

Building An Ideal Society From An Islamic Perspective

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Abstrak

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The development and existence of Islam until now with its existence is one of the struggles and spread of Islamic ideology movements that always initiate its delivery to the people and nature. spread of Islamic ideology has started since the time of the Prophet Muhammad Saw until now, with many upheavals and struggles in grounding Islam through spread of Islamic ideology. There are many verses of Allah Swt that discuss spread of Islamic ideology, such as QS. Ali Imran; 104, 110, QS. An Nahl; 125 and many others similar to the phrase spread of Islamic ideology. If we look back at the preaching struggle of Rosulullah Saw while in Mecca, it is essential to try to invite and call the Quraysh to leave the ignorance of their lives to the way of Allah Swt. So that the main pointer of the content of the Prophet's preaching is human servitude to the Oneness of Allah Swt (tauhid). The core of the first spread of Islamic ideology that must be conveyed is about monotheism to Allah Swt and as the foundation of the movement of human dignity. In various ways and efforts, the Prophet's da'wah both in Mecca and Medina had different characteristics of distributing Islamic information. Departing from the understanding of culture, culture, and wisdom of the community that made the Prophet determine different methods in delivering his da'wah. The development of the people, especially the first to instil monotheism to the people, and the second to build a system of society in sharia. Such is the Islamic civilisation from the way of da'wah as Islam that we know today from the Prophet Muhammad Saw struggling to expand his da'wah departing from Mecca and Medina. So that the Prophet's mission spread of

Islamic ideology is to strengthen the internalisation of the ummah and develop relationships with outside the ummah. This means that this is how the teachings of Islam brought by Rosulullah Saw so that it can build an exclusive and moderate da'wah paradigm. And the Prophet Muhammad's spread of Islamic ideology at that time was the main reference for the life of Islamic society in the midst of diverse and complex streams. As well as the foundation of the struggle and movement spread of Islamic ideology how spread of Islamic ideology should live and last in the midst of a pluralistic society with its heterogeneity.

Introduction

Islam is a religion that expressly encourages its people to spread the truth of their religion. The spread of Islamic teachings is not only an encouragement, but an obligation for every Muslim. There is no nobler charity for a Muslim than inviting others to goodness and obedience to Allah Swt (Arief 2024). So emphatically, the task of spreading the truth about Islam is part of the life of a Muslim (Suisyanto 2006). Allah clearly explains the various forms of obligation for every Muslim to spread the teachings of Islam to all natures, as in QS Ali Imran [3], verse; 104 and 110 (Kholisol Hadi 2024) (Morie 2024), and given methods of conveying Islamic messages in the spread of Islamic teachings as in QS. An Nahl [16], verse; 125 (Zahraini and Andrian 2024).

The spread of Islamic teachings has always involved the surrounding social reality, and it is an active relationship. Historically, the spread of Islamic teachings and their influence on socio-cultural reality suggests two things. First, the independent spread of Islamic teachings has a serious influence on the environment, not only creating a philosophy, motivating, and guiding its transformation in society to begin to produce a new social reality. Second, changes in the existence, style and orientation of society began to affect the spread of Islamic teachings. That is, at the present level that the effectiveness of the means of spreading the teachings of Islam is a substratum of the social and cultural system. In the second case, the system of spreading Islamic teachings in one way or another during the period of its establishment or with low socio-cultural changes has been relatively constant (Amrullah Ahmad 1985).

Even if we re-examine how the spread of Islam occurred during the time of the Rasullullah Saw, that the introduction of Islamic teachings carried out by him was a struggle to straighten out and change the ignorance of the behavior of the Quraish. Of course, when the Prophet preached in Mecca, the main point he conveyed was tauhidullah. Because with this material, he has formed the initial basis of how the spread of Islamic teachings must be done next. The spread of Islamic teachings in Mecca is very very difficult and full of challenges. The introduction of Islam began with sirr and became *jahr* (El-Rasheed 2024), until finally he, his family, and his friends had to move to Medina, because the situation in Mecca was no longer possible (Merdeka and Amaliyah 2024).

Unlike Mecca, the spread of Islamic teachings in Medina was more open and socially acceptable. The Rasulullah Saw emphasized more on the formation of a Muslim society that is still in the midst of a non-Muslim infidel society.

Because in addition to Muslims, in Medina there are also the people of the book (Jews and Christians). In addition, the verses of the Qur'an that came down during this period emphasized more on the issue of muamalah, statehood, interreligious relations or tolerance, and others. The verses that came down in this period with a long narrative and with the usual prefix "*Ya ayyuhalladzina amanu..*". In this period of Medina, a monumental and very important event was born as a mirror for the life of diversity and society in the future, namely the existence of agreements and cooperation between Muslims and the people of Medina, right? which was later known as the Medina Charter (Asep Muhyiddin 2002).

In Medina, the Prophet began to create a legal system, a social order, and a state. The Prophet's function as a guide changes the role of an educator to a democratic statesman or a builder of the country. The Prophet directed and led Medina, and the state entertained a civilized, law-abiding, tolerant, and solid society as well as brotherhood and productive cooperation among the people. This society is known as civil society (Asep Muhyiddin 2002).

How the way or method of spreading Islamic teachings by the Prophet in Mecca and Medina can be used as a reflection and foothold for the current generation in spreading Islamic teachings to the people after them. This provides an overview to Muslims on how to care, promote and improve the way Islam spreads in the midst of a plural and pluralistic society, in addition to caring for the Islamic community (Julkaranain and Ahmad 2019) (Choirin 2021). However, it is more important to develop the aspect of concern is the teachings of Islam to develop Islamic society and face the current of plurality (Hureri et al. 2022). This is important to do so that the ummah can be helped to solve the problems faced by them, and thus the teachings of Islam should have transformative value for its Muslim followers and their environment (Setiawati and Hidayat 2024). So this research will discuss the concept and goals of the development of Islamic society, ethics that must be put forward in building an Islamic society and how religious beliefs are used to touch the side of faith in Islamic society (Kamaluddin 2014). Therefore, da'wah has an important role in the development of Islamic society (Zulfikar 2022).

Research Methods

This study uses a qualitative research method with the type of library research or literature study. Library research is a type of research that prioritizes library studies or the study of books and books and refers to the opinions of experts who are experts in their fields. In this study, the researcher explores information, data and opinions from experts in the field of building an ideal society from an Islamic perspective. And relevant research. Both sources from the internet from scientific journals, books that are in accordance with the study of the ideal society in the perspective of the prophet, Islamic history, the history of the Prophet Muhammad (saw).

Discussion

Da'wah as an Effort to Spread Islamic Teachings

To encourage people to follow the straight path is to motivate them to goodness (*bashirah*). Islamic da'wah as an effort to spread Islamic teachings is called da'wah *bashirah*, which means that da'wah is spread operationally in a peaceful way and does not give birth to opposition to prolonged disputes that lead to violence. Then da'wah in its application aspect prioritizes cognitive (intellectual awareness) and affective (emotional awareness) aspects. This type of da'wah is known as persuasive da'wah or persuade (A Ilyas Ismail 2011). In Arabic, the term da'wah comes from the words *an-nida* (calling), and *ad-du'a* (exclaimed). On the other hand, da'wah is also known as a step or effort in the form of affirming or defending something (*ad-da'wah ila qadhiyat*) (Moh Ali Aziz 2009).

In addition, da'wah has a religious meaning, and one of its meanings is the process of making the behavior of a Muslim to practice Islam as a religion of *rahmatan lilalamin* that must be preached to all humans. This process involves elements of *da'i* (subject), *maddah* (material), *thariqah* (method), *washilah* (media), and *mad'u* (object) to achieve the goal of da'wah inherent in Islam (Prilatmoko 2022), namely achieving happiness in life in this world and the hereafter. The process of internalizing, changing, spreading, and spreading Islamic teachings into society can be defined as da'wah. In addition, da'wah means the call of Allah Swt and the Rasulullah Saw to people to believe in the teachings of Islam and apply them in all aspects of life (Zaeni et al. 2020) (Wahidin Saputra 2011).

Islamic society in Indonesia is the majority in quantity. As the majority, Muslims play an important role in social, economic and political issues. On the other hand, as a complex majority, there are also problems that must be faced such as underdevelopment, the level of understanding of Islamic religious teachings is still low so that it is easily provoked by religious issues (Wawan Sopiyan, Zainal Berlian 2023).

The Prophet Muhammad Saw was a prophet who brought Islam as a guide for humans and nature. Islamic instruction is described as a guideline used in the authorization of a unit, and the Qur'an hadith is so for natural life. Such is the existence of Allah SWT, the creator of human beings by giving them life guidelines that must be followed if they want to survive this world and the hereafter. The religion of Islam brought by the Prophet Muhammad Saw offers teachings that are in accordance with human nature, with what is an order or recommendation that will definitely benefit people and their lives. Similarly, prohibition in Islam will have a negative impact on human growth and life (Aziz 2012).

Responding to this, Muhyiddin reconstructed the method in the form of a strategy as an effort in the development of da'wah to maintain harmony and peace in the community (Asep Muhyiddin 2002). As with the development of other studies, da'wah in this case questions the principles that are integrated in the development of regional da'wah, such as (Zulfa Jamalie 2015); 1) The construction of the development of oral bill and bil 'amal methods in da'wah is in accordance with the development of needs, 2) Adjustment of methods and media to the challenges of the times, 3) Decisions on the use and selection of methods as well as realistic and relevant media, 4) Applicative analysis on the development of culture and structure in social institutions, 5) Adjustment of the application of

information to the strativikation of reasoning power, 6) Analysis of the structure of community identity (socio-atropo, eco-pol, demog-geo), 7) Accommodating local wisdom as a method and pattern of local da'wah media, 8) Study and approach of regional spiritual methodology.

Orientation, Concept, and Goals of Islamic Community Development

One of the strategic efforts to help community members who face various problems achieve a decent and quality standard of living is community development. Those who are most likely to be involved in community development are those who have awareness, intentions, goals, attitudes of openness, active participation, and a desire to work together with various parties. Participate in the community development process helping to solve various problems in a way that suits real conditions and needs by offering appropriate alternative solutions (Dumasari 2014). Meanwhile, more specifically than this, the development of Islamic society is a series of systematic and structured activities and actions to seek alleviation assistance for Islamic society (Aliyudin 2009) (Ibrahim and Riyadi 2023). Problems and obstacles as problems that arise in the life of Islamic society seek to be neutralized, and stimulants are carried out to assist in the development of quality society guided by Islamic values (Nanih Machendrawaty 2001).

What needs to be considered in community development actions and efforts is structured efforts and tends to be forced to implement. Natural steps are needed to start the process and encourage to be able to adapt to the entire social system that has been unchanged and established in a region or place. It is important to reiterate that the process belongs to the community and not to the worker, this is a source of frustration that is often experienced by a community worker. Therefore, the process must be carried out in accordance with the actions of the community, which is unlikely to be the desired action of the community workers (Jim Ife 2013) (Jim Ife & Frank Tesoriero 2014).

In community development, there are various important aspects that include the instrument of empowerment implementation. If we look at the concept that community development is an effort that is carried out in a structured and systematic manner to improve the quality of human life (Gary Paul Green 2015) (Jim Ife 2013). Development is a process with the aim of reviving and achieving a civil, decent, good, dignified, meaningful and wise position in society. That is why a concept of community development application will definitely be full of dynamics and consequences of struggle and influence from various factors (Dumasari 2014).

Every community development should strive to build a community with the suitability of the potential of the area or region. Moreover, community development includes the formation of a society that maximizes social models and capital. Because in increasing social interaction of the community, as well as efforts to unite people in it to help each other and communicate until building a discussion of understanding, and effective social action (Abu Huraerah 2008). Burning and disappearing the gap between communities that has been causing division, social isolation, and individualistic attitudes. And for that reason, community development builds and develops the cessation of this negative impact (Zubaedi 2016). The focus of community development is to build a structure in a

good and sustainable community process. It is very important for citizens to communicate with each other in order to exchange information, solve problems, and establish thoughtful harmony (Jim Ife 2013).

Good community development is the ability to ensure that all community activities can increase capacity and optimize potential structurally and culturally. Because in the process of community development, there are a lot of people involved, so that over time it will increase the existence of dependence on each other to complete tasks. On the other hand, community development provides opportunities for formal and informal interaction to run naturally and have an effect on the community. And the most important is the availability of guarantees that there are opportunities, space and time for the process of community development (Jim Ife & Frank Tesoriero 2014).

Edi Suharto, regarding the discussion of community development, defines the concept in several strategic functions. Because in his view, community development is a method of social workers that has the main goal of improving the quality of life of the community (Edi Suharto 2010). By maximizing the potential of local resources which also emphasizes the concept of participatory empowerment (Mubasyaroh 2016).

On the other hand, FM Loewenberg, commented that strategy is not a statement that can be generalized to be used only and face any problem. However, strategy is a series of systems used in achieving something with a conditioned that is built. The strategy used in solving a particular problem will be very different from the strategy applied to solve other problems as well. Strategy development is based on rational planning assumptions and is needed for solving existing problems (Nanih Machendrawaty 2001).

So that until finally Suharto (Edi Suharto 2010) described that the function of strategy for community development is a hierarchical and collective system. There are several descriptions of the functions of the strategy, such as (Lukman 2020); First, community empowerment is to provide social services based on social society. Starting from preventive services for young people (children) to the base of curative services to adults and low-income communities or families. Second, Mediating community groups with the same willingness to work as a team. And its efforts such as the identification of collective needs to efforts to meet these needs together. Third, community empowerment is a series of systematic activities to meet the needs of people or communities who have limitations. Such as disability, mental limitations or the ability to meet the needs of board food. And to the needs caused by socially vulnerable situations due to social conflicts, races, ethnicities, genders, or political conflicts (Zaini 2016).

On the issue of community development, we will wait for self-help for informal involvement as an external party. As a form of effort to support the handling of poverty, discrimination and oppression, and especially encourage the community to participate in developing their abilities (Purwaningsih 2008). And the community is encouraged to participate in the development of socio-cultural fields, both physical and mental. In relation to da'wah activities, community development must have the ability to improve the situation in achieving the success of da'wah. Building social harmony, self-reliating the lives of the people to prosperity, developing a just and wise social setting, building humanist solidarity, and upholding a common rule in achieving social peace (Asyura 2023).

Moral Values in Islamic Society

The position and existence of moral values as the fruit of ethics cannot be equated with regulations, because with certain efforts and steps in maintaining ethics, awareness and desire to behave well can be built and reconstructed according to the ethical purpose itself. However, trust that occurs when ethics itself is violated, then the position of a person or group will be contaminated and become parasitic because it is considered to damage the moral value system that has been established and agreed upon. In community development, ethics that must be instilled in behavior include, among others;

First, behaving according to the nature of humans created by Allah Swt (Mohammad Usman, Wasik, A Zainuddin 2022). This means that the values and norms that are included in the sub-application of ethics act as the instincts of the original human being, such as questioning faith, manners, honesty, devotion, gratitude, discipline, and others. Be consistent in maintaining all gifts and trusts as given by Allah Swt, and this is a form of gratitude to Him and the embodiment of ethical values to always act in the right way. As a creature of God Almighty, ethics emanating from the application of moral values is very important to always be purified in its efforts to develop civilization and social systems in society. So that the holistic and universal application related to the value and moral system in ethics, will help humans be able to develop their capacity and avoid amentality behavior, such as: acting and thinking, helplessness and weakness, disobedience and tendency to disobey, fraud and injustice, tyranny and evil, ungratitude, and depression in despair, as well as moral degradation (Nizar, Barsihannor, and Amri 2017).

Second, Acting as the position of human beings is a social creature with a tendency not to instill an individualistic attitude. Consistently human beings must consciously instill and have the idea that the common interest is more important than personal or group interests. The willingness to cooperate and sincerity are examples of ethics that show social human behavior (Nurhuda, Nasichcah, and Karimah 2023).

Third, a humanist attitude (Budi Hardiman 2013), respecting everyone who equally has human rights, as well as other human beings as a grace of Allah Swt. This is embedded as a form of self-awareness and recognition of the existence of other human beings to humanize each other. In the development of society, humanist behavior can be described as an attitude that is non-discriminatory, willing to sacrifice, does not offend others, is tolerant, and sensitive to the difficulties of others (Eka Nilam Safitri 2020).

Fourth, Act as an individual who is always flexible. This means that an individual or someone with a different social system must have a natural social character that is different from one person and another. Change is usually frowned upon by conservative or old societies. However, it should be remembered that conservatives or old-fashioned people are still taken into account as long as the development of society will still be in contact with the local community with its wisdom. In the development of society, ethics, morals and values will always show that citizens must behave dynamically and show that they are ready and open to accept changes or strengthen new social systems.

Fifth, the development of a participatory community system. Participatory behavior in community social activities is an effort to form a social system that is

appreciated from the model and method of community development. And this concept is an implementation of the application of moral and ethical values that must be obeyed by all elements of social society. Active participation shows the willingness to actively participate in activities without feeling pressured or forced (Dumasari 2014).

As a teaching that highly prioritizes ethics, manners and moral values, Islam requires its people to always behave and behave in accordance with the norms in society. Moreover, Islam highly values and prioritizes the value of plurality in a social relationship (Muhammad Bisri Mustofa, Machfudz Fauzi, Rahmat Hidayat 2022). Moreover, as part of a pluralistic society, Islam is obliged to prioritize norms and ethics in the association around which people live as well as people with other beliefs, races and tribes and perspectives. Islam also appreciates the existence of ethical signs that are mutually agreed upon and carried out jointly between these communities. Harmony between religious communities must be well maintained, as well as between Muslims internally, harmony must still be maintained.

Religiosity and Religious Beliefs in Islamic Society

In order to build a strong structure and civilization of Islamic society, enthusiasm in practicing religion must always be the main reference. There is great strength in belief so that it can arouse a solid spirit in navigating phenomena and problems in society. Several instruments of power in the aspect of religious religiosity in society that must be strengthened, including (Jaya 2017) (Dewi Rukmini 2017);

First, Belief in God. Human belief in their God will specifically affect their behavior patterns, both in terms of perception and deep worship practice. As an interpretation of the value of human practice, which is truly an emanation of the essence of God's nature (Hamka 2018). Therefore, people will always rely on and depend on God for all the actions they take. For this reason, religious teachings will always provide illumination as well as explanations for the concept of human life that has been arranged and set in such a way by God Almighty (Muhamad Akip 2024). Islam teaches its adherents that the existence of Allah Swt is to encompass space and time with all forms of affairs and creation. In Islam, it is believed that the nature of love for human beings is the highest form of grace. With a teaching orientation that is full of coolness, peace and giving, making the teachings of Islam is the perfection of life in all walks of life.

Second, Belief in the last day. The belief in the existence of the last day, or the hereafter, is one of the religions that greatly influences human behavior (John L Esposito 2010). This means that people will live in the afterlife to account for their actions in this world and receive retribution, both heaven and hell. Since the hereafter is a continuation of the afterlife, people who truly believe in the afterlife will consider their actions according to their expectations in the afterlife. People who believe in the hereafter know what is called sin and believe that sinful deeds will cause misery in the hereafter. As a result, people with such beliefs are encouraged to avoid or do things that they consider guilty. On the contrary, the deeds that he considers as rewarding will always be sought, because the reward for him is savings for happiness in the hereafter.

Third, Belief in destiny. Destiny or qadara is a measure, destiny is a measure that has become the determination of Allah Swt on the value and life for his creatures. In Islam, destiny is a predetermined provision and concerns matters that can be changed or absolutely determined (Okumus 2020). Fate and destiny are a series of human lives that must be lived even though they have been determined by God, but this certainty will be related to how much God determines a person's line.

Fourth, Belief in sacredness. Various studies in terminology are used in discussing religion with various forms of explanation that religion is a sacred value. Da'i who move and struggle in da'wah even though they are wise in explaining the rules of purity as a religious sacred unit (Harry 2023). This is because efforts to distribute Islamic information are really instilled in people's lives. Fifth, belief in the supernatural. Almost all religions, including Islam, recognize and deny the existence of a supernatural nature. Both in the concept of life in other realms or the basic is to the supernatural God. In Islamic teachings, believing in the existence of supernatural beings such as angels, jinn, and demons is already sunatullah and the essential provision of Allah Swt. However, because the teachings of Islam are very clear about who are angels, jinns, or demons, and the relationship between them in Islam is true as a creature of Allah Swt. Belief in Allah will strengthen a Muslim's faith in his servitude. Belief in Allah Swt is not just spoken and pledged verbally and heart, but must be implemented in community life. It is not yet called faith if a Muslim does not love his neighbors, do good deeds and be devoted to his parents, fulfill the rights of neighbors and the surrounding community and other muamalah people.

Conclusion

The discussion on the importance of developing a strong and harmonious Islamic society, with a focus on moral, ethical, and religious beliefs. By emphasizing the importance of individuals and societies to adopt non-individualistic social attitudes oriented towards the common good, and respect for human rights. This is reinforced by belief in God, the last days, destiny, and the sacredness of religion, all of which lead to responsible behavior oriented towards the common good.

In a pluralistic society, Islam was introduced as a religion that respects diversity and teaches the ethics of good association with other societies, regardless of differences in beliefs, races, or ethnicities. Da'wah in Islamic teachings shows that information on the development of Islamic society must be carried out by considering the local context and the wisdom of the local community, as well as with a flexible and participatory approach. This requires effective communication and adjustment to existing social dynamics.

Overall, the development of an ideal society with strengthening initiated by the path of da'wah should dare to offer a comprehensive view of how the development of Islamic society should be carried out between the fusion of religious principles, moral values, and good social practices. Thus, Islamic society is required to continue to adapt and develop da'wah strategies that are relevant to the challenges of the times, while still adhering to the basic religious values that teach peace, justice, and social awareness.

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