



THE ROLE OF RELIGION IN SOCIAL TRANSFORMATION: CHALLENGE OF USHULUDDIN'S STUDIES IN GLOBALIZATION ERA

Suraiya IT

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: suraiya.it@ar-raniry.ac.id

Abstract

Religion has plays a major role in influencing cultures and shaping social behavior. Religion, the faith in God, with all of the spiritual wealth, can influence people and even improve them until perfection. The science of Ushuluddin studies the basics of Islamic religious beliefs (Iman), and all matters related to faith, or Tawhid. The science of monotheism is also called the science of Ushuluddin (the basics or main points of religion) or the Science of Kalam. Therefore it is called the science of Ushuluddin (the matter subject of religion). Ushuluddin has to answered the problem of the Muslim Ummah. The interpretation of Ushuluddin is how the human relationship with God and man to man to avoid inequality, the human beings should be able to put himself as a servant of God are always subjecting themselves stopper form the ritual worship. Religious education aims to help to develop the ability of thinking, to testify values and to have complete knowledge concerning the modern world, to process critical attitude for social values, in order to develop civilization within multicultural society. This research tries to analyze the impact of Religion in social transformation as a challenge of Ushuluddin's studies of globalization.

Keywords: *Religion, Social, Transformation, Globalization*

Abstrak

Agama memiliki peran utama dalam memengaruhi budaya dan membentuk perilaku sosial. Agama, kepercayaan kepada Tuhan, dengan segala kekayaan spiritualnya, dapat memengaruhi orang-orang bahkan memperbaiki mereka menuju kesempurnaan. Ilmu Ushuluddin mempelajari dasar-dasar keyakinan agama Islam (Iman), dan segala hal yang terkait dengan iman, atau Tawhid. Ilmu tentang keesaan Tuhan juga disebut ilmu Ushuluddin (dasar-dasar atau poin utama agama) atau Ilmu Kalam. Oleh karena itu disebut ilmu Ushuluddin (materi pokok agama). Ushuluddin harus menjawab masalah umat Islam. Penafsiran Ushuluddin adalah bagaimana hubungan manusia dengan Allah dan antar manusia untuk menghindari ketidaksetaraan, manusia harus mampu menjadikan dirinya sebagai hamba Allah yang selalu tunduk pada bentuk ibadah ritual. Pendidikan agama bertujuan untuk membantu mengembangkan kemampuan berpikir, menguji nilai-nilai, dan memiliki pengetahuan lengkap tentang dunia modern, untuk membentuk sikap kritis terhadap nilai-nilai sosial, guna mengembangkan peradaban dalam masyarakat multikultural. Penelitian ini mencoba menganalisis dampak Agama dalam transformasi sosial sebagai tantangan studi Ushuluddin terhadap globalisasi.

Kata Kunci: *Agama, Sosial, Transformasi, Globalisasi*

A. Introduction

Religion has plays a major role in influencing cultures and shaping social behavior. Religion, the faith in God, with all of the spiritual wealth, can influence people and even improve them until perfection. The etymological meaning of religion, driven from Latin expression is relation, connecting of man with God, and the world without is slave of destructions and false political liberties, misusing democracy (Abdulla, 2018). Although religion was not directly the cause of many scientific breakthroughs, religion indirectly guided technological advancement and a change in cultural social thinking. In the globalized world, the connection and the dependence is growing, along with necessity of dialogue and tolerance among people, cultures and religions, from what the future of all people would depend (McKay & Whitehouse, 2015).

The role of Religion beside in influencing technology development, and social transformation also expands into the realm of warfare and human violence. While there are numerous modern examples of religion being a cause of wars and conflicts, such as the crusades were battles between the followers of Catholic Church and Islam. Every act of people is connected with religious belief. Because of that the importance is very high, but also the responsibility of religion for the future of humanity of the world. Wars do not destroy just people, but also the nature, which is God's creation. The future of humanity and the whole world depends on the acts of believers (Mundakir, 2021). All social relations were inevitably and legitimately suffused with religious idea and acts. The possibility of religion in a modern world can be felt through altered function of religion.

B. Research methods

The research method used to explore the role of religion in social transformation and the challenges of Ushuluddin studies in the era of globalization can vary depending on the focus and objectives of the research. In this study, the method involves literature (Reland Kasali, 2008) review, which entails examining religious literature and texts to understand the concepts, principles, and teachings of religion related to social transformation and the challenges of globalization (Sutrisno Hadi, 2002). Additionally, this method employs content analysis to analyze official documents, speeches, or educational materials related to religion and Ushuluddin studies to identify patterns, trends, and perspectives regarding the role of religion in the context of globalization.

C. Results and Discussion

1. Religion and Globalization

The world we live in today is directed toward globalization of overall human life. We are witnesses of a process, which is based on technological-information revolution, which is enabled by the fast communication among people, and by devices for that purpose, and also which creates global economy and forms specific world system. In this Century was a serious movement of the nations in historic, cultural,



social, scientific and society direction (Hidayat, 2020). It brought many innovations on technical and technological level in the field of communications, information and industry growth.

But at the same time also, brought serious misunderstanding among people, which came out from the aspect of the different ideological belongings, the need for conquering spaces to distortion of human beings in social sense of the world. In such a world, through the process of global cross-dependence and sub-national fragmentation, it seem that all our images of the world are transformed, starting from the disappearance of the national sovereignty to creating of national structures of all kinds, even enforcement of the individuality and the existence of the danger of drifting away from the true message from God.

In conditions of modern political, religious, cultural beings (Fazal & Saleh, 2022), the post global society, the identity crisis, civilization's fall, social alienation, post-modern relativity, ethnical rebirth, and unfortunately, the fall of values and the denial of the tolerance are all phenomenon, which are more loudly heard. At the same time, many societies are facing deep crisis, which for a longer period is not only an institutional crisis, but also is manifested as crisis of ethics, measurements and orientations of mutual life. Beside that, the Development of Science and Technology have brought not only a lot of convenience to mankind but also a deep cynicism towards the religious and spiritual aspects of life. There emerges value crisis of humanity marked by the crisis of spirituality. Multi-dimensional crisis, ecological crisis, violence, morals, crime, social inequalities, poverty and diseases haunt modern society (Liata & Fazal, 2021). Religion relates people to God.

This is a comparatively easy role that all religions have played in the human history. Approached positively religion can provide the most important socio-spiritual factor that makes social transformation and creation of a better human community viable. The etymological meaning of Religion driven from the Latin expression is relation, connecting of man with God, and the world without God is slave of distractions and face political liberties, misusing democracy (Kale, 2004). The religious understanding of democracy is not just socio-political, but also with spiritual-ethical value, where the main duty is to serve because of love and devotion, for the wellbeing of everyone. At the same time, many societies are facing deep crisis, there is uncertainty about the future, and creates new crises for the maintenance of religious boundaries. Further complexity is the power that plays religion in the contemporary world (Yusuf, 2023).

Religion declines in Western societies that force of modernization and secularization. On the contrary, it is very hard to understand the modern world without understanding the major religious traditions and influences that cut across global boundaries and feed into and shape of the global politics. This condition makes the world vulnerable to violence and conflicts. Therefore, the global community has to be more vigilant than before to fight this situation with religious values (van der Hoek, 2023). Beside that, with the emergence of modern world, religious organizations had to

adapt to two circumstances; the first is “individualization” and the second is “pluralism”. The two elements allow the religion to active itself freely, as private initiative, in the postmodern societies, or as content of national identity.

However, religion continues to be an important because religion combines the personal and public character. As Clifford Geertz underlines that religion is a system of symbols which, acts to establish powerful, pervasive, and long lasting motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods seem uniquely realistic. According to Geertz, there is no separation between religious and non-religious life for people of religion, because their beliefs account for all their life activities. Therefore, religion comes back in the public area as a more or less developed aspect of human action.

Religious beliefs and practices have a large impact on the personal lives and influence public life on a daily basis. In almost all religions, spiritual manifestation is a reflection of the manifestation of God. In Islam, the spirit resides within every creature and thus serves to direct humans to know their God as a declaration of tauhid, (or the oneness of God). Spirituality in Islam is an inseparable part of human consciousness toward God. In other words, the principle of tauhid represents the core of God’s message. It is Islamic spirituality in all of its aspects and dimensions. The level of one’s spiritual achievement is primarily determined by his awareness of tauhid. In Islam, the central manifestation of tauhid is the Qur’an, the source of all Islamic spirituality (Yusuf, 2023).

Islamic teachings portend to all dimensions of life, both spiritual and material. Islamic spirituality also cannot be seen only as those things, which are “esoteric in nature” but includes the exoteric as well. Therefore, from here comes the important role of religions, which in their nature are achieving the reconciliation between God and people, and among people each other. They are spiritual and eternal values in front of God and humanity. All social relations were inevitably and legitimately engaged with religious tradition and practices. Therefore, from here comes the important role of religions, which in their nature are achieving the reconciliation between God and people, and among people each other. They are spiritual and eternal values in front of God and humanity. All social relations were inevitably and legitimately engaged with religious tradition and practices. The humanity has established several religious beliefs which gave meaning to people’s lives, it raise the nations spirituality and strengthened their culture. However, it is difficulty realized and established because the obstacles on it way are not yet to be removed.

2. Ilmu Ushuluddin and Global Challenges

The science of Ushuluddin studies the basics of Islamic religious beliefs (Iman), and all matters related to faith, or Tawhid. The science of monotheism is also called the science of Ushuluddin (the basics or main points of religion) or the Science of Kalam

(Nur, 2014). Therefore it is called the science of Ushuluddin (the matter subject of religion). Ushuluddin has to answered the problem of the Muslim Ummah.

The interpretation of Ushuluddin is how the human relationship with God and man to man to avoid inequality, the human beings should be able to put himself as a servant of God are always subjecting themselves stopper form the ritual worship. The benefits of studying this science, First; will produce a deep belief in Allah SWT. Second; with high faith or monotheism, humans will do good and stay away from prohibitions. (Hausberger et al., 2008) The Islamic Ummah is required to be the best role model in practicing life and forming a virtuous social building, as a reflection of the monotheistic attitude of life. In its concrete actualization (Pizoń & Gola, 2023), the demand for actualizing knowledge in social life is certainly not as simple as it is, there are various challenges and obstacles because of it intersects with various interests.

3. Religion, Education and its Role in transformation of the society

Religion with its rules and regulations determines clearly an ethical infrastructure, which human beings have to follow up. This covers all aspects of family life, social life, etc. Recognition of God and God –creature relation grant to heart of man the great truth: Love it is these elements that keep man away from enmity, malice, and weakness. It is important to note that education is widely known as important indicator of social, cultural, and economic development, thing, which lead toward improved standards of living (Ruano-Borbalan, 2022). Regardless of the ideology of development models, education has always been evaluated as priority, which deserve attention and continues investment.

Islam it self for example, has never prohibited the development of technology because technology is very important to facilitate human life. Technology is as a tool or method created to streamline and simplify human work. With technology and knowledge, human can develop the natural resources around them to meet their needs. Technology has existed since ancient times as evidenced by the many Muslim scientists. This technology has developed from time to time (Sumadi et al., 2019). The Prophet Muhammad (SAW) sates: “who desires a pleasant life in this world let him educated, who desires the happiness and satisfaction of the other world let him be educated, and who desires both-must be educated by any means (Kourie, 2009).

Education as well as schooling are the foundation, base, and life of Islam. They are the main principles of Islamic culture and civilization and at the same time the bases of development and roots of every civilization, as well as means of the advancement for individual and nations (Beckford, 2003). Islam is the first religion and system in the world, which laid as the first principle the obligation to read and learn, and considered searching for knowledge as precedent and cultivation of belief. The Holy Qur’an says: “Read, in the name of your God who created everything” (al-Alaq. 5) This call was initially directed to Prophet Muhammad (SAW) then through him, to whole mankind, regardless of race, religion and so on (Castells, 1996). Meanwhile, Prophet Muhammad

(SAW) said: “Searching for knowledge is duty for every Muslim, male or female”. There is no difference between man and woman in searching knowledge.

Indeed, this obligation for both to search knowledge, which is necessary for knowing the Islamic obligations as well as social and scientific responsibility (Gulen, 2004). At the beginning of the millennium, the world is facing new challenge, the globalization. Globalization is conceptualized as beneficial and also a threat, this depending of the specifications of each country and the reaction of society to the globalization challenges. It is understand that globalization affects different aspects of life, like economic, political, cultural, social and religious. Religious education aims to help to develop the ability of thinking, to testify values and to have complete knowledge concerning the modern world, to process critical attitude for social values, in order to develop civilization within multicultural society. The educated man with high moral values is characterized by positive voluntary attitude, behavior and action, which increase personality.

D. Conclusion

The Religion, the faith in God with all of the spiritual wealth, can influence people and even improve them until perfection. Because of that, it is very important to adopting religious values, which teaches us to love and teaches us to act the right way. Religion is necessary as linking chain between the old and the modern time. It is good foundation for promotion of the new cultural model for affirmation of the system of values. Religion thus continues to be an important identity for its believer in society. Religious belief and practices have a large impact on the personal lives and influence public life on a daily basis. All social relations were inevitably and legitimately engaged with religious tradition and practices. The possibility of religion in a modern world can be felt through altered functioning of religion. I believe that God created man according His own image and because of that, every human being has its own individual value and individual dignity, because we are all God’s creations.

Daftar Pustaka

- Abdulla, M. R. (2018). Culture, Religion, and Freedom of Religion or Belief. *The Review of Faith & International Affairs*, 16(4), 102–115.
<https://doi.org/10.1080/15570274.2018.1535033>
- Beckford, A. (2003). *Social Theory and Religion*. Cambridge University Press.
- Castells, M. (1996). *The Rise of Network Society*. Blackwell Publisher, Inc.
- Fazal, K., & Saleh, J. (2022). Ummatan Wasaṭan dalam Pancasila Perspektif Tafsir M. Quraish Shihab. *TAFSE: Journal of Qur’anic Studies*, 7(1), 77.
<https://doi.org/10.22373/tafse.v7i1.13197>



- Gulen, M. F. (2004). *Toward a Global Civilization of Love and Tolerance*. The Light, Inc.
- Hausberger, M., Roche, H., Henry, S., & Visser, E. K. (2008). A review of the human–horse relationship. *Applied Animal Behaviour Science*, 109(1), 1–24. <https://doi.org/10.1016/j.applanim.2007.04.015>
- Hidayat, R. (2020). Dunia dan Dīn (Agama) di Tengah Arus Globalisasi. *Jurnal Studi Agama*, 4(1), 35–49. <https://doi.org/10.19109/jsa.v4i1.6160>
- Kale, S. H. (2004). Spirituality, Religion, and Globalization. *Journal of Macromarketing*, 24(2), 92–107. <https://doi.org/10.1177/0276146704269296>
- Kourie, C. (2009). Spirituality and the University. *Verbum et Ecclesia*, 30(1). <https://doi.org/10.4102/ve.v30i1.67>
- Liata, N., & Fazal, K. (2021). MULTIKULTURAL PERSPEKTIF SOSIOLOGIS. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 1(2). <https://doi.org/10.22373/arj.v1i2.11213>
- McKay, R., & Whitehouse, H. (2015). Religion and morality. *Psychological Bulletin*, 141(2), 447–473. <https://doi.org/10.1037/a0038455>
- Mundakir, A. (2021). Moderasi Beragama di Tengah Cyber-Religion dan COVID-19: (Studi terhadap Mahasiswa Fakultas Ushuluddin IAIN Kudus). *FIKRAH*, 9(1), 165. <https://doi.org/10.21043/fikrah.v9i1.9139>
- Nur, S. (2014). USHULUDDIN DAN GLOBALISASI: MENYONGSONG MASA DEPAN DENGAN HARAPAN. *Ar-Raniry, International Journal of Islamic Studies*, 1(1). <https://doi.org/10.20859/jar.v1i1.5>
- Pizoń, J., & Gola, A. (2023). Human–Machine Relationship—Perspective and Future Roadmap for Industry 5.0 Solutions. *Machines*, 11(2), 203. <https://doi.org/10.3390/machines11020203>
- Reland Kasali. (2008). *Metode Metode Riset Kualitatif*. Bentang Pustaka.
- Ruano-Borbalan, J. (2022). Doctoral education from its medieval foundations to today’s globalisation and standardisation. *European Journal of Education*, 57(3), 367–380. <https://doi.org/10.1111/ejed.12522>
- Sumadi, T., Yetti, E., Yufiarti, Y., & Wuryani, W. (2019). Transformation of Tolerance Values (in Religion) in Early Childhood Education. *JPUD - Jurnal Pendidikan Usia Dini*, 13(2), 386–400. <https://doi.org/10.21009/JPUD.132.13>
- Sutrisno Hadi. (2002). *Metodelogi Research*. Andi Offset.
- van der Hoek, S. (2023). Globalized Religious Aftershock at the Beginning of the Twentieth Century—the Apapocúava-Guaraní Cataclysm and the 1906 San Francisco Earthquake. *International Journal of Latin American Religions*, 7(2),

574–588. <https://doi.org/10.1007/s41603-023-00189-7>

Yusuf, Y. (2023). The Role Of Pancasila In View From The Sociology Of Religion In The Globalisation Era. *Journal of Business Social and Technology*, 4(1), 87–97. <https://doi.org/10.59261/jbt.v4i1.120>