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Social Value in Community Dealings According to Sociology and Sharia

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ABSTRACT

This article aims to evaluate social behaviours according to both sociological and Sharia standards. Actions or behaviors of society have different values according to sociology and Sharia (Islamic law). In sociology, value is measured by its relevancy and acceptance of society. While the Sharia has the standard of measure that has been outlined in the methodology of *Fiqh* (Islamic jurisprudence). This paper is comparative study using content analysis method and referring primary and secondary sources. The findings show that the patterns of social behaviours according to sociological standards are different from social behaviours based on the standards of Sharia compliance. Hence, the harmony, unity and well-being of the community could be achieved through compliance with the standard outlined by the Sharia.

Keywords: *Social Value, Community Activities, Human Behaviors, Sociology, Sharia*

INTRODUCTION

The sociological terminology should be explained because the term social values are closely related to sociological terms. Sociology discusses about the social life of humans and their communities. The founder of sociology in the West, Augustus Comte (1798-1857), combined the Latin words namely sociology and logos to form a term known as sociology until the present Mayshil, 1994; Dawi, 2009).

While in Islamic civilization, Ibnu Khaldun was an early scholar in the century (1332-1406) who studied the community until he was recognized as the pioneer of this sociology. Among the important aspects studied are the social changes and phenomena (Dewan Bahasa dan Pustaka, 2009; Dawi, 2009). Starting with the emergence of this sociological terminology, it is defined in various ways. All

definitions mention the relation between human action and society. Thus, the definition of sociology can be summarized as a systematic and scientific study about human and social interactions in society in various aspects (Dewan Bahasa dan Pustaka, 2009; Dawi, 2009).

This definition indicates that society has been formed when there are human groups that are interconnected with each other. This human relationship creates various social phenomena (Dawi, 2009). The social interaction will determine whether something will last or change, grow, abandon or go backward. Research material of sociology is society. The scope of its research is comprehensive and holistic covers the family level up to the world level. Thus, sociology is a discipline of knowledge that studies the modern society while anthropology studies primitive or not modern (Ramle, 2018; Fatimah, 2015).

In societal matter, the basis of the formation of society is human. Several people who are interacting with each other will form a small group. Small groups will form the large group and becoming larger and eventually will form a community. Community can be considered as a small society. A combination of some communities will produce a society. Hence, today's society has been dominated by the characteristics of modernity. The formation of modern society involves the process of change from the characteristics of old-fashioned to something new.

The foundation of society is human beings, which are dynamic creatures who habitually make changes. This also means the development of human civilization has always undergone the process of changes. So change has become a feature of society. The changes of modern society have been realized by sociologists and thus, studying the social values of interaction within a society is a typical study in sociology (Dawi, 2009).

Literally, the term 'social' is defined as all activities related to society, community or communal (Kamus Dewan, 2007). Technically, according to al-Tanubi (1995) this term brings the meaning of living or individual relationships. It means human relations and interactions by maintaining a regular relationship between an individual and others in the society (Sidi, 1976).

Social Value According to Sociological and Islamic Perspectives

The appropriateness of a social value according to sociology is totally depending on human behavior. The behavior and actions of community members are determined by the norms of society that are considered as reasonable in a society. Literally, norm is defined as a measure to determine something, which it relies solely on human behavior. It is also a rule or regulation that has become a habit and is expected to be adhered by every member of the community (Dewan Kamus, 2007).

From the Islamic perspective, *'uruf* (custom or common law) the relevancy of a behavior and the capability of doing action is measured by Sharia, so that not all social activities are recognized by Sharia. Hence it differs from the social norms that are justified based on the appropriateness of outcomes from the actions of members of society. Khaldun (2007) mentions a power that brings the changes in social activity or organization should be under the jurisdiction of Sharia. If a social

organization does not adhere to the Sharia, its vision will be reprehensible because the Sharia plays a significant role in regulating a man's deed in all dealings with its Creator and fellow human beings.

Hence, the determining reason of something in sociology is the behavior of a society that totally relies merely on the norms which are justified according to the appropriateness of outcomes of members of society, based merely on reason. This is in contrast to the Islamic worldview that community activities or behaviors are verified by the Sharia based on the authentic source of ruling namely the Holy Quran and the prophet's tradition as well al-Sunnah as well as the principles of Sharia principles such as *maqasid shari'ah* and *qawa'id fiqh*. The Holy Quran and al-Sunnah have laid some underlying foundation or guidelines to apply these principles in all aspects of life.

For example, religious scholars have divided '*uruf*' into '*uruf sahih*' (authentic custom) or '*uruf fasid*' (faulty custom). *Uruf sahih* is that can be taken into account and appropriately applied due to its accuracy with Sharia as well as guarantee of societal harmony and sustainability of Sharia. In sociology, '*uruf fasid*' is also taken into account as long as common sense to justify it reasonable and able to be applied. This concept is contradicting with the implementation of Sharia.

It is clear that assessing a social value whether it is in line with the principle of Sharia or otherwise is an important doctrine in safeguarding unity of life that can guide social activities in achieving the objectives of Sharia namely the preservation of life, mind, dignity, progeny and property. In addition, the stability of life in society can also be achieved through adherence to the principles of this Sharia. This also proves that the sustainability of the social life quality will be preserved if Islamic values are being infused in all aspects including technology, economy, politics, education, family, industry, construction and so on.

Hence, these two disciplines should be integrated to maintain the quality of life and the human fulfillment can be realized harmoniously in line with the Divine commandments as Allah mentions:

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority. (caliph)" They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know.

(Al-Baqarah: 30)

The implication of the existence of these two disciplines of knowledge namely sociology and Sharia is the need of in-depth research and discussion, so that it will strengthen the integration of research between Islamic studies and sociology.

Intermingling of Men and Women

According to sociology, a community activity is determined by the reasonableness and adherence of a community to apply it. For example, interaction between men and women becomes a reasonable

value in community interaction. Thus, the basis of measuring value is determined by human reason and the rationale of the action is accepted in a community. Hence, the value of the behavior is considered as a social value practised by a society.

From the perspective of Sharia, the value and practices of mixing of men and women are determined by religion. Sharia outlines the guidelines of the relationship between men and women. Allah swt mentions in His word which means:

O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: (1) before the dawn prayer and (2) when you put aside your clothing [for rest] at noon and (3) after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

(Al-Nur: 58)

Based on this Quranic verse, it is clear that Islam outlines the ethics of mixing includes the limited scope like home as Islam provides guideline for children to observe those three situations.

Besides, Islam also promotes the ethics of mixing deals in the matter of separating the bedroom for children as mentioned by the Prophet (peace be upon him) to separate beds between sons and daughters. Al-Hakim and Abu Daud from Ibn 'Amru bin al-'As r.a. narrated from the Prophet (p.b.u.h) as he said:

Teach your children about prayers beginning their age of seven, and stroke them (if left) when they are 10 years old, and separate the beds between them.

(Sunan Abi Daud 495: 1259)

The demands of separating the beds between boys and girls, are manner of interaction relationships beginning in the house. After children reach ten years of age, they need to be educated with the bed separation. This also becomes the basis of social education that needs to be applied at the beginning of their puberty. The process of exposing this ethical education, will be beneficial to the children's souls, they can apply such manners outside or while interacting with others in the society. This bedding isolation process needs to be exposed and applied at the beginning of children's puberty age as it has implications for social values. Parents who do not care about this education will have children who be freely mixing regardless of gender because home education has educated children with a free-living environment, without any sense of shame among themselves.

Hence, the etiquette of mixing meets the objective of the Sharia that is preserving progeny (*hifz al-Nasl*). This objective is to produce individuals who are free from adultery and promiscuity, as well as preserves dignity, consequently. This will give a great impact in promoting a harmonious and prosperous household, family, community, society and nation.

Dealing Affair (*Muamalat*)

Normally, a society is exposed with conventional dealing management systems. The conventional system that provides us with hire and purchase services, banking loans and so on based on usury, has become a tradition since the period of ignorance (*jahiliyyah*). This practice is still a common practice in contemporary society because of the measurement of value based of mind, reasonableness and acceptance in society. This value is viewed negatively by Sharia because its implications do not harmonize the society but eradicate the value of justice and uphold the value of oppression. Allah mentions which means:

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

(Al-Baqarah: 275)

Empowering the transaction with usury or interest-based loans through conventional banking is a value derived from merely human thought. It should be realized that human capability of thinking is very limited. The management based on Sharia derived from revelation could not be challenged by man. Hence, the value according to Sharia if having contradiction is prohibited. This is because every dealing that involving *riba* will result in hostility, oppression, tyranny and injustice. Such values if accustomed by society, will create problems in promoting a prosperous, harmonious and civilized society.

Dress Code

In terms of dress code style, a society based on its social value will consider the reasonableness of reason and acceptance of society. They accept and wear all styles and forms of dress available in the market. As long as they feel the dress is appropriate for their privacy or in public, they will wear it. Their style or trend of dressing is not in accordance with any ethics. However, Sharia has principles to manifest human civilization in promoting a peaceful, harmonious and prosperous society. Islam has outlined rules and regulation for Muslims on dress code. The concept of covering *aurah* as well as women's manners when outside the house should meet the principle of Sharia. Dress code should be applied according to the Qur'anic verses and hadiths. Allah mentions that:

O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, - that is the best. Such are among the Signs of Allah, that they may receive admonition!

(Al-A'raf: 26)

Similarly, Allah also mentions that: in surah al-Nur which means:

Say (O Muhammad) to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

(Al-Nur: 30-31)

Every single rulings to *mukallaf* (obligated person) has objective to achieve by getting *maslahah* (common good) and preventing *mafsadah* (harm). The command of observing *awrah* or covering body part from others has a very significant objective not only limited to individuals as societal entities but to the society as a whole. The condition of covering *awrah* varies according to the circumstances. In general, it is a matter of *tahsiniyyat* (embellishment) to manifest the beauty of manners and code of conduct.

The act of covering aurat outside the prayer is one of *daruriyyat* (essentials) because it becomes a means of preserving dignity and progeny. It is regarded as a means because by covering *awrah*, this will achieve the maqasid al-shari'ah to preserve the dignity (Mustafa,1999). In addition, by applying the concept of covering *awrah* as prescribed, it is able to prevent a woman from harassment such as satching, sexual abuse, adultery and other such blameworthy actions.. Sexual harrasment and activities could be overcome by applying this manner that manifest the value of faith and *taqwa* (piety). In sum, the practice of a sharia-compliant dress code will promote conducive and harmonious environment at home, workplace, study place, or in public

Entertainment

Entertainment is a matter that bring calm and tranquility in one's soul. It is a natural need that is necessary for a man especially in the state of depression and emotionally unstable. This is because the entertainment combines the beauty of art, the subtlety of language and the uniqueness of human culture that can bring enjoyment to someone. Al-Qaradhawi (1998) quotes Saidina Ali's saying which stated that the heart would be bored like the body, so that, seek wisdom for the sake of the heart. Rest your heart accordingly because the heart is lethargic, it will be blind.

Excitement and excessive in entertainment will cause loss of guidance and being far from the initial goal of the entertainment to seek peace. Kamil and Muhammed (2008) assert that today's entertainment culture including musical art has deviated from its original goal of seeking peace, educating the soul and getting closer to the creator. This is due to the mixing and clash between noble values and unhealthy elements in music. This has led to the deviation from religious values because getting influence of seeking excessive entertainment and ignoring guidelines set by Sharia.

Islam does not forbid entertainment and does not prevent Muslims from entertaining if it adheres to the guidelines set by Sharia. Huda (2004) claims that art can provide joy and entertainment to humans. While entertainment can prepare Muslims to perform worship and their obligations with condition it is simply implemented in accordance with Sharia. Islam is a religion of nature that does not prevent its believers from entertaining but provide a proper set of guidelines as reference.

Even though, scholars have different views on the ruling of singing, whether permissible or not but all of them mutually agree to forbid it in the negative case. Al-Qaradhawi (2000) asserts that , all scholars mutually agree to forbid entertainment if there are negative elements such as harmful, damage, falsehood or sinful because the song is composed with words, if the words are good, it will

lead to good, while the words are bad, it will lead to badness, as well as words that violate Islamic *adab* (manners).

The Department of Islamic Development Department of Malaysia (JAKIM) (2015) has issued a Guideline on Entertainment in Islam as reference for Muslim community in Malaysia. This guidebook clearly explains the limitations set by Sharia such as good and non-porno words, no wrong manners, nomixing between man and women as well as does not lead to offense. If vice versa, it should be forbidden.

Islam does not only concern with the entertainment like song and singing, but also concerns on the situation and people who entertain others or entertainers. The situations that promote vicious, bad manners, chaotic and mixing between men and women are not allowed. This is what happens to the entertainment imported from the West to the Muslim communities. Ismaniza (2011) claims that the influence brought by an artist to society, especially teenagers is very critical. This is a real challenge because of the growing number of adolescents who will be influenced with such improper cultures in terms of clothing, morals, lifestyle and so forth.

Islam forbids Muslims from listening to songs that can make their hearts far from remembrance of Allah urge them to stay away from them. Allah gives reminder that carries meaning:

And of the people is he buys (choose) the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

(Luqman: 6)

Similarly, Allah mentions in His saying which means:

And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.

(Al-Qasas: 55)

It can be analyzed that Islam does not forbid entertainment but provides rules and regulation to follow. Entertainment in Islam is not merely entertaining but also becoming a means of getting closer to Allah. Adherence to every set of rules will lead to peace and prosperity to one's soul and society. Unlike the West, unlimited and excessive entertainment has led to hedonism and eventually the destruction of morality among people and the young generation nowadays.

CONCLUSION

Islam is a religion that encompasses all aspects and needs of human life. Human life that is not consistent with the teachings of Islam will lead to the failure of a country, the decadence of social values and the annihilation of integrity within oneself. Muslims are not only commanded to make special worship solely as prayer, fasting, zakat, pilgrimage and so forth but to manage their lives as commanded by the God. Everything related to life such as interacting with fellow humans,

entertaining, dressing and so on must be done within the boundaries set by Islam. This is because to maintain harmony and well-being in line with the nature in the name of Islam.

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