SOCIOLOGICAL APPROACHES IN ISLAMIC STUDIES
(Concepts and Relevance in Society)

PENDEKATAN SOSIOLOGIS DALAM KAJIAN ISLAM
(Konsep dan Relevansi dalam Masyarakat)

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ABSTRACT

Diversity does not always get a positive response from the community because diversity often conflicts with developing cultures. This article aims to discover the sociological approach in Islamic studies. The library research method is used with a variety of relevant sources. The study results indicate that the sociological characteristics of Islamic studies emphasize muamalah worship rather than ubudiyah. Theories in the sociological approach include functional theory, interactional theory, and conflict theory. Sociological methods in Islamic studies include descriptive, comparative, and experimental methods. Islamic sociology pays attention to problems developed in society, such as the prohibition of usury, reducing the divorce rate, and socio-political comparability. This article also contains a case analysis of society's sociological approach.

Keywords: Sociological Approach; Sociology; Islamic Studies

ABSTRAK

Keberagaman tidak selalu mendapatkan respon positif dari masyarakat karena keberagaman seringkali bertentangan dengan budaya yang berkembang. Artikel ini bertujuan untuk menemukan pendekatan sosiologis dalam kajian Islam. Metode penelitian kepustakaan digunakan dengan berbagai sumber yang relevan. Hasil penelitian menunjukkan bahwa karakteristik sosiologis kajian Islam lebih menekankan pada ibadah muamalah daripada ubudiyah. Teori-teori dalam pendekatan sosiologis meliputi teori fungsional, teori interaksional, dan teori konflik. Metode sosiologis dalam kajian Islam meliputi metode deskriptif, komparatif, dan eksperimental. Sosiologi Islam memperhatikan masalah-masalah yang berkembang di masyarakat, seperti larangan riba, mengurangi angka perceraian, dan tentang komparabilitas sosial-politik. Artikel ini juga berisi analisis kasus pendekatan sosiologis masyarakat.

Kata Kunci: *Pendekatan Sosiologis, Sosiologi, Kajian Islam*

INTRODUCTION

Society is synonymous with pluralism. Pluralism occurs because of diversity. Diversity is created due to the acculturation and assimilation of various cultures to become an inseparable unity (Hakim, 2020). This diversity often creates multiple social conflicts, and social conflicts do not just happen because complex factors range from ethnic strength, social class, inequality, and political opportunities. The competition itself is very dynamic. At any time, it can trigger an increasingly widespread conflict. Still, it can also stop immediately, depending on the intensity, the type of violence, and the level of political activity in the context of the conflict area. Indonesian society is a society formed by various cultures both from within the country and abroad. New things do not always get a positive response. These new things must adapt to be accepted by the Indonesian people with joy (Sipayung, 2016).

There are still different perceptions of whether religion is a culture or part of the culture. Nevertheless, in every culture, faith is the most valuable part of all social life. This follows the mission of the Prophet Muhammad SAW, namely a consequent and consistent attitude in holding creed and religious truth. Prophet Muhammad had a firm principle and did not want to sell or exchange religious beliefs and truths with anything (Ismail, 2019). Therefore, if considered from a sociological perspective that focuses on social structures, the construction of human experience and culture, including religion-sociology, devotes its attention to studying religious diversity. The form of spiritual awareness of social issues encourages religious people to understand social sciences to understand the problems that occur to avoid misunderstanding (An Najmi, 2020).

In connection with the study of Islam and the Muslim Community's existence today, it will be explained later that sociology can be used to analyze Islamic studies for a more dynamic analysis of the phenomena in society. Religion is the study of sociology included in the sub-study that has received a lot of attention from sociologists because it is considered attractive. Starting from beliefs, symbols, and practices based on sacred things, religion can create excellent and regular patterns in society's life and create a socio-religious community that, in its behavior, is influenced by these beliefs.

As a sociological phenomenon, religion is related to the concept of belief or belief about abstract things and shapes human behavior, called religious action. In the sociological dimension, religion can significantly contribute to shaping human behavior in a society. It develops into various sciences such as anthropology of religion, history of faith, sociology of religion, etc (Jurdi, 2013). Religion in sociology is not seen based on what and how the contents of the teaching or the doctrine of belief are, but on how the teachings and beliefs are carried out and crystallized in its adherents' behavior in everyday life (Asnawan, 2016).

The expression of material and culture in human habitat and the

system of values, morals, ethics, and religious studies, especially Islam, is a necessity of life for the people of Indonesia, especially the majority. Therefore, studying religions such as Islam, Buddhism, and Hinduism is limited to concepts, theories, and aspects of human life and its laws. However, it must be lived and contemplated to be practiced in human life. Material but spiritual things do not force religious ideas and religious concepts. Therefore religion is an institution of doctrine that presents a field of expression and implications that are so subtle and different from a Condet (Firdaus, 2015)

Alquran and Hadith are two primary sources in Islam's teachings as guides for humans in worship and society. The Islam taught by the Prophet Muhammad SAW is believed to create a safe, orderly, prosperous, and blessed life because there are already various instructions on how to get happiness in Islam. The Qur'an upholds the use of reason to achieve its knowledge and always motivates to maximize thinking power with all instruments provided to achieve human survival (Huda, 2016).

The instructions in these two primary sources discuss the relationship between humans and others and the relationship between humans and their creators. Discuss the problem of ubudiyah (slavery) and muamalah (social) when explored further. Even *muamalah* material is expressed more than one hundred times more than *ubudiyah* material. Therefore we need the knowledge to understand about *muamalah* problem so that there is no misinterpretation in practicing it. That science is called sociology. This paper discusses the sociological approach in Islamic studies.

Discussing science concerning sociological approaches in religious studies is imperative to avoid misunderstandings in various opinions. It not only interprets the discussion of studies in religion that is more focused on normative-dogmatize matters. However, we must consider other societal differences' viewpoints as relevant and not monotonous (Rifa'i, 2018).

The sociological approach is used as an approach to understanding religion. This is understandable because many religious studies can only be understood proportionally and appropriately using sociology's assistance services. Sociology studies living together in society and investigating the bonds between humans who control their lives. Sociology tries to understand the nature and purpose of living together, form and grow, and change these life associations and beliefs. These beliefs give their characteristics to living together in each human life community (Mahyudi, 2016).

METHOD

This research focuses on a sociological approach in Islamic studies that discusses Islamic sociology's concept and relevance in society. This research uses a qualitative approach, which is a literature study type. A literature study is a qualitative research method in which the location or place of research is carried out in libraries, documents, archives, and the like (Prastowo, 2011). In other words, this research method does not require going

into the field to see the facts directly. Instead, data sources were obtained from various reputable journal articles, books, and data sources relevant to the research. Researchers try to summarize and correlate multiple sources to become comprehensive scientific articles. The data collection technique uses literature data that has been selected, searched, presented, analyzed, and synthesized.

This article aims to discover the sociological approach in Islamic studies. This article contains sociological characteristics in Islamic studies, theories in the sociological system, sociological methods in Islamic studies, sociological figures, implementation and sociological approaches in Islamic studies, Islamic attention to sociology, and examples of Islamic studies using a sociological approach

RESULTS AND DISCUSSION

Sociologically, Islam is a religion that is recognized in Indonesia with several other faiths. The number of beliefs identified like this requires a broader and deeper understanding and meaning because that is a logical consequence of religious plurality. Understanding and acknowledging the existence of other people's religions is a form of recognition of their faith. There are so many effects that will emerge if respect and respect between religious communities are not realized. It is the religious community itself that governs social life in Indonesia. And we can't admit people without a religion who regulate social life because, in this country, no person does not follow a religion. Faith, in general, teaches people to avoid social conflicts.

Religion also provides a sense of security and comfort for its adherents. Its function is to teach people to foster a sense of social solidarity among human beings (Luthfiyah & Ruslan, 2018).

Sociology is part of other social sciences. Because this knowledge makes society and life together as objects of learning. In general, sociologists agree that social science, including sociology, does not have fixed rules or provisions for the community. Because these sciences have not been developed for a long time, they have become the object of an ever-changing society. Meanwhile, one of the main characteristics of sociology is that it is non-ethical. What is questioned is not the merits of the facts, but the purpose is to analytically explain these facts (Luthfiyah & Ruslan, 2018).

According to Ibn Khaldun, sociology studies humans as social beings who need other humans to survive. Therefore humans need a social life and organization (Thoha, 2000). Meanwhile, according to Soerjono and Sulistyoawti, sociology is a science that limits itself to judgment. Instead, this science discusses the social processes that develop in society (Soekanto & Sulistyowati, 2013). According to Hasan Shadily, sociology is the science that outlines how to live together in social life and investigates the interactions between people in it. Sociology can understand the nature and purpose of living together, ways to adapt, and changes in societal elements (Shadily, 1983). Based on the opinions of experts presented, it can be concluded that sociology is the study of social structures and processes,

including social behavior and experience.

Main Subjects of Sociology

1. Social Facts are ways to act, think, and feel that they are outside the individual and have the power to coerce and control the individual. Example: must obey traffic signs.

2. Social actions are actions taken by considering the behavior of others. Example: taking part in hadroh competitions in Yogyakarta.

3. Sociological delusion is a delusion used to study societal events or the human person. For example: if a Bachelor's graduation is not enough to get a large company job, it is necessary to improve soft skills.

4. Social reality states that sociologists must uncover social phenomena in society (Wulansari & Gunarsa, 2013).

Among other things, sociology also discusses social institutions that society understands, obeys, and respects to regulate community life (Riswandi, 1992). Some disciplines in sociology are:

1. Criminology is the subject of developing criminal activities.

2. Historical sociology, namely the use of historical data to be used as scientific conclusions. Historical sociology focuses on shaping life patterns about events that have occurred in historical documents.

3. Industrial sociology is gaining knowledge about industrial activities' social interactions with industrial organizations.

4. Political sociology, namely analyzing political processes in sociology, focuses the study on political dynamics.

5. The sociology of religion involves systematically analyzing religion using the study and sociology methods (Simamora, 1984).

Sociological theories about religion and its position in the social world determine sociological classification as follows:

1. Social stratification, including class and ethnicity.

2. Biosocial categories include gender, marriage, family, and age.

3. Patterns of social organization, including politics and bureaucracy.

4. Social processes include personal interactions, deviations, and globalization (Connoly, 2002).

Sociology is the science that discusses what is happening today, especially the patterns of relations in society. It seeks to find general, rational, empirical, and available definitions connected to the sociological approach (Adibah, 2017). A sociological approach is an approach in which the discussion of objects is based on the existing society in the debate. In this case, the study with a sociological approach is carried out through religion, which they believe is a way of life in the world. Faith is meant in all components of the religion, which aims to understand the problems in contemporary society. Not to change spiritual reality or strengthen spiritual truth, but more than that, all people must be religious (Rifa'i, 2018).

Studying Islam in Indonesia in the era of religious plurality is sociologically necessary. When studied sociologically, at least it provides a sense of security in people's lives. So in learning it, you should formulate questions, take or collect data, analyze the religious data to find reliability, and

finally conclude it (Luthfiyah & Ruslan, 2018). According to Islam, the measurement of human degrees is not determined by skin color, nationality, ancestors, wealth, gender, etc. Still, it is determined by their righteousness to the Creator, whose indicators are beneficial to one another. Therefore, every human being has the same opportunity to have the highest position before Him.

Islam emphasizes more social problems than rituals. Therefore, the composition of the material in the two primary sources of Islamic teachings on *muamalah* or social affairs is more significant than practice or worship. The comparison between prayer verses and *muamalah* is one in one hundred. One verse of worship equals one hundred poems *muamalah*. The books of Hadith also contain a small portion of the worship chapters of all traditions. As in Fath al-Bari's book, which has several volumes, only four volumes are related to the problem of worship, and others discuss *muamalah* (social) (Nata, 2002).

If the problem of *ubudiyah* with *muamalah* is more critical, then worship can be shortened because worship that contains social aspects is valued more than individual worship. If the problem of *ubudiyah* is carried out imperfectly or null and void by law because it violates the stipulated provisions, then the ransom does something about *muamalah*. The rewards of those who do charity in the social field are more than *sunnah* worship. Based on the description, it is clear that religion and social life have a very close relationship. In addition to being a belief, religion can also foster social behavior in social life that influences one another.

An outline in religion contains two central teachings: something that regulates the relationship between religious people and their God (hablumminallah), a ritual affair that governs relations between fellow humans (hablumminannas) in this context is social infidelity. Therefore, Islamic studies with a sociological approach can take several themes:

The study of the influence of religion on social changes. Societal change is social change that includes social structure and behavior at a certain time. Analysis of Muslim community social interaction patterns of religious behavior and tolerance patterns of Muslims. Analysis of the level of the spiritual experience of the community. Evaluating the extent to which religion is practiced by the community (Maruf, 2018).

Based on sociological perspectives, religion is a belief system implemented in certain social behaviors related to human experience as individuals and groups. So that the behavior played will be connected to the belief system of the religious teachings he embraced. Individual and social behaviors are driven by internal forces based on the values of spiritual teachings internalized earlier. Therefore, when finding religious phenomena in the form of attitudes and behaviors that are considered sacred, sacred, and supernatural, if we look at it with a sociological approach, then the phenomenon will accumulate in human behavior related to the structure of society and culture that it has so that it can be supported together (Adibah, 2017).

The sociological approach in Islamic studies is used as a methodology for understanding the patterns and stratifications in community groups. Namely, in the world of science, the meaning of the term approach is the same as methodology, the point of view of seeing or treating something of concern or the problem being studied. Also, the meaning of methods includes various techniques used to treat research or data collection, following how to see and treat a problem or research techniques under this approach. This continuing use is to direct and increase the Islamic beliefs held by these groups of people following the teachings of the Islamic religion without causing turmoil and challenges between fellow community groups. Through this sociological approach in Islamic studies, it is hoped that Muslims can be more tolerant of various aspects of local cultural differences with the teachings of Islam itself (Ismah, 2020).

The sociological approach to developing Islamic studies is to sketch a social map of the earth that should refer to and be based on the social map of the planet where the people are located. Although the majority of Indonesians are Muslims, Islam is very diverse. The contribution of the sociological approach in the development of Islamic studies becomes a point that can be formulated to maintain and develop a completely human character following Islamic norms. Planned and systematic efforts in various regions in carrying out Islamic studies were not uniform. Different nuances, according to the needs of the local Community (Ali, 2017)

The sociological approach can be understood using logic and theory to describe socio-religious events. Ideas that can be developed to understand various social and religious phenomena, including:

1. Structural-Functional Theory

The functional theory assumes that society experiences development in its life. The greater the development and growth experienced, the more complex the problem is to be obtained. In further action, individual groups will be formed which have different functions. This theory examines community phenomena based on structure and function (social leadership), such as organizational structure and the relationship between scholars and students.

The steps in this theory are as follows:
a. Designing identification of problematic social behavior
b. Analyzing the context of behavior that is the object of research
c. Predict the consequences of the action caused.

2. Symbolic-Interactionism Theory

The interactional theory assumes that there must be a relationship between society and individuals in social life and between individuals and other individuals. For example, Muslim groups (Nahdlatul Ulama, Muhammadiyah, Ahmadiyah). The principles of this theory are:
a. These steps are taken by someone in responding to something in their environment.

b. Giving meaning to the phenomena that occur is based on social interactions that occur.

c. The meaning is interpreted and modified through the life process that it faces.

But in this theory, there are some disadvantages, including using less scientific methods because they don't have hypotheses and cause-effect relationships. In addition, more studies on social processes are developing at the level of small communities, so they do not pay close attention to the general public's story.

3. Conflict Theory

Conflict theory emphasizes society's conflict, such as Marxism, Sunni-Syi'i Muslim tensions, male-female (gender) domination, and employer-labor conflicts.

The results contain data analysis equipped with various data, facts, illustrations, narratives, arguments, pictures, photographs, tables, and graphs. Simultaneously, the discussion includes interpretations of research results related to theoretical concepts, relevant research results, and academic and practical implications. In the debate, critical analysis and synthesis sharpness are needed (Nasution, 2016).

As for what is meant by the approach, in this case, it is the perspective or paradigm contained in the field of science, which is then used in understanding religion. In this connection, religion can be researched using various spiritual reality paradigms, expressed as having the actual value according to the paradigm framework. Therefore, there is no question about spiritual research, social science research, legalistic research, or philosophical research. With this approach, everyone can arrive at religion. Regarding this, it can be seen that religion is not only a monopoly of theologians and normalizes, but all people can understand religion according to their approaches and abilities. Therefore, faith is only guidance from Allah and a human obligation as a nature-given by Allah (Adibah, 2017).

The Qur'an upholds the use of reason to attain its knowledge. And if you are in the heavens and the on a day wherein you are not, then know that Allah is All-Merciful, All-Merciful. With the same intent, the Qur'an also uses the words tadabur (paying attention), nadzara (reasoning), ra-'a (seeing, understanding), and ibrah (taking lessons from reality and practical experience. Thus, the Qur'an always motivates us to maximize thinking power with all the instruments provided to achieve human survival. Sociologically, Islam was born when there was social inequality in the Quraysh. In the past decades, the Quraysh have become wealthy by trading in neighboring countries, but because they are aggressive in gaining wealth, they pursue something by committing crimes such as oppression. This makes the Prophet Muhammad disturbed. Then the Prophet pensively sought the best socialization in dealing with society's moral decadence at that Time (Huda, 2016).

Based on BPJS data 2010, the population of Islam is the majority and has become a minority religion in three provinces NTT, West Sulawesi, and Papua. Based on the distribution of the population can be concluded six things, namely: first, behind the plurality of religions in Indonesia, Islam is the religion of the majority of the Indonesian people. Second is the determination of religious patterns in Indonesia. The third is the Potential of Islamic dictatorship on the claim of spiritual truth, the Fourth is structural domination, the Fifth is inequality in the name of the majority religion, and the Sixth is the domination of criminality over the majority religion, this phenomenon becomes a crucial point for the continuity of Indonesian nationality. This phenomenon is a matter of faith with its followers, but it is sociological. So this complex pattern of relationships is a fact of demographics as a majority society in Indonesia. Still, this pattern of relations is formed from the state's determination toward the people and the tension of religious conflict. The practice of relationships is caused by the likeness of religious objectivity bias as truth. Religious dogma bias will lead to claims of the reality of authority with each other. A form of sociological consciousness must be built by recognizing the other as a social Force (Sampean, 2018).

The methods used in Islamic sociology include the following.

1. Descriptive method

    The descriptive method is a method of research about the world that used to happen at this time. This method aims to have a systematic, factual, and detailed view of the facts of the field, the nature, and the relationship between the aspects studied. This method requires caution when collecting data that is used to uncover a case.

2. Comparative methods

    The comparative method is used to obtain answers based on the cause-effect or the cause of the occurrence or emergence of a phenomenon.

3. Experimental method

    The experimental method is used to test a theory that has been applied. Ways can strengthen, weaken, and even replace pre-existing views (Kahmad, 2000).

    The figures of sociology and his work are as follows (Arifi, 2019).

1. Max Weber, Major Features of World Religions Islam and Sociology

2. Emile Durkheim, The Social Foundations of Religion

3. Talcott Parson, Religion and The Problem of Meaning

4. Peter Berger, Sociology of Religion

5. Ibn Khaldun, al-Muqaddimah

6. Daliar Noer, Dinamika Pesantren

7. Atho' Mudzhar, Fatwa MUI

    Sociological approaches can be used in Islamic studies and various religious studies that can only be understood correctly using a sociological approach. Besides, it was found that not a few Islamic teachings relating to social issues, even the Islamic religion gave great attention to social problems, including (Rahmat, 1986):

1. The Koran and Hadith discuss social problems more than worship problems. The comparison between verses of worship and verses of

muamalah is one to one hundred, which can be interpreted as one verse of worship equals one hundred poems of *muamalah* (social problems). For example, in surah al-Mu'minun, the first to nine verses describe the characteristics of a believer.

2. The facts show that if worship and muamalah are more critical, worship can be shortened but not abandoned. For example, on a long trip that meets the requirements, is left to traffic, and answers prayers.

3. Worship containing social aspects is valued more than individual worship. Thus, for example, the prayer done in a congregation is higher in value than worship done alone, with a difference of twenty-seven degrees.

4. Islam stipulates that if religious affairs are carried out imperfectly or null and void by law because they violate the specified provisions, then the sanction is to do something related to social matters. So, for example, if you make a deliberate marital relationship on the day of the fasting month, the penalty is freeing slaves if you cannot fast for two months in a row if you cannot feed 60 poor people.

5. Islam has a teaching that good deeds in the social field get more rewards than *sunnah* worship. For example, the Hadith explains that there are nobler degrees than fasting, prayer, and alms to reconcile two people who conflict.

Based on the five reasons, the sociological approach to religion will be readily understood because faith is expressed for social purposes. For example, the Koran contains verses that discuss human relations with others and God, the cause of a nation's prosperity, and the cause of suffering. All that can be understood if you know the sociological study of religious teachings revealed to Muslims.

Islamic studies using a sociological approach are part of the sociology of religion. Among the themes that can be raised, namely (Abdullah, 2000):

1. The influence of religion on society's changes and discussions on the distribution of inheritance and the prohibition of usury.

2. The influence of the structure and change of society on understanding religious concepts, for example, life in the Kufa state which gave birth to rational-legal opinions such as Imam Abu Hanifah, or geographical differences in the Basrah and Egyptian environment, which resulted in the delivery of Qoul Qodim and Qoul Jadid from Imam Shafi'i.

3. Community religious experience. This research was conducted to measure how the community carried out spiritual teachings. As a result, products such as the Marriage Law number 1 of 1974 and the Religious Courts Law number 7 of 1989 emerged, successfully reducing divorce rates.

4. Study the social patterns of the Muslim Community. This study studies the behavior patterns of Muslim communities living in villages or cities, educated and less educated Muslims, the relationship of the level of understanding of religion to political action, etc.

5. The study of community movements that weaken or strengthen religious life. Like the study of the capitalist movement, atheism, Sufism, etc.

The reality in the community is proven that there are still many buying and selling of goods that do not yet seem perfect, for example, the practice of buying and selling cloves that are not yet harvested (still green) due to pressure from the buyer so that the seller is willing to accept sales and purchases. Profit and loss are not previously known with certainty to the buyer or seller. However, the sale and purchases made are not following religious rules but are still developing in Indonesia's habits. How does the Islamic view take a sociological approach in this case?

Buying and selling like that have happened since the time of the Prophet Muhammad, the words the Prophet:

عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ أَنَّ رَسُوْلَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَ سَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُ وَصَلاَ حُهَا نَهَى الْبَائِعَ وَالْمُبْتَاعَ

"From Abdullah bin Umar r.a, that Rasulullah SAW prohibited the sale of fruit before its maturity, he forbade sellers and buyers." (Bukhari-Muslim) (Al Bassaam, 2008)

Raw fruits or grains can risk crop failure due to several factors, such as climate change, pests, and even natural disasters. Such purchases and sales are not permitted in Islam because Islam seeks to protect sellers' and buyers' rights not to be harmed or look apologetic later on. This buying and selling system is more detrimental to the seller because many buyers take immeasurable profits by helping clove sellers who need money. Besides,

buying and selling are carried out to contain elements of gharar, which can be detrimental to either party. The words of the Prophet Muhammad:

نَهَى رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ

"The Prophet sallallaahu' alaihi wasallam forbade buying and selling al-hashah and buying and selling gharar" (Baqi, 2007)

The sociological aspect of AGIL's structural functionalism theory (Adaptation, Goal Attention, Integration, and Latency) was presented by an American sociologist named Talcott Parsons in 1950 (Supardan, 2011).

1. Adaptation is people's ability to communicate with the environment and nature, gather life sources, and produce commodities for social purposes. For example, the way someone works to meet their needs.
2. Achieving goals is the ability to set and design plans and make the right decisions.
3. Integration, which unites all members of the social system regarding predetermined community rules.
4. Latency maintains social values that have long been developed, such as culture, norms, and rules.

The system must own these five functions to survive wherever and whenever, but the community's reality shows that the Latency aspect does not function as it should. This has become a social problem that ignores the norms that must be maintained and implemented. The example at issue is Islamic norms or values , which should succeed.

Associated with norms that must be done by the community, namely Islamic standards or laws are not rigid in giving the law to a problem. Islamic law always provides convenience and does not make it difficult for people to do something good. This provision is confirmed by Allah repeatedly in the Qur'an:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"... God wants convenience for you and does not want trouble for you." (al-Baqarah: 185) (Departemen Agama Republik Indonesia, 2005)

The primary purpose of downgrading sharia for humans is for the good of humans. Every problem in society must be dealt with with the aim and need to study the root causes of the pain, so be more careful in deciding the law of an issue.

Examples of the implementation of sociology in Islam include the role of Walisongo in building social order using unique ways. Many of Walisongo's ideas are based not only on Islamic law but also on Java's social arts and culture, in which most people are Hindu-Buddhist (Muhyiddin, 2019). Walisongo's creative idea in spreading Islam was none other than looking for media accepted by the Javanese people at that time. Culturally, Javanese people are very fond of symbols of life. A character that has philosophical values for social life. The people of Java, which are heterogeneous, and plural in various fields, religions, ideologies, and cultures, need a medium to unite this diversity.

Walisongo created new ideas in Puppet art. Although previously there were puppet puppets, Walisongo's creative ideas, especially Sunan Kalijaga, were a monumental achievement (Fadli, 2019). Puppet Beber since the time of King Airlangga was redesigned by Sunan Kalijaga so that the Sunan Kalijaga version of Shadow puppets was created by incorporating elements of Islamic teachings. Sunan Kalijaga developed new stories by collaborating theology and Islamic law. Puppet media, by Sunan Kalijaga, was developed as a medium used to instill Javanese culture's noble values and Islamic religious values.

Puppet is a creative media adopted from Hindu-Buddhist culture by Walisongo, then used as a medium to strengthen brotherhood among the Javanese Community while still adopting previous plays or stories, but Islamic content teachings have been inserted. Walisongo, as a redesign of Puppet, still maintains Hindu culture. Sunan Kalijaga prioritizes respecting Hindu culture, but few Islamic teachings can be conveyed to people in Java. The value of inter-religious tolerance is apparent between the Muslim Walisongo and the non-Muslim community. With a puppet show, anyone who sees or watches both Muslims and non-Muslims is merged into one.

People who want to watch puppet shows must do wudu and recite the creed before entering the mosque. The mosque is a center of religious activities to articulate Islam that discusses faith and is a forum for the development of people and a place of discussion to find solutions to problems that develop in the Community (Nugraha, 2018). The existence and role of the mosque are a certainty as a laboratory of social

change in the Muslim Community. Many extraordinary mosques can be turned into social capital as a forum for the formulation of transformative vision through reading the context of the challenges of Muslims while referring to the doctrine of the Koran. Through the theological spirit of change, dai has become a class of religious, and social elites, and people with a vision of change in society with their da'wah movement (Nugraha, 2020).

Sunan Kalijaga did the same thing for the Special Region of Yogyakarta with the *Sekaten* culture. Sunan Kalijaga's action in approving the Sekaten gamelan's use to spread Islam resulted from an appropriate interpretation of religion and culture. The meeting between Javanese culture at that time and teachings. In the end, Islam that Walisongo brought did not harm either party, meaning that Islam and Javanese culture could coexist. The main principle of Islamic teachings is that monotheism is not sacrificed, and Javanese culture can be preserved. Some of these events can only be answered and, at the same time, can be found in wisdom with the help of sociology. Without sociology, these events are challenging to explain and difficult to understand. This is where sociology is located as one of the tools for understanding the teachings of religion (Mahyudi, 2016).

The meeting between Islam and Javanese culture can be said to be a meeting of two opposites. However, the guardians responded to this difference with creative hermeneutic actions. The inventive hermeneutic step is to create cultural change and transformation following relevant new aspirations rooted in authentic religious teachings. The main activity of the *Sekaten* celebration in Surakarta, which was held for seven days to commemorate the birthday of the Prophet Muhammad SAW, is an approach to the truth of the creed to society.

Sekaten comes from the word *syahadatain,* which means two sentences of *the shahada*; symbolically, these two sentences of the creed are represented in two gamelan sets, *Sekaten* Kanjeng Kyai Guntur Sari and Kanjeng Kyai Guntur Madu, which are beaten alternately. Moreover, the placement of the two gamelan instruments in two different places, namely Pradangga Kidul Ward and Pradangga Lor Ward in the Grand Mosque courtyard, is also a representation of two creed sentences the creed of tauhid and the creed of the apostle.

The color of Islam can also be seen in one of the Sekaten pieces series, the concoction. The complete anatomy of the report consists of concoctions, *umpak, gendhing,* and *suwukan*. The concoction is a musical composition that introduces each piece of *sekaten* expressed by the musician through the bonang instrument by presenting a series of melodies, always accompanied by the simultaneous sound of other tools with the same tone. *Umpak* is a melody piece used as a bridge from the concoction to the main song, while *suwukan* is a short melody precisely sounded when the article is about to stop.

The concoction is interpreted as a symbol of the teachings of prayer read by a priest. Meanwhile, other instruments' simultaneous sound at the end of the melody is understood as the

cry of amen from the congregation who follows it. This is a musical interjection hoping that the relationship between the priest and the assembly is a harmonious blend, as is the case with the bonang melody and other instruments' simultaneous sounds.

Gamelan *Sekaten*, which emerged because of the idea of spreading Islam and its implementation through the *Sekaten* celebration activity in commemoration of the birthday of the Prophet Muhammad SAW, is classified into the gamelan *pakurmatan* group, namely gamelan used to honor something, an event, or a person, institution and so on, of course. Something to do with the family or as a ceremonial attribute to maintain the king's greatness or those related to Islamic beliefs, *kejawen*, god-kings, *kawula gusti,* and so on.

Islam seeks to interact with communities that still have a syncretist religious understanding. Therefore, the da'wah strategy must prioritize the adaptation approach following accommodation and selection. This effort makes the existence of revelation that shows the character of Islam as a bearer of mercy in dealing with religion. Following Q.S. Al Anbiya (21) 107:

$$وَوَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِين$$

"We have sent you only as a mercy to the worlds."

In the face of diversity, Islam must put forward the character of mercy for all. The aim of Islam is always friendly in addressing differences in understanding, passion, and practice and making it a form of life dynamics. Cultural connection with a syncretism belief is a reflection of faith in God. So it must try to guide them in transforming from the previous ideas that are syncretistic towards new confidence, namely tawhid (An Najmi, 2020). The relevance between sociology and Islamic studies or the practice of da'wah, namely the method of da'wah adapting to the sociological conditions of the community by assimilation and acculturation of culture in the community that is the target of da'wah so that the goals of da'wah can be achieved properly.

CONCLUSIONS

Sociology studies social structures and processes, including social change, behavior, and experience. The subjects of sociology include social facts, social actions, sociological delusions, and social realities. The discipline of science in sociology includes criminology, historical sociology, industrial sociology, political sociology, and religious sociology. The sociological approach's essential characteristics include social stratification, biosocial categories, social organization patterns, and social processes. Sociological features in Islamic studies include emphasizing *muamalah* worship rather than *ubudiyah*. Theories in sociological approaches include functional theory, interactional theory, and conflict theory. Sociological methods in Islamic studies include descriptive, comparative, and experimental methods. Sociologists included Max Weber, Emile Durkheim, Talcott Parson, Peter Berger, Ibn Khaldun, Daliar Noer, and Atho' Mudzhar. Implementation and analysis of sociological approaches in Islamic studies include Islam's significant

concerns in sociology, including five religious concerns about social issues, the study of Islamic pillars using the sociological system found in society, and case analysis using sociological methods found in the community.

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