with community life.

In the context of social behavior, Islamic education instills key values such as *adab*, which shapes ethical behavior and manners (Halstead, 2007); *amanah*, which encourages honesty and academic responsibility (Muzakki, 2018); and *ta'awun* and *tasamuh*, which encourage cooperation, tolerance, and inclusive attitudes (Raihani, 2014; Sahin, 2018). The value of justice or *'adl* is also instilled to increase sensitivity to social inequality and motivate engagement in social activism (Abdalla et al., 2018). These values have been proven to have a significant influence on shaping prosocial behavior, self-control, and moral awareness in the community.

Islamic education also plays a strategic role in strengthening social cohesion. It forms a collective identity through rituals, shared history, and common values (Hassan, 2013); developing social capital through religious and social activities (Putnam, 2010); and encourage cross-group solidarity through the value of *ukhuwah* (Azra, 2015). Islamic educational institutions also support the sustainability of social institutions such as families and community organizations (Shah, 2016), as well as strengthen reciprocal norms through the practice of *zakat* and *waqf* (Hanapi, 2019), all of which form a close and equitable social relationship.

In dealing with social conflicts, Islamic education offers principles of peaceful settlement, such as the ethics of dialogue and the manners of differences of opinion (*adab al-ikhtilaf*) (Abu-Nimer, 2001), the spirit of reconciliation (*ishlah*) (Kadayifci-Orellana, 2009), and moderation (*wasathiyah*) (Kamali, 2015).

Islamic education also emphasizes the importance of deliberation in decision-making (Tampio, 2012), as well as developing *fiqh al-aqalliyat* that helps Muslims live in harmony in a pluralistic society (Ramadan, 2009). Thus, Islamic education is able to provide a constructive and inclusive framework for conflict resolution.

Furthermore, Islamic education encourages active participation in community development through strengthening awareness of *benefits* (Mohd Kamal, 2011), community-based economic empowerment (Hefner, 2009), strengthening civil society (Wiktorowicz, 2001), developing ethical leadership (Altalib, 2001), and democratic and fair political participation (Esposito & Voll, 2001). This shows that Islamic education is not only normative, but also transformational in driving social change.

However, the implementation of Islamic educational values in contemporary social life cannot be separated from challenges. Modernity, globalization, radicalism, and technological developments are challenges that must be responded to wisely. However, there are also great prospects, including in the revitalization of ethics and spirituality (Nasr, 2010), the space for dialogue and da'wah globally.

In addition, the challenge of cultural and religious pluralism also requires Islamic education to be more open to a dialogue approach across faiths and cultures. This is in line with Islam's vision as a blessing for the universe (*rahmatan lil 'alamin*), which places the values of tolerance, justice, and peace as the main foundation in building a multicultural society. Therefore, today's Islamic education curriculum must be able to equip students with critical

dialogue between civilizations (El Fadl, 2015), and contributions to sustainable development (Khalid, 2019). Therefore, Islamic education needs to be continuously updated and contextualized so that it remains relevant to the dynamics of the times and is able to form a more just, inclusive, and meaningful social life.

In this contextualization effort, the transformation of Islamic education needs to be directed at the integration between classical scientific traditions and contemporary social dynamics. This includes the development of a curriculum that is not only based on religious texts, but also responsive to global issues such as social justice, climate change, human rights, and the development of digital technology. The use of information technology in the teaching and learning process, such as online learning, application-based educational platforms, and artificial intelligence, is an opportunity for Islamic education to reach students across geographical and cultural boundaries. Bunt's research (2018) shows that the integration of digital media in Islamic education not only increases the effectiveness of teaching, but also expands

thinking skills, social empathy, and cross-cultural communication skills, so that they can become agents of social transformation that are wise and with integrity in the midst of the complexity of the modern world.

Furthermore, the revitalization of the role of teachers and Islamic educational institutions is very important in this reform process. Teachers are not only imitators of knowledge, but also as character educators and social awareness shapers. This requires improving the professional

competence of teachers, both in pedagogic, spiritual, and socio-cultural aspects. Islamic educational institutions must also be able to become centers of social innovation that encourage collaboration between the world of education, society, and the government in creating an education ecosystem that is inclusive, adaptive, and oriented towards the welfare of the people.

Thus, Islamic education in the contemporary era has a great opportunity to not only maintain its relevance, but also to appear as a driving force for civilized social change. As long as it is carried out with a holistic and transformative approach, the values of Islamic education will remain alive and be able to answer the challenges of the times and realize a just, harmonious, and dignified social order.

DISCUSSION

The findings in this article show that Islamic education not only plays a role in the formation of individual character, but also has a significant contribution to strengthening the social dimension of society. This is in line with the thinking of Al-Attas (1979), who emphasized that Islamic education includes the integration between *ta'lim* (transfer of knowledge) and *tarbiyah* (personality formation), which holistically includes the spiritual and social dimensions of the learner. This social dimension is even more relevant when it is associated with the concept of *kamil people* aspired to by Islamic education, namely human beings who are balanced in a vertical (with Allah) and horizontal (with fellow humans), as affirmed by Rahman (1982).

This discussion also shows that Islamic education has a real influence on the social behavior of individuals through the internalization of values such as *adab*, *amanah*, *ta'awun*, *tasāmuḥ*, and *'adl*. The empirical research cited, such as Halstead (2007) and Muzakki (2018), supports that the internalization of these values has a positive impact on the prosocial behavior and moral integrity of students. Thus, Islamic education has proven to have a powerful mechanism in forming individuals who are not only personally pious, but also active and constructive in social life.

Furthermore, this discussion highlights the strategic role of Islamic education in building social cohesion, where institutions such as pesantren and madrassas become important actors in strengthening collective identity, social capital, and solidarity between groups (Hassan, 2013; Putnam, 2010). This reinforces the view that Islamic education is not an entity isolated from social life, but rather an integral part of maintaining an inclusive and harmonious social order. In the context of social conflict resolution, values such as *islāḥ*, *deliberation*, and *wasātiyyah* become the philosophical and methodological foundation of Islamic education in responding to diversity and resolving differences peacefully. The research of Abu-Nimer (2001) and Kadayifci-Orellana (2009) shows that this approach is not only theoretical, but has been implemented in real terms in a variety of complex social contexts. Thus, Islamic education can also be seen as one of the important instruments in conflict management and peacebuilding.

On the other hand, this discussion also reflects the relationship between Islamic education and

participation in community development. Values such as *maslahah*, *caliph*, and *social justice* encourage the active involvement of individuals in the social, economic, and political sectors (Hefner, 2009; Wiktorowicz, 2001). These findings reinforce the argument that Islamic education has the potential to empower communities and form a strong, social-transformation-oriented civil society.

However, the discussion also did not close its eyes to the contemporary challenges faced by Islamic education, ranging from the influence of modernity and globalization to the threat of radicalism and the penetration of digital culture. This shows that the values of Islamic education need to be dynamically contextualized in order to remain relevant in answering the needs of the times. As stated by Ramadan (2009) and Bunt (2018), Islamic education that is adaptive to the development of the times and open to civilizational dialogue has a great opportunity to contribute to the development of a more just and sustainable global society.

Thus, this discussion affirms that Islamic education is not only a spiritual and intellectual learning system, but also a transformative force in ever-evolving social life. A comprehensive, inclusive, and values-oriented approach can make Islamic education an important foundation in building a strong and civilized civil society.

CONCLUSION

Based on the analysis of various literature and empirical research findings, it can be concluded that Islamic education has a significant influence on

various aspects of social life. Islamic education inherently contains a strong social dimension, where the formation of the individual is directed to the creation of a just, civilized, and moderate society (*ummah wasathiyah*). The main values instilled such as *adab*, *amanah*, *ta'āwun*, *tasāmuḥ*, and *'adl* have been proven to form constructive, prosocial, and common good-oriented social behavior. In addition, Islamic education contributes to strengthening social cohesion through the formation of collective identity, increasing social capital, and strengthening solidarity between groups. In the context of conflict resolution, principles such as *islāh*, *wasātiyyah*, and *musyāwarah* provide a peaceful, participatory, and solutive approach to dealing with differences and social dynamics. Islamic education also encourages active participation in community development by emphasizing the importance of public welfare (*maslahah*), economic empowerment, and strengthening the role of civil society. Although its implementation is faced with major challenges such as modernity, globalization, radicalism, and the technological revolution, Islamic education still has promising prospects in revitalizing moral values, fostering dialogue between civilizations, and supporting sustainable development.

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