

SOCIETY IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL THEORY**Dr. Jeyana Mohammad Ali Makhatreh**

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dr.jeyanamakhatreh@yahoo.com**Abstract**

The present study aimed to clarify the concept of society and its nature in Islamic educational theory, and to elucidate its features in its light. To achieve this, the researcher followed the descriptive-analytical method; based on investigating the nature of society in Islam and analyzing it in the context of Islamic theory. The study included two sections, namely: the first section: the concept of society and its nature in Islamic educational theory, the second section: the features of society in Islamic educational theory. The study resulted in a set of conclusions, the most important of which is: the nature of society in Islamic educational theory is determined through the main elements of society; represented by ideas, persons, and things, whereby these three components are linked according to a specific relationship that varies according to time and place, and depending on the type of this relationship, a network of social relations among individuals and groups is formed, the axis of allegiances in society is shaped, the method of understanding and thinking that prevails in it is determined, the hierarchy of values that guides behavioral patterns in it is derived, and the course of events is determined. In its light, the study recommended: holding rigorous scientific conferences on the perceptions of Islamic educational theory in issues of sociology, psychology, curricula, and others.

Keywords: society, Islamic educational theory.

Introduction

One of the distinguishing features of Islam is its comprehensive and integrative perspective on all aspects of human life and personality, given that it is the final and eternal message. It came as an organized, guiding, and regulating system for life through a solid divine methodology, thereby achieving the intended objectives of existence. Islam has established key principles for building both individuals and society, as they are the foundation of human and civilizational existence and the source of trust and sincere servitude to Allah Almighty. Allah says: "**And I did not create the jinn and mankind except to worship Me.**" (Adh-Dhariyat: 56), as well as for stewardship and development on earth.

Society serves as the practical and scientific arena for embodying and activating Allah's methodology both intellectually and behaviorally. Based on this, Islam has established a clear methodology for structuring social composition, defining the characteristics, principles, and foundations upon which it should be built. This demonstrates that Islamic systems are based on comprehensiveness, integration, clarity, and coherence, avoiding randomness, deficiency, and confusion.

A noticeable issue in contemporary societies—including Islamic ones—is that they are established chaotically in terms of social composition, relying on secular theories for

their interpretation, organization, and structuring. These theories also determine social behaviors far removed from religion, resulting in numerous societal problems and challenges, along with intellectual and behavioral deviations and deficiencies in various aspects of life.

This necessitates the reconstruction of society based on Islam's principles, methodology, and systems in all aspects of life, as it is the religion that Allah has chosen for humanity. Allah says: "**This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion.**" (Al-Ma'idah: 3). Since Islamic education serves as the comprehensive practical field encompassing all Islamic doctrinal, intellectual, cultural, educational, jurisprudential, economic, political, and military perspectives, it forms a systematic and general vision of the Islamic society according to Islamic law and teachings.

Therefore, the present study offers a scientific vision for all in light of Islamic educational theory by examining the concept of society, its nature, and its key features from this perspective.

Research Problem and Questions

Given the widespread social problems in contemporary societies affecting all aspects of life, along with their inability to present a realistic model of an aware society capable of addressing its challenges—due to reliance on secular theories in establishing the social system and interpreting its behavior—there arises a need to offer an Islamic alternative. Additionally, some researchers have emphasized the necessity of developing Islamic sociology as a distinct branch of sociology to highlight the contributions of Islamic thought to human knowledge (Al-Khashab, 1982). Furthermore, there is a lack of studies exploring the conceptualization of society in Islamic educational theory, which justifies the selection of this topic.

The present study aims to answer the following main research question:

What is the conceptualization of society in Islamic educational theory?

From this, the following sub-questions emerge:

1. What is the concept and nature of society in Islamic educational theory?
2. What are the features of society in Islamic educational theory?

Research Objectives

The present study seeks to achieve the following objectives:

1. To clarify the concept and nature of society in Islamic educational theory.
2. To explain the features of society in Islamic educational theory.

Significance of the Study

The significance of this study stems from the importance of its subject and objectives. It is expected to contribute in the following areas:

1. **Theoretical Contribution:** This study will provide a scientific addition to Islamic literature regarding the features of an Islamic society in light of Islamic educational theory.

It will also benefit researchers by serving as a reference, given the scarcity of studies in this field.

2. **Practical Contribution:** The study will offer a general conceptualization for educational institutions regarding the nature of society from an Islamic educational perspective. This will help in developing systematic educational applications and practical measures aimed at building a social system based on Islamic principles and teachings.

Research Methodology

The researcher employed the **descriptive-analytical method**, which involves examining the nature of society in Islam and analyzing it within the framework of Islamic educational theory.

Definition of Key Terms

In the context of this study, the researcher defines some key terms as follows:

1. **Conceptualization:** A comprehensive system of concepts, principles, and rules that define the nature of issues within the doctrinal or intellectual framework from which they originate.
2. **Islamic Educational Theory:** *"A system of Islamic knowledge derived from primary and secondary Islamic sources, which has a significant impact and a clear connection with all educational practices—both theoretical and practical—by providing guidance, regulation, interpretation, and development."* (Khattaba, 2011, p. 209).

Previous Studies

Through the researcher's review of the theoretical literature related to the topic, no study was found that addressed the subject in the same manner as the current research. However, several studies are closely related, including:

1. **Al-Hazaymeh (2006), "The Role of Islamic Education in Building Social Relationships."**
This study aimed to clarify the role of Islamic education in defining the nature of social relationships within and outside the family. The researcher used the descriptive-analytical method. The study concluded that Islamic education seeks to build social relationships among members of a Muslim society based on divine and prophetic guidance. It enhances individuals' sense of positive social responsibility and awareness of social relationships within the Islamic community.
2. **Abu Mughli (2008), "Social Relationships in the Holy Quran: A Thematic Study."**
This study aimed to highlight the social relationships that should govern human interactions based on the Quranic perspective. The researcher employed the descriptive-analytical method. The study found that the Quran establishes specific objectives for human socialization, including the fulfillment of servitude to Allah, the protection of human rights, and the attainment of happiness. It also emphasizes the innate nature of human socialization and its necessity.
3. **Kattaneh (2010), "Islamic Education and Its Role in Building Social Behavior."**
This study aimed to examine the role of Islamic education in shaping social behavior. The researcher used the descriptive-analytical method. The study concluded that social

behavior is structured by reconstructing human behavioral patterns—both individual and collective—within the lived environment. Proper social behavior aligns with Islamic principles and fundamental legal rulings.

4. **Al-Shouhah (2013), "The Social Foundation of Islamic Education."** This study aimed to clarify the social foundation of Islamic education and explain its key pillars. The researcher used the inductive-deductive and comparative methods. One of the study's key findings is that social ties reinforce family unity, serving as the foundation for broader social connections. When this bond is strong, it forms the basis of a well-organized social network, resulting in unity of purpose and destiny.

Commentary on Previous Studies

- **Points of Agreement:** The current study aligns with previous research in addressing Islamic social issues.
- **Points of Difference:** Unlike previous studies, which examined specific aspects of society, the present study provides a general conceptualization of society within the framework of Islamic educational theory.

Chapter One: The Concept and Nature of Society in the Islamic Educational Theory

Individuals are the fundamental pillar in the formation and existence of societies; no society can exist without individuals who establish and advance it. This emphasizes that any deficiency in individuals results in a deficiency in society itself. Allah Almighty states:

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you—when you were enemies, and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make His signs clear to you that you may be guided." (Aal-e-Imran: 103)

This verse highlights that as long as individuals remain united by the rope of Allah, social cohesion remains intact; however, if this bond is broken, it leads to hostility and negativity within society.

The study of humanities and social sciences often relies on doctrinal or ideological frameworks to define concepts and perspectives. Since this discussion revolves around society and its conceptualization in Islam, a rigorous scientific methodology must be adopted to clarify its meaning and nature. Accordingly, this chapter will focus on explaining the concept of society in Islam and its nature in the Islamic educational theory.

First Topic: The Concept of Society in Language and Terminology

A correct scientific methodology for defining terms and their meanings requires referring to linguistic dictionaries, as they form the foundation of words. Subsequently, the views of scholars and specialists in the relevant field should be considered. The researcher will analyze this in defining "society."

The Linguistic Definition of Society

The word "society" in Arabic derives from the root (جمع), meaning to gather or assemble something after it was dispersed. The verb conjugates as *jama'a* (he gathered), *yajma'u* (he gathers), *jam'an* (gathering), and *ijtimā'an* (assembly). The word *jama'ah* refers to a group or collective, while *jumma'* signifies a mixture of different people. The Quran states:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Al-Hujurat: 13)

The term *jama* ' signifies the act of assembling what was scattered, while *majmū* ' refers to a collection of elements that, even if not fully unified, are brought together. *Ijtimā* ' denotes agreement or consensus, and *tajmī* ' emphasizes the act of gathering. The root letters (ج-م-ع) in Arabic indicate the notion of cohesion and bringing elements together.

The concept of society extends to *sociology*, which studies the formation, growth, nature, laws, and systems of human communities. The term *ijtimā* ' (social) describes someone actively engaged in social life and interactions.

After analyzing the linguistic meanings of *society*, the researcher concludes that all definitions revolve around the idea of a collective of people, the process of assembling, and engaging in social interactions, which aligns with the context of this study.

Society in the Quran and Sunnah

The term *society* itself does not explicitly appear in the Quran. However, various terms express the concept of a group of people, such as *qawm* (people), as seen in the verse:

"Indeed, Allah will not change the condition of a people until they change what is in themselves." (Ar-Ra'd: 11)

Here, *qawm* refers to a collective of people. The Quran frequently uses words like *village*, *nations*, *tribes*, and *generations* to convey social structures.

The Sunnah also contains numerous references to human gatherings and the importance of organizing them. Various hadiths emphasize social cohesion, such as the Prophet Muhammad's (peace be upon him) statement:

"The believers, in their mutual kindness, compassion, and sympathy, are just like one body. When one of its limbs suffers, the whole body responds with wakefulness and fever." (Sahih al-Bukhari, 1987, 10)

The Concept of Society in Terminology

Various definitions of society exist, shaped by intellectual and ideological perspectives. Notable definitions include:

- **Lutfi (1965, p. 32):** *"A group of people who have lived and worked together for a significant period, long enough to organize themselves and consider themselves a social unit with known boundaries."*
- **Badawi (1968):** *"Any group bound by psychological connections and mutual relationships that facilitate shared benefits, unity in disposition, and common aspirations."*
- **Mubayadh (2003):** *"A collection of groups and individuals residing in a specific geographic area, sharing a long history of events that unite them in customs, traditions, and common goals."*

These definitions highlight key aspects of society, such as shared geography, common traditions, and psychological bonds. However, they do not explicitly mention the religious foundation that inherently exists in every society.

The Concept of an Islamic Society

An *Islamic society* has been defined by scholars such as:

- **Abu Housa (2000):** *"An interactive group of diverse people living in one place, sharing common allegiances, fears, beliefs, desires, inclinations, and problems, experiencing similar emotions and responses, and feeling a sense of unity."*
- **Al-Jawabi (2000):** *"A group of Muslims who share common interests, live together in one land, and adhere to Islam as their faith and way of life."*

The distinguishing feature of an Islamic society is its foundation upon *Islamic creed* as chosen by Allah:

"Indeed, the religion in the sight of Allah is Islam." (Aal-e-Imran: 19)

The researcher defines an Islamic society, based on *Islamic educational theory*, as:

"A community of people living in one land, united by Islamic faith, governed by a system of thought and behavior derived from divine law, striving to fulfill the objectives of servitude to Allah and stewardship on earth."

Second Topic: The Nature of Society in Islamic Educational Theory

The nature of society in Islamic educational theory is determined by its core elements: *ideas, people, and objects*. These three components interact in ways that vary across time and space, shaping social relationships, loyalties, understanding, thought processes, and behavioral values.

When a society's loyalty is to *ideas*, it thrives and progresses, as Allah states:

"Indeed, Allah will not change the condition of a people until they change what is in themselves." (Ar-Ra'd: 11)

According to Kilani (2011), the health of societies depends on the soundness of their ideas. In contrast, when loyalty shifts to *individuals* or *material possessions*, it leads to social corruption and disorder.

An Islamic society is also based on the belief in the unity of humankind in its origin and destiny:

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women." (An-Nisa: 1)

This principle fosters *justice* and eliminates racial discrimination, class oppression, and economic exploitation.

Sayyid Qutb (1983) explains that an Islamic society is unique because it is built upon divine legislation, which regulates all aspects of life, including governance, social ethics, economic relations, and legal systems.

The *Islamic educational theory* sees society as a means to preserve and spread faith rather than an end in itself. A true society is not just a gathering of people; it must be bound by a *shared ideology* that shapes its values and behaviors. It requires a unified thought system, emotional cohesion, and a legal framework that ensures order and justice.

Ultimately, the theory views Islamic society as a community that respects and upholds the faith, instills its principles in future generations, and protects it from distortion.

Chapter Two: Features of Society in Islamic Educational Theory

Islam presented a comprehensive approach to all aspects of social life, and the Islamic educational theory is based on this approach to achieve the inclusiveness and integration necessary to implement its goals. This focus arises from the idea that "human society is the twin of the universe in the journey of renewed existence and creation, organized for interaction, and the creation of this society is the parallel chain to the renewed creation of the universe. The links of this parallel chain are active and reactive, all of which influence each other, with each link affecting what follows it" (Al-Kilani, 2005).

The Islamic educational theory is based on clear visions in its perception of human society, highlighting its main characteristics, principles, rules, relationships, and others. The current chapter will focus on clarifying the features of society in light of Islamic educational theory.

- **First requirement: Characteristics of Society in Islamic Educational Theory.**

The Islamic educational theory is based on a scientific methodology in its view and determination of the characteristics of human society. The message of the Prophet Muhammad (PBUH) was centered on delivering the divine revelation, which in essence revolves around two main objectives: First, purifying people from their polytheism, idolatry, and ignorance, or as expressed in the Quran, "to purify them," which means to elevate them in terms of humanity and move them to a higher level. Once this level is achieved, the mission fulfills its primary goal: Allah said, (This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion) [Al-Ma'idah: 3]. Second, transferring people from profound darkness, confusion, and turmoil into a civilizational human era, founded on the principles and wisdom within the Quran, which constitutes a set of principles forming a social, economic, political system, and moral behavior that ensures strong ties and saves them from fragmentation and division prevailing in materialistic societies. Allah said, (And hold fast to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor, brothers; and you were on the edge of a pit of fire, and He saved you from it. Thus Allah makes clear to you His verses that you may be guided) [Al-Imran: 103] (Al-Bahi, 1986).

Thus, the Islamic educational theory sees the Islamic call as a social and human transformation, based on a civilization that took people from worshipping one another to worshipping the Lord of all creation. This resulted in a set of characteristics that distinguished Islamic society from others based on materialism. Those who advocate the theory of human capital argue, "The application of this theory influences the structure of any society organized by it. The acceptable society in the United States and European Union is one where social standing and income are determined by certifications and documents, and the highest regarded individuals are not the most pious but those with the highest degrees and income. Therefore, degrees and scientific certificates become a tool to justify economic inequality, with the result being that the rich get richer and the poor get poorer in globalized societies" (Al-Kilani, 2008).

Therefore, Islamic educational theory does not focus solely on material aspects but combines both material and spiritual dimensions, achieving psychological and social stability.

The society has several characteristics in light of Islamic educational theory, the most prominent of which are:

First: The foundation of the Islamic society in the Islamic educational theory is the Islamic creed. It is the bond that connects the essence of humanity and unifies its direction. It is the strong knot that prevents disintegration and organizes the movement of individuals, balancing their diverse goals. The scientific organization of society's affairs is part of the creed but does not replace it in binding its members together (Qutb, 1980). The Islamic educational theory views belief in Allah as the foundational principle of the Islamic society, and it is considered the prominent characteristic of this social structure, the core component among its foundations. Therefore, Allah has made belief in Him obligatory for every individual, aiming to give the social structure its cohesion and effectiveness in life, linking human thoughts, conscience, and feelings to the Creator to prevent deviation and excess in their dealings with others (Al-Shal, 1972).

The overall view of the theory is that only correct Islamic creed can have a positive impact, leading to a happy life for a human being worthy of living this world in peace, security, faith, and prosperity, in all the fields of belief, science, economics, society, and politics (Mansouri, 2003).

Second: The characteristic of pure servitude to Allah Almighty. Islamic educational theory builds its intellectual and behavioral system on achieving servitude, as it is the ultimate goal of human societies and individuals. Allah says, (And I did not create the jinn and mankind except to worship Me) [Adh-Dhariyat: 56]. Therefore, a society whose individuals focus on building social life is a society that possesses the strength to continue and advance on the ladder of civilization with confidence and peace of mind. Such a society can only exist if it fully submits its leadership to sincere worship of Allah (Shukri, 1982). Hence, Islamic educational theory seeks to free individuals from servitude to anything other than Allah, encouraging the formation of a Muslim community whose members are freed from servitude to anything but Allah, both in belief, worship, and law (Qutb, 2009).

Third: The natural inclination for human gathering. Islamic educational theory is based on human nature and its psychological needs. The human soul is naturally inclined toward civilization, to interact with others, and to embrace them. This recognition is important in the theory because Islam acknowledges this human nature. The foundation of society is established on relationships and bonds, and human societies rely on these connections which cover both individual and collective interests. Among the most significant of these relationships is the interaction between men and women within a unique identity, which responds to the surrounding environment of traditions, customs, and systems that dominate society (Shanabilla, 2009).

Fourth: The dominance of collective action in daily life. Islamic educational theory sees that the reactions of people to face challenges and meet their needs in the surrounding environment are not effective unless they are organized, coordinated, and combined. The choice of the best means, institutions, systems, and methods must occur, followed by their application, adjustment, and evaluation based on the community's awareness of the demands of the situations they face (Al-Kilani, 1997). Thus, the educational theory builds its intellectual and behavioral system by combining individualism and collectivism. While every Muslim is responsible for his beliefs, ideas, and actions individually before Allah, Islam dissolves selfishness, disregards any racial, ethnic, class, or color prejudices, and encourages cooperation. The Muslim community is based on two principles: unity of origin, as Allah says, (O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women) [An-Nisa: 1], and unity of creed, as Allah says, (Indeed, the religion in the sight of Allah is Islam) [Al-Imran: 19]. Therefore, cooperation is considered the spirit of the society in Islamic educational theory because Islam instills a spirit of cooperation within the community, shifting individuals from selfishness and isolation to openness (Al-Madrosi, 1982), as Allah says, (And cooperate in righteousness and piety, but do not cooperate in sin and aggression) [Al-Ma'idah: 2].

- **Second requirement: Components and Foundations of Building Society in Islamic Educational Theory.**

A society based on the Islamic educational theory is built upon several components that ensure its safety, continuity, and civilizational witness. These components are directly linked to the fundamental principles and rules of Islam. They act as protective shields against any internal disturbances in the society and maintain its distinctiveness, psychological, and security stability.

Some of the most significant components or foundational principles upon which society is built according to the Islamic educational theory include:

First: Social Justice. Justice is considered the foundation of society's establishment and success, both materially and spiritually. Therefore, Islamic educational theory builds its system on justice, considering justice as the measure of social structure in Islam. A social organization

without justice collapses, no matter how strong its structure may be, because justice is the true support and system that organizes any construction (Abu Zahra, 1981). Accordingly, Islamic educational theory seeks to implement God's laws on Earth, considering it the proper framework for human needs, through a divinely protected law, free from human errors (Amara, 2010). Based on this, it aims to establish deeply rooted foundations for social justice, including complete emotional liberation, full human equality, and strong social solidarity (Qutb, 1982).

Second: Social Responsibility. Islamic educational theory is based on promoting the concept of responsibility, where individuals are encouraged to feel responsible regardless of receiving their rights. In contrast, it distances individuals from a theory of rights and duties in which one performs their duty only after receiving their rights.

Thus, responsibility in the theory includes several domains, such as the individual's responsibility for themselves and the abilities granted to them by Allah, the individual's responsibility towards their family, the mutual responsibility among relatives, the individual's responsibility towards the nation, the responsibility of the generation towards future generations, and the responsibility of humanity towards other nations and creatures as Allah's vicegerent on Earth (Al-Kilani, 2009).

Third: The Ethics of the Islamic Society. Islamic educational theory bases its vision of society on clear ethical principles, both general and specific. The foundation of a virtuous society is ethics. Thus, "moral deviation includes all social crimes" (Yalgin, n.d.). Ethics serve as the controlling standards for social behaviors and guidelines for directing actions in accordance with God's commands. Therefore, the theory provides ethical foundations for a new societal life and played a significant role in guiding the historical transition of Arab society from paganism to a new Islamic way of life, governed by laws that regulate social, economic, and political matters (Al-Kaaki, 1981).

Fourth: Social Awareness. The Islamic personality is characterized by awareness and understanding of the reality in which it lives, with its positives and negatives. Accordingly, Islamic educational theory reinforces the principle of awareness in individuals, promoting relationships with the surrounding world based on mutual interaction and influence. It is the result of critical awareness—an awareness capable of understanding the existing reality, criticizing it, and formulating necessary actions, strategies, and means to address challenges and problems. In this sense, a human being differs from an animal, which adapts to its surroundings without influencing it and can only have passive reactions without independent relations (Al-Kilani, 2009).

Fifth: Faithful Brotherhood. This is one of the most important components and foundational principles of building an Islamic society, which distinguishes it from others. Allah says, (The believers are but brothers, so make peace between your brothers and fear Allah that you may receive mercy) [Al-Hujurat: 10]. Therefore, Islamic educational theory sees that the society in Islam is a moral one, where social relationships are based on bonds of love, compassion, and mercy, not just material ties. The Prophet Muhammad (PBUH) said, "The example of the believers in their mutual love and mercy is like that of a single body; when one part of it aches, the whole body responds with sleeplessness and fever." The relationships based on mutual love and mercy form the foundation of human communities, as they link individuals to each other (Ibn Ashour, 2001).

- **Third Requirement: Concept of Social Relations in Islamic Educational Theory**

The Islamic educational theory is based on a clear vision for defining social relations between people. It organizes the relationship between individuals and their family, work, relatives,

and others in a way that ensures the continuity and stability of these relations. Since social behavior influences the strength and cohesion of society, the theory pays particular attention to this, considering the Muslim community as "the best nation raised for mankind," as stated by Allah: (You are the best nation brought forth for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah) [Al Imran: 110].

The theory focuses on shaping social behavior in human life, aiming to establish clear guidelines for the nature of social relationships and setting standards to govern them. These standards aim to enhance correct behaviors and correct wrong ones. Hence, "an individual's social behavior is governed by factors that are broader than knowledge and more strongly related to character than information, namely, culture" (Ibn Nabi, 2015). Therefore, the theory organizes social behavior based on the culture, which serves as its criterion and guide.

Islam has outlined a profound educational approach to strengthen social ties, emphasizing social responsibility based on the totality of rights and duties toward others. "Neglecting social duties, disregarding the rights of others, and failing to discipline oneself in a manner that restrains behavior according to Allah's limits, teaches humility, and encourages generosity, forgiveness, and gratitude, leads to the fragmentation of relationships, disunity, and the spread of enmity, causing harm to society. This indifference toward the Muslim community and its rights weakens brotherhood and threatens the unity of society," as explained by the Prophet Muhammad (PBUH): "The example of the believers in their love, mercy, and compassion is like that of one body. When one part suffers, the whole body responds with restlessness and fever" (Muslim, 1999). This highlights the importance of responsibility and empathy among members of a single community and the positive approach in how we engage with others.

Additionally, Islamic education plays a vital role in establishing social relations based on the concept of brotherhood, which fosters goodness, love, and cooperation among community members. Brotherhood in Islam is a great secret for the success of the nation. It is "the symbol of their pride and unity, the secret to their success and renaissance, which first united the Muslims and established their state, with which the Prophet (PBUH) focused when forming the Ummah. Losing this brotherhood means the destruction and disintegration of the Ummah. Therefore, it is necessary for the body of the Ummah to regain its health and purity, free from the remnants of ignorance, and to be liberated from any form of tribalism, nationalism, or regionalism" (Qara, 1993).

Educators must strengthen the bonds of faith-based brotherhood and instill them in the hearts of the learners, which entails "feeling the needs of fellow believers, preserving their dignity, adhering to Allah's guidance, practicing good manners, forgiving, preferring others, and loving for the sake of Allah" (Makram, 1988).

The theory also requires that members of the Muslim community be educated on the basis of social solidarity, meaning "that individuals and groups support each other in a way that neither the interests of the individual outweigh those of the group, nor do the interests of the individual dissolve into those of the group. Rather, the individual retains their identity, creativity, and uniqueness, while the group maintains its organization and authority, ensuring that the individuals live in solidarity under the protection of the group, which in turn safeguards the interests of each individual and averts harm" (Al-Mazkur, 2006).

Cooperation is also a key component in the social structure of Islamic educational theory, as Allah says: (And cooperate in righteousness and piety, but do not cooperate in sin and aggression) [Al-Ma'idah: 2]. Therefore, social cohesion requires unity through cooperation,

solidarity, and organization, which help maintain security, stability, and happiness in both worlds. Islamic educational theory bases its ideas on both theoretical and practical foundations, where the achievement of its goals is impossible unless the theoretical aspect aligns with the practical side, through educational applications that represent the practical behavior based on the methodology of Islamic educational theory.

Conclusions: The present study reached several conclusions, the most important of which are:

- Society in light of Islamic educational theory is defined as a group of people living on one land, bound by the Islamic creed, governed by a system of thoughts and behaviors based on Allah's law, and striving to achieve the goals of worship and stewardship on Earth.
- The nature of society in Islamic educational theory is determined through the primary elements of society, which consist of ideas, people, and things. These three components are interconnected in a specific relationship that changes according to time and place. Based on this relationship, a network of social relations between individuals and groups is formed, and the axis of loyalties in society is established. It also determines the understanding and thinking framework that spreads through it, arranges the value system that directs behavior, and defines the course of events.
- The society has a set of characteristics according to Islamic educational theory, the most prominent of which are the establishment of the Islamic community based on the Islamic creed and natural human bonding, the principle of pure servitude to Allah, and the spirit of community.
- Among the essential elements or foundations of the community according to Islamic educational theory are: social justice, social responsibility, social awareness, and faith-based brotherhood, among others.
- Islamic educational theory is based on a clear vision for defining social relations, organizing the relationship between individuals and their families, work, relatives, and others, ensuring the continuity and stability of those relationships. Since social behavior affects the strength and cohesion of society, the theory emphasizes this by considering the Muslim community as the best nation brought forth for mankind.

Recommendations: In light of the conclusions reached by the study, the researcher recommends:

1. Educational researchers to develop a deep educational vision for the concept of society through their studies and academic theses.
2. Those responsible for curriculum development should benefit from the Islamic educational theory's vision of society and incorporate its guidelines.
3. Hold peer-reviewed scientific conferences on the concepts of Islamic educational theory in areas such as sociology, psychology, curricula, and more.

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