Islamic Education in Al-Islam Kemuhammadiyahan to Prevent the Culture of Shirk on Social Media

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Abstract

Keywords:
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Al-Islam
Kemuhammadi
yahan; The
Culture of Shirk;
Social Media.

The development of social media or information media also has two sides that affect to each other positive or negative. Behavior that depends on social media needs, to forget the creator where these actions are included as a culture of shirk in seeing the sophistication of social media. The efforts of Al-Islam Kemuhammadiyahan (AIK) in higher education can provide innovative solutions in overcoming the cultures of shirk towards social media culture that has become a sense of addiction to the sophistication of social media. This research uses literature study research, where the process of collecting data from books or journal articles that are in accordance with the subject of research, namely about Islamic anthropology in AIK to prevent shirk culture in social media. The result of this study is that AIK can prevent the culture of shirk in social media by increasing the hours of faith courses. This is so that students are able to choose and filter what content can make themselves better in their religious knowledge so that they can stay away from content that contains shirk. In addition, there is an information fiqh course, so that students know the Islamic view of social media, are able to use social media wisely in accordance with Islamic views, students are able to filter incoming information and students' *tabayyun* incoming information and are able to disseminate good information that does not contain shirk.

Abstrak:

Kata Kunci:
Antropologi Islam; Al-Islam Kemuhammadiyahan; Budaya Kesyirikan: Media Sosial.

Perkembangan media sosial atau media informasi juga memiliki dua sisi yang saling berpengaruh baik dari segi positif ataupun negatif. Perilaku yang menggantungkan kebutuhan pada media sosial, sampai lupa dengan sang pencipta dimana perbuatan tersebut termasuk sebagai budaya kesyirikan dalam melihat kecanggihan

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media sosial. Upaya Al-Islam Kemuhammadiyahan (AIK) di perguruan tinggi dapat memberikan solusi yang inovatif dalam menanggulagi budaya-budaya kesyirikan terhadap budaya media sosial yang sudah menjadi rasa kecanduan akan kecanggihan media sosial. Penelitian ini menggunakan penelitian studi pustaka, dimana proses pengumpulan data dari buku-buku ataupun jurnal artikel yang sesuai dengan pokok penelitian yaitu tentang antropologi Islam dalam AIK untuk mencegah budaya kesyirikan di media sosial. Hasil dari penelitian ini bahwa AIK dapat mencegah budaya kesyirikan di sosial media dengan menambah jam mata kuliah aqidah. Hal ini agar para mahasiswa mampu memilih dan menfilter konten-konten apa yang dapat menjadikan dirinya lebih baik dalam pengetahuan agamanya sehingga dapat menjauhi konten-konten yang mengandung kesyirikan. Selain itu terdapat mata kuliah fiqih informasi agar mahasiswa mengetahui pandangan Islam terkait sosial media, mampu memanfaatkan sosial media dengan bijak sesuai dengan pandangan Islam, mahasiswa mampu mnyaring informasi yang masuk serta mahasiswa bertabayyun informasi yang masuk serta mampu menyebarkan informasi yang baik yang tidak mengandung konten-konten kesyirikan.

1. Introduction

Recently, social media has been very popular with the community, both children, teenagers and even parents.[1] From the existing data, Indonesia is ranked 6th in world internet usage.[2] So from these data, out of a total population of 206 million, 106 million use social media.[3] The most widely used social media are WhatsApp, Facebook, Instagram, and Line.[4] Social media has become a second life for them. They even spend 24 hours using social media.[5][6] Another impact arising from this is that it can change the culture that develops in society or can even damage the culture.[7]

This happens because people are less selective in receiving new information, so that things that are directly accepted even though they are contrary to

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[1] Rizki Aprilia, Aat Sriati, and Sri Hendrawati, "Tingkat Kecanduan Media Sosial Pada Remaja," *Journal of Nursing Care* 3, no. 1 (2020): 41–53, https://jurnal.unpad.ac.id/jnc/article/view/26928.

[2] Lucy Pujasari Supratman, "Penggunaan Media Sosial Oleh Digital Native," *Jurnal Ilmu Komunikasi* 15, no. 1 (2018): 1–14.

[3] Pujasari Supratman.

[4] Dikdik Baehaqi Arif et al., "Akhlakul Medsosiyah: Membangun Warga Negara Cerdas Bermedia Sosial," *Posiding Seminar Nasional Pendidikan Kewarganegaraan*, 2019, 1–6.

[5] Aprilia, Sriati, and Hendrawati, "Tingkat Kecanduan Media Sosial Pada Remaja."

[6] Pujasari Supratman, "Penggunaan Media Sosial Oleh Digital Native."

[7] Robby Darwis Nasution, "Effect of the Development of Communication Information Technology on Local Cultural Existence - Pengaruh Perkembangan Teknologi Informasi Komunikasi Terhadap Eksistensi Budaya Lokal," *Jurnal Penelitian Komunikasi Dan Opini Publik* 21, no. 1 (2017): 30–42, http://eprints.umpo.ac.id/5056/1/%28artikel%29 Pengaruh Perkembangan Teknologi Informasi Komunikasi Terhadap Eksistensi Budaya Lokal.pdf.

religion.[8] This condition will put something of the progress of the times displayed in social media content as something good and right[9], even though not all existing content is in accordance with Muslim culture and even the content actually pollutes Islam. The content that is owned on social media is also very diverse[10], some of which are about education, social, politics, the life of a public figure, even content that contains shirk. Content that contains shirk is like believing in the zodiac, lots of content containing demons. This is what can make social media users mushrik. So there needs to be knowledge about how the culture of social media is in accordance with the demands of the Islamic religion which can prevent acts of shirk on social media. The purpose of this study is how AIK with an Islamic anthropological approach can prevent shirk on social media, especially among students.

Research on Islamic anthropology has existed before, but it is still small. Research conducted by Moh. Soehadha who wrote his research on Tauhid Culture, Islamic Synergy Strategy and Local Culture in the Perspective of Islamic Anthropology. This research discusses cultural monotheism, which is a concept to show about the power of Allah that makes His creation, especially humans alive and spread in various cultures. Culture is formed in many ways, because of the physical environment and also because of the human mindset in maintaining and developing their life.[11] And research conducted by Mitsuo Nakamura who wrote his research on Anthropology of Civilization: Personal Reflection on Anthropology in The Study of Muslim Societies in Southeast Asia. The research discussesthere are proposes a three-stage historical development of the relationship among Syariah, PropheticTradition and fuqaha. Anthropology of religion can explain the religious diversity in objective terms and help promote mutual understandings among individuals and groups holding those diverse views.[12]

This is different from previous research, in this study the Islamic Anthropological approach is packaged in *Al-Islam Kemuhammadiyahan* to prevent acts of shirk in social media. The focus of the research above is how the culture of monotheism is viewed with an Islamic anthropological approach. While this research focuses on *al-Islam Kemuhammadiyahan* education with an anthropological approach. As the Islamic anthropological approach looks at religion in society, it is the same as seeing how religion is believed, interpreted (interpreted) and practiced by its adherents.[13] So that in AIK learning it is very important that people are able to believe, interpret, and practice religion with the diversity of Muslims.[14]

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[8] Nasution.

[9] Nasution.

[10] Surwandono and M. Elfan Kaukab, "Relevansi Fiqh Informasi Muhammadiyah Dalam Pengelolaan Hoax Dalam Era Disrupsi Informasi," *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ* 8, no. 3 (2021): 283–90, https://doi.org/10.32699/ppkm.v8i3.1842.

[11] Moh Soehadha, "Tauhid Budaya: Strategi Sinergitas Islam Dan Budaya Lokal Dalam Perspektif Antropologi Islam," *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 13, no. 1 (2016): 15–32, https://jurnal.tarjih.or.id/index.php/tarjih/article/view/13102.

[12] Mitsuo Nakamura, "Anthropology of Civilization: Personal Reflection on Anthropological Approach in the Study of Muslim Societies in Southeast Asia(Antropologi Peradaban: Renungan Pribadi Atas Pendekatan Antropologis Dalam Studi Tentang Masyarakat Islam Di Asia Tenggara) Mi," *Esensia* 13, no. 1 (2012): 123–38.

[13] Nurhasanah Leni, "Peran Antroplogi Bagi Studi Islam," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 233–52, https://doi.org/10.24042/ajsk.v18i2.4138.

[14] Leni.

This research is important because it sees AIK education in Muhammadiyah tertiary institutions as the spirit, driving force, and main mission in organizing PTMA.[15] AIK is one of the motivating factors for students in practicing religion in a kaffah way and in becoming a good Muslim person. Through an anthropological approach, religion seems familiar and close to the problems faced by humans and tries to explain and provide answers.[16] The influence of community culture must be packaged properly in AIK education so that Islamic religious education is combined with an assessment of a culture in accordance with Islamic teachings. So that if this is done to the fullest it will make a good Muslim person who has a straight monotheistic culture so that he can avoid acts of shirk both in the real world and in the world of social media.

2. Methods

This study used the library research method where this research was sourced from books and written works that were in accordance with the research. The books used as sources of this research are books on Islamic anthropology such as Sri Ilham Nasution's book entitled "Pengantar Antropologi Agama" as well as Imam Subchi's book entitled "Pengantar Antropology" as well as Wantini book entitled "Pendidikan Islam Transdisipliner" as well as from research journals that are in accordance with the theme.
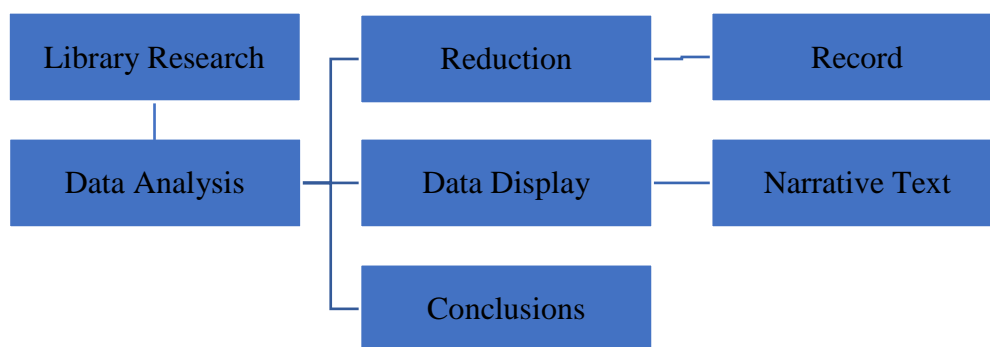
Fg. 1
Research Method

This study uses the theory of Miles and Hubberman in terms of data analysis. Where in data analysis using three research stages, namely the data reduction stage, data display then drawing conclusions.[17] At the data reduction stage, the data obtained is then recorded carefully and in detail. Then at the stage of data display or data presentation is presented in the form of narrative text. After all stages are completed then draw conclusions from the existing problem formulation.

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15 Muhammad Tamrin, "Al-Islam Dan Kemuhadiyahan (AIK) Pilar Dakwah Islam Rahmatan Lil Alamin (Studi Pada Perguruan Tinggi Muhammadiyah Di NTT)," *TA'LIM : Jurnal Studi Pendidikan Islam* 2, no. 1 (2019): 69–87, https://doi.org/10.52166/talim.v2i1.1299.

16 Dedi Mahyudi, "Dedi Mahyudi: Pendekatan Antropologi Dan Sosiologi Dalam Studi Islam," *Ihya Al-Arabiyyah Jurnal Pendidikan Dan Bahasa Arab* 2, no. 2 (2016): 205–28.

17 Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Bandung: Alfabeta, 2015), 34.

3. Result and Discussion

3.1 Islamic Anthropology

Anthropology comes from the Greek, namely Antropos means human and Logos means science, so anthropology is a science that studies humans.[18][19] According to Koentjaraningrat, it is a science that studies human affairs, which studies a lot of symbols, both in the form of color and the physical form of society, which is the research material as a result, and it is culture that makes the results.[20] Anthropology has the goal of studying objects holistically from before human life to the present, therefore understanding humans as biological and cultural beings.[21] Anthropology as a science that studies humans is important in understanding Islam in particular, because anthropology as a tool for studying human reality and understanding Islam is an illustration of the diversity of humans that has been practiced.[22]

According to Ahmed, quoted by Imam Subchi, said that Islamic anthropology is the science of Muslim groups by scholars who adhere to the universal Islamic principles of humanity, knowledge, tolerance which harmonizes the micro sciences of rural tribes, especially with the historical Islamic framework. and ideological which has a macro nature so that the boundaries do not prioritize non-Muslims.[23][24] So that Islamic anthropology can be interpreted as an approach to understanding Islam, in other words one of the efforts to understand religion by looking at the forms of religious practices that grow and develop in society.[25]

Religion as a form of socio-cultural system is the main object of concern in religious anthropology, especially Islam, because religious life certainly has an influence on other cultural aspects.[26] Islam teaches to pay attention to humas who must relate to the environment. This relationship both to society, individuals and groups is the main characteristic of Islamic religious teachings.[27] According to Ali Shariati, religion is a way to God and brings people from humiliation, stagnation, and stupidity from a lowly life and satanic lust to majesty, the straight path, wisdom, a life that has a spiritual character and pleases God.[28] In this case the science of anthropology becomes important in order to help illuminate the straight path.

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[18] Imam Subchi, *Pengantar Antropologi* (Depok: Rajawali Press, 2018).

[19] Wantini and Fitri Rahmawati, *Pendidikan Islam Interdisipliner* (Yogyakarta: The Journal Publishing, 2022).

[20] Wantini and Rahmawati.

[21] Sri Ilham Nasution, *Pengantar Antropologi Agama* (Harakindo Publishing, 2013).

[22] Muhamad Taufik Hidayat, "Antropologi Islam Di Indonesia," *IBDA` : Jurnal Kajian Islam Dan Budaya* 11, no. 1 (2013): 31–45, https://doi.org/10.24090/ibda.v11i1.66.

[23] Imam Subchi, *Pengantar Antropologi.*

[24] Soehadha, "Tauhid Budaya: Strategi Sinergitas Islam Dan Budaya Lokal Dalam Perspektif Antropologi Islam."

[25] Afghani and Ade Slamet, "Pendekatan Antropologis Dalam Pemahaman Hadis (Studi Atas Peziarah Di Makam Eyang Mahmud)," *Diroyah : Jurnal Studi Ilmu Hadis* 1, no. 1 (2016): 17–26, https://doi.org/10.15575/diroyah.v1i1.2051.

[26] Nur'aini, "Budaya Lancang Kuning Dalam Pandangan Masyarakat Islam (Di Desa Panipahan Kecamatan Pasir Limau Kapas Kabupaten Rokan Hilir)" (Universitas Islam Negeri Sumatera Utara, 2021).

[27] Imam Subchi, *Pengantar Antropologi.*

[28] Imam Subchi.

Religion in terms of anthropology is a cultural phenomenon so that in this case it is not a religious teaching that comes from God.[29] Therefore, what is of concern to this is the religion of humans in.[30] According to Harsojo, there are four main points of discussion in the anthropological study of religion, namely: first, the fundamental foundations of religion and its stay in human life; second, how humans fulfill their religious life in society; third, the origin of religion; fourth, how is the manifestation of human religious structures.[3132]
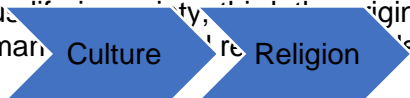
Culture → Religion

Fg. 2
The Relationship between Culture and Religion

Religion is a system of rules that regulates human relationships with their gods, relationships between humans and relationships between humans and their environment. Religion in this case is a system of values held by its adherents in interpreting the culture that develops in society. So that religion as a source of cultural values. Al-Islam Kemuhammadyahan (AIK) places religion as a source of cultural values, meaning that religion determines the behaviour of the community so as to create a charity based on religious values.

Islam views humans as having the potential to develop culture. This potential is seen from the spirit that makes humans able to recognise their god, the heart that gives birth to noble morals, the mind that can manage the earth as a khalifah, and emotions or feelings that can enjoy all the wonders of an Allah creation. So that with the trust possessed by the spirit, reason and the presence of conscience, emotions or feelings and passions that exist in humans, they are able to create a culture that is in accordance with the characteristics of Islamic teachings.

Al-Islam Kemuhammadiyahan (AIK) views the characteristics of culture in Islam must be in accordance with Islamic law. As these characteristics include: in accordance with Islamic values and does not conflict with the Al-Quran and Sunnah; with culture can increase faith and piety, free from polytheism, heresy, *khurafat*, and superstition; foster cleanliness of heart and soul, create goodness and increase remembrance of Allah; culture makes civilisation enlightenment and not cause division, decline, waste and negative things.[33] In this case AIK views the existence of culture to make cultural actors or the community closer to Allah both in terms of tawheed, piety, faith and make themselves have a social nature with good behaviour or have *akhlakul karimah* character.[34]

So that AIK in the perspective of Islamic anthropology makes culture a means to increase piety and faith, away from prohibited things such as shirk, *bid'ah*,

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[29] Nasution, *Pengantar Antropologi Agama*.

[30] Asriana Harahap and Mhd. Latip Kahpi, "Pendekatan Antropologis Dalam Studi Islam," *Tazkir : Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7, no. 1 (2021): 49–60, https://doi.org/10.24952/tazkir.v7i1.3642.

[31] Nasution, *Pengantar Antropologi Agama*.

[32] Aep Saepullah and A. Rusdiana, *Antropologi Pendidikan: Menuju Pendidikan Unggul Dan Kompetitif* (Bandung: Batic Press, 2021).

[33] Majelis Tarjih dan Tajdid Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah 3* (Yogyakarta: Penerbit Suara Muhammadiyah, 2018).
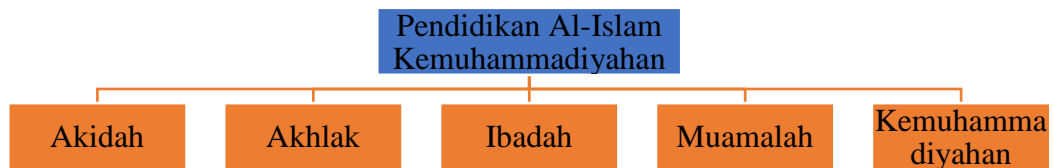
[34] Muhammadiyah.

khurafat, *Tahayul*. In addition, culture is used as a place to do good not to do injustice, damage, and disobedience.[35] With culture, the advancement of civilisation is not a setback, pembrosan. In addition, culture is used as a means or media in preaching to create a civilised life. This making the creation of cultural goals, namely getting the pleasure of Allah, happy in this world and the hereafter, and mercy for fellow humans and the world around.

3.2 Al-Islam Kemuhammadiyahan Education

Al-Islam *Kemuhammadiyahan* Education or AIK is a type of Islamic religious education in higher education units which is mandatory for all students who are Muslim.[36] AIK is an insight into Muhammadiyah education, where this insight is an integral unit that must be developed in every Muhammadiyah educational institution.[37] So that AIK has an important position as a driving force, being a spirit and has a main mission in organizing Muhammadiyah tertiary institutions.[38] This AIK plays a very important role in the formation of spiritual, moral, intellectual strength, and for the academic community there is a driving force.[39]

Al-Islam *Kemuhammadiyahan* education in tertiary institutions is a mandatory subject that must be taken by students.[40] In the al-Islam *Kemuhammadiyahan* curricul um there is a curriculum that is relevant to issues related to Islam, especially in monotheism both in the real world and through social media. This is based on the curriculum structure of Faith, Morals, Worship, *Muamalah*, and Muhammadiyah.[41]

Fg. 3
Al-Islam Kemuhammadiyahan education

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[35] Muhammadiyah.

[36] Yahya Fathur Rozy and Shopyan Jepri Kurniawan, "Studi Islam Kontemporer Sebagai Kritik Terhadap Al-Islam Dan Kemuhammadiyah (AIK) Dalam Perguruan Tinggi Muhammadiyah," *Prosiding Seminar Nasional Al-Islam Dan Kemuhammadiyah*, 2018, 199–207, https://publikasiilmiah.ums.ac.id/xmlui/handle/11617/10608.

[37] Zalik Nuryana, "Revitalisasi Pendidikan Al-Islam Dan Kemuhammadiyahan Pada Perguruan Muhammadiyah," *Tamaddun Jurnal Pendidikan Dan Pemikiran Agama* 18, no. 1 (2017).

[38] Tamrin, "Al-Islam Dan Kemuhadiyahan (AIK) Pilar Dakwah Islam Rahmatan Lil Alamin (Studi Pada Perguruan Tinggi Muhammadiyah Di NTT)."

[39] Rozy and Kurniawan, "Studi Islam Kontemporer Sebagai Kritik Terhadap Al-Islam Dan Kemuhammadiyah (AIK) Dalam Perguruan Tinggi Muhammadiyah."

[40] Nur Rahmah Amini, Nadlrah Naimi, and Said Ahmad Sarhan Lubis, "Implementasi Kurikulum Al-Islam Dan Kemuhammadiyahan Dalam Meningkatkan Sikap Religiusitas Mahasiswa Di Universitas Muhammadiyah Sumatera Utara," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 11, no. 2 (2019): 359–72, https://doi.org/10.30596/intiqad.v11i2.3265.

[41] Ahmad Lahmi et al., "Self Control Counseling for Students during Covid-19 through Al-Islam and Kemuhammadiyahan Curriculum," *Journal of Curriculum and Teaching* 11, no. 2 (2022): 35–41, https://doi.org/10.5430/jct.v11n2p35.

AIK education has several goals, namely to make students who really apply their knowledge in accordance with their fields, to form learning people who are pious, have good morals, are progressive, excel in science and technology as a form of embodiment of *tajdid da'wah amar makruf nahi munkar.*[42] In addition, the aim of graduates from AIK is to be able to practice the principles of living in an Islamic way based on understanding and experience of pure Islamic teachings and the main behavior so that they can become role models, and are accustomed to carrying out mahdah worship and good deeds which are spearheaded from an understanding and appreciation that is in accordance with Al-Quran and Hadith so that they are able to create real and useful works for humans, and are able to apply the principles of Muhammadiyah life which are based on the Al-Quran and Hadith so that individuals who are progressive and willing to fight in society are created.[43]

AIK education embodies the development of science and the use of technology in accordance with Islamic values and provides an understanding that Muhammadiyah is a movement of *amar ma'ruf nahi munkar* and *tajdid.*[44] So that from AIK education, students have a straight *aqidah* because it is the core (hard core) of AIK education. Then students have the nature of *ta'awun.* This is a form of application of QS. Al-Ma'un which is actualised in the *aqidah akhlak* course. Al-Ma'un theology is taught theoretically and culturally. So that Al-Maun theology is used by Muhammadiyah activists in applying practices in everyday life.[45] As in the case of worship that must be directed only to Allah.

Aqidah or tawhid is the core of Islam. Therefore, the curriculum of aqidah in Muhammadiyah universities must be increased. As in Muhammadiyah and Aisyiyah colleges, aqidah is an AIK 1 subject whose number of hours is more than AIK 2, AIK 3, and AIK 4. So in this case it makes students have a straight aqidah, not doing shirk. Likewise in worship that only worships Allah. Based on the implementation of the theology of QS Al-Ma'un taught in class, it makes students have a high sense of social spirit[46] and always instils students to carry out worship in their daily lives and always read prayers every time they want to do something such as leaving for class, starting class, ending class, prayers for riding vehicles and other prayers.[47] Besides that, students have good character.

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[42] Noor Amirudin, "Peran Pendidikan Al-Islam Dan Kemuhammadiyahan Dalam Meningkatkan Perilaku Keberagamaan Mahasiswa Universitas Muhammadiyah Gresik," *DIDAKTIKA : Jurnal Pemikiran Pendidikan* 23, no. 1 (2016): 45–61, http://journal.umg.ac.id/index.php/didaktika/article/view/129.

[43] Abdul Kholid Achmad, "Reaktualisasi Pendidikan Al Islam Dan Kemuhammadiyahan (AIK) Sebagai Penguat Pendidikan Karakter," *Profetika: Jurnal Studi Islam* 21, no. 2 (2021): 167–78, https://doi.org/10.4102/the.v2i0.12.

[44] Abdul Kholid Achmad, "Reaktualisasi Pendidikan Al Islam Dan Kemuhammadiyahan (AIK) Sebagai Penguat Pendidikan Karakter," *Profetika: Jurnal Studi Islam* 21, no. 2 (2021): 167–78, https://doi.org/10.4102/the.v2i0.12.

[45] Noor Amirudin, "Peran Pendidikan Al-Islam Dan Kemuhammadiyahan Dalam Meningkatkan Perilaku Keberagamaan Mahasiswa Universitas Muhammadiyah Gresik," *DIDAKTIKA : Jurnal Pemikiran Pendidikan* 23, no. 1 (2016): 45–61, http://journal.umg.ac.id/index.php/didaktika/article/view/129.

[46] Milana Abdillah Subarkah and Ety Kurniyati, "Implementasi Sikap Kesalehan Spiritual Dan Sosial Pada Mata Kuliah Al-Islam Dan Kemuhammadiyahan," *Jurnal Kajian Islam Dan Pendidikan Tadarus Tarbawy* 3, no. 1 (2021): 309–19, https://doi.org/10.31000/jkip.v3i1.4257.

[47] Amirudin, "Peran Pendidikan Al-Islam Dan Kemuhammadiyahan Dalam Meningkatkan Perilaku Keberagamaan Mahasiswa Universitas Muhammadiyah Gresik."

Through two forms of curriculum in AIK education, namely; first, structured programmes in the form of structured coaching provision through the implementation of Baitul Arqom, mentoring, internships and coaching for students, recitation for lecturers, employees, and daily staff. Second, using hidden programmes created through the example of lecturers and employees, the environment, regulations, banners and billboards. The hidden program as intended is also part of the curriculum that is implemented as a strengthening of character education.[48] (The existence of structured programs and hidden curriculum can be part of the strategy for internalising and institutionalising character values and their application to the entire academic community within Muhammadiyah universities which will ultimately play a role in the formation of human character who is ready to answer the challenges of the times.[49]

3.3 Islamic Anthropology in AIK education to prevent shirk in social media

In the development of Islamic da'wah, many Islamic groups have emerged that aim to develop Islamic values.[50] So from this the emergence of approaches or methods of broadcasting Islam. Religious phenomena always have two dimensions, normative and historical, which cannot be separated but distinguished for study.[51] This requires a study of Islamic anthropology as well as Islamic culture so that it can lead society to a straight path in accordance with religious demands.

The sad thing is that religious practices in society often have differences even though these teachings come from the same source, namely the Al-Quran and Assunah for Muslims.[52] It is clear that the source used as a reference is from the Muslims themselves, but in practice in real life there are still many deviations such as acts of shirk. Where the more advanced technology is, the easier it is to influence humans to commit shirk which can affect their monotheism. Examples of shirk acts are growing, even what makes it ironic nowadays is that shirk acts can occur on social media.

Al-Islam and Muhammadiyah can be a solution to problems that develop from social media culture which can make the perpetrators commit shirk. As the aim of al-Islam and Kemuhammadiyahan is one of them to make individuals who have monotheism. Monotheism in this case is like being able to know and understand the nature of God, human beings and life in accordance with the guidance of the Al-Qur'an and Hadith which are authentic and scientific.[53] As the role of Al-Islam and *Kemuhammadiyahan* in Muhammadiyah tertiary institutions is very important in managing religion for students, especially to stay away from polytheism.

Islamic Religious Education and *Kemuhammadiyahan* are special characteristics of Muhammadiyah Islamic education and excellence in spreading the views and tarjih or guidelines of Muhammadiyah worship to students or

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[48] Achmad, "Reaktualisasi Pendidikan Al Islam Dan Kemuhammadiyahan (AIK) Sebagai Penguat Pendidikan Karakter."

[49] Achmad.

[50] Muchlis Bahar, "Dakwah Salafiyah: Dialektika Masyarakat Beragama Dengan Perkembangan Sosial Di Indonesia," *Papatung* 5, no. 2 (2022): 18–28.

[51] Nakamura, "Anthropology of Civilization: Personal Reflection on Anthropological Approach in the Study of Muslim Societies in Southeast Asia(Antropologi Peradaban: Renungan Pribadi Atas Pendekatan Antropologis Dalam Studi Tentang Masyarakat Islam Di Asia Tenggara) Mi."

[52] Nakamura.

[53] Tamrin, "Al-Islam Dan Kemuhadiyahan (AIK) Pilar Dakwah Islam Rahmatan Lil Alamin (Studi Pada Perguruan Tinggi Muhammadiyah Di NTT)."

academics.[54] AIK courses as a form of Islamic religious learning in tertiary institutions in spreading religious practices that based on the authentic Al-Qur'an and Sunnah.[55] Repeatedly and tirelessly from Muhammadiyah, it is clear that the behaviors of taklid, superstition, bid'ah, and superstition, which have been the subject of common problems still ongoing in the life of society together. Local culture that has been going on for a long time even for hundreds of years in the culture of local or modern people is still partly doing it, this is motivated by negative things and the attitude of piety towards local culture which is still cultivated in society.[56]

With the development of social media communication tools, it creates random or random forms of culture in the information that we encounter on social media today. So that Muhammadiyah academics as the output of Muhammadiyah schools can provide optimal solutions to the cultures of polytheism, laziness to learn about Islamic religious education, where Islamic education becomes basic and basic education in students which can later be distributed in various general communities.[57]

Broadly, talk about Muhammadiyah seeks to develop education as a strategy in increasing general knowledge, then in Islamic education it is no less important in improving the education of aqidah, morals, worship practices and muamalah which must be possessed by Muhammadiyah academics in particular so that they can filter out various forms of negative social influences. media, especially related to social media shirk which is increasingly widespread.[58] As a form of solution that can be done, namely academics can innovate in Islamic education and AIK in spreading Islamic educational cultures, or Islamic educational content that can cover a culture that deviate from Islamic law,[59] then specifically AIK Islamic education will be delivered as follows:

3.3.1 Faith Courses

Al-Islam *Kemuhammadiyahan*, certainly, in rectifying the problem of monotheism, there is a course on Aqidah Akhlak where in this course you will delve deeper into the nature of God or the forms of God,[60] the names and attributes of God.[61] Aqidah or belief is the most important and basic for every human being, as the value to himself can even exceed it.[62] Aqidah in general

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[54] Nuryana, "Revitalisasi Pendidikan Al-Islam Dan Kemuhammadiyahan Pada Perguruan Muhammadiyah."

[55] Nuryana.

[56] Nurlaila Al Aydrus et al., "Peran Muhammadiyah Dalam Upaya Pengembangan Pendidikan Islam Di Indonesia Muhammadiyah ' s Role in the Development of Islamic Education in Indonesia," *IQRA: Jurnal Ilmu Kendidikan Dan Keislaman* 17 (2022): 17–25.

[57] Miratun Nisa', "Learning Model AIK 1 (Aqidah) in College Based on Educations Velue," *Journal of Islamic and Muhammadiyah Studies* 1, no. 2 (2020): 1–9, https://doi.org/10.21070/jims.v1i2.1054.

[58] Haedar Nashir, "Muhammadiyah Dan Gerakan Pencerahan Untuk Indonesia Berkemajuan," 2014, 1–8.

[59] Achmad, "Reaktualisasi Pendidikan Al Islam Dan Kemuhammadiyahan (AIK) Sebagai Penguat Pendidikan Karakter."

[60] Ira Suryani et al., "Peta Konsep Terminologi Akidah/Teologi Dan Ruang Lingkup Studi Akidah Akhlak," *Islam & Contemporary Issues* 1, no. 1 (2021): 11–22, https://doi.org/10.57251/ici.v1i1.4.

[61] Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta: Suara Muhammadiyah, 2020).

[62] Suryani et al., "Peta Konsep Terminologi Akidah/Teologi Dan Ruang Lingkup Studi Akidah Akhlak."

comes from the word 'Aqada ya'qidu 'aqdan 'aqiidatan means knot, bond, agreement and sturdy[63] so that aqiidah has the meaning of trust, confidence.[64]

Aqidah has a function that can change views and beliefs. The functions of aqidah are as follows: first, to know Allah Ta'ala both from the qualities that are obligatory for him and to purify him from the qualities that are impossible; secondly, confirming the Apostles as messengers of Allah Ta'ala; third, eliminating taqlid regarding stories from ancestors about ancient nation's saga, because it can weaken beliefs and eliminate the meaning of religion; fourth, knowing the high position of reason besides the Al-Quran and Hadith; fifth, growing faith in a strong foundation and not easily influenced by the times.[65][66] It is from the function of Aqidah that moral Aqidah needs to be instilled in students so that they can sail the ship of life in a straight path.

As the monotheistic culture of the friends who think that Allah is the only substance that must be worshiped and the Prophet Muhammad is the messenger of Allah. Companions who witnessed firsthand the revelations descending on the Prophet, knew their interpretations and takwil, people who were pleased by Allah to accompany the Prophet, help him, uphold religion and always reveal the truth.[67] Aqidah greatly affects a life in society. If the faith or faith is strong, the life of the community will be good according to the way and guidance, but if the faith is bad, the life of the community will be bad, immorality is rampant, shirk is everywhere and many problems will befall.[68] Such as zodiac predictions, believing in birth dates (weton), matchmaking predictions, being carried away by news such as rumors, rumors, issues, and true news. Where this is widely circulated on social media. For this reason, it is necessary to follow the example of friends who are always careful in matters of faith or monotheism.

Seeing the importance of aqidah in life, therefore there is a need for more hours related to aqidah courses that discuss monotheism or faith from its relationship with Allah to the attributes of Allah. This is so that the function and purpose of learning the Aqidah can run optimally and students can practice it in real life. As in social media, so that students are able to choose and filter what content can make them better in their religious knowledge so that they can stay away from content that contains shirk towards Allah which can lead them to commit shirk towards Allah.

3.3.2 Some Information Fiqh Courses or Social Media Fiqh

Advances in education and technology have made it easy for humans to obtain, manage, store and disseminate information in various forms and types. In addition, technological advances make it easier to interact with social media and can disseminate information quickly.[69] Social media makes a new world, but there is an error that gives space for information distortion in the order of

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[63] Suryani et al.

[64] Pangulu Abdul Karim, "Fungsi Aqidah Dan Sebab-Sebab Penyimpangan Dalam Aqidah" 7, no. 1 (2017).

[65] Karim.

[66] Ainun Nadlif and Muhlasin Amrullah, *Buku Ajar Al-Islam Kemuhammadiyahan-1*, *Buku Ajar Al-Islam Kemuhammadiyahan*, vol. 1, 2017.

[67] Muhammad Imran, "Sahabat Nabi Saw Dalam Perspektif Sunni Dan Syi'ah," *Aqlam: Journal of Islam and Plurality* 1, no. 1 (2016): 18.

[68] Titn Sukaesih, "Pendidikan Keimanan Bagi Usia Dewasa Awal Menurut Perspektif Islam" (UIN Raden Intan Lampung, 2017).

[69] Arif et al., "Akhlakul Medsosiyah: Membangun Warga Negara Cerdas Bermedia Sosial."

reporting on social media.[70] Freedom of information through social media, which has no boundaries, has the potential to threaten the principles of honesty, unity, togetherness and individual rights,[71] even at worst, it can damage faith. From this problem Muhammadiyah with the *Tarjih* and *Tajdid* Council issued a fatwa on information *fiqh* where this fiqh discusses ethics in social media.[72] Later, this information *fiqh* is now a guideline for Islamic society in general in the use of social media that is based on Islamic religious teachings.[73]

So that the fiqh course as a focus of discussion is related to the focus on the development of information media which discusses content that broadcasts polytheistic worship which should be criticized and given a solution in the form of a study of the content with Islamic studies and shared on internet media so that academics can provide knowledge and critical forms of information media cultures which are still dominated by negative content. Actually, from the point of view, information media as general media is technically not problematic, but academics should be able to provide a better form of updating information than counteracting negative cultures and making Islamic culture a priority of knowledge in information media.[74]

As *fiqh* linguistically comes from Arabic, namely *faqiha-yafqahu-faqihan* which means to understand or understand.[75] *Fiqh* at the time of the four schools of thought was understood as a form of systematic reasoning, based on general principles.[76] Meanwhile, in terms of fiqh, it has the meaning of understanding in depth and detail (*tafsili*) regarding a problem by using the arguments of Islamic law such as the Koran and hadith.[77][78] Social media means online media, where users can easily participate, share and create content, including blogs, wikis, social networks, forums and the world.[79] So social media is a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and which enable the creation and exchange of user content.[80] From the above understanding, information *fiqh* is specific guidelines regarding the

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[70] Surwandono and Kaukab, "Relevansi Fiqh Informasi Muhammadiyah Dalam Pengelolaan Hoax Dalam Era Disrupsi Informasi."

[71] Arif et al., "Akhlakul Medsosiyah: Membangun Warga Negara Cerdas Bermedia Sosial."

[72] Niki Alma Febriana Fauzi and Ayub, "Fikih Informasi: Muhammadiyah's Perspective on Guidance in Using Social Media1," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019): 267–93, https://doi.org/10.18326/ijims.v9i2.267-293.

[73] Fauzi and Ayub.

[74] Nadlif and Amrullah, *Buku Ajar Al-Islam Kemuhammadiyahan-1*.

[75] Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia* (Yogyakarta: Pustaka Progesif, 1984).

[76] Fauzi and Ayub, "Fikih Informasi: Muhammadiyah's Perspective on Guidance in Using Social Media1."

[77] Syamsul Anwar, "Fatwa, Purification and Dynamization: A Study of Tarjih in Muhammadiyah," *Islam Zeitschrift Für Geschichte Und Kultur Des Islamischen Orients* 12, no. 1 (2005): 27–45.

[78] Surwandono and Kaukab, "Relevansi Fiqh Informasi Muhammadiyah Dalam Pengelolaan Hoax Dalam Era Disrupsi Informasi."

[79] Tongkotow Liedfray, Fonny J Waani, and Jouke J Lasut, "Peran Media Sosial Dalam Mempererat Interaksi Antar Keluarga Di Desa Esandom Kecamatan Tombatu Timur Kabupaten Tombatu Timur Kabupaten Minasa Tenggara," *Jurnal Ilmiah Society* 2, no. 1 (2022): 2.

[80] Fauzi and Ayub, "Fikih Informasi: Muhammadiyah's Perspective on Guidance in Using Social Media1."

ethics of using media in participating, disseminating, and creating and receiving information on social media.[81]

According to the *Tarjih* Council, information *fiqh* contains basic values that are used in social media

1. Tawhid, namely believing that Allah and His Prophet are the main source of correct information, which comes from the authentic Al-Quran and Hadith
2. Sidiq namely honesty is very important in receiving and disseminating information
3. Tabligh, that is, everyone is able to convey useful information according to their capacity and knowledge
4. Fair, namely that everyone has the same rights in receiving and conveying correct information in accordance with norms, social and statutory
5. Fathanah, namely intelligence and knowledge capacity that must be possessed by people in managing and receiving information
6. Tawazun namely neutrality or objectivity in receiving and delivering information. This value is important for maintaining a balance in the delivery of information in society.[82]

From these basic values the tarjih assembly issues definite rules in receiving and delivering information, namely

1. Verify information circulating on social media by using the hadith verification method to clarify the truth of the source and the validity of the argument.[83] monotheism. So that the Muslim community can sort out information so as not to fall into shirk
2. Be critical when receiving propaganda, agitation or provocation spread by so-called cyber soldiers.[84] So it is necessary to have tabayyun characteristics raised in receiving any information, especially those related to matters of aqidah or monotheism. This needs to be done so that Muslims do not fall into shirk which is a grave sin.
3. Provide an explanation of how information has become a public need. Moreover, what makes information a religious, economic, social, and cultural commodity.[85] This is from the tarjih assembly providing knowledge about information that can make him fall into acts of shirk. This is so that the Muslim community, especially among students, can protect themselves from things that are shirk.
4. Encouraging social media users to; not in a hurry to believe it; to verify information; not share information before its validity has been confirmed; considering the negative impact of information sharing; adhere to the principle that "preventing losses" is more important than "taking profits"; and to consider, before sharing information, context and time.[86]

The basic values contained in information fiqh are then implied into definite rules for receiving information contained in social media, so this needs to be conveyed to students in courses. This becomes important as a subject so that students know social media itself in an Islamic view, then the benefits of social

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[81] Fauzi and Ayub.
[82] Fauzi and Ayub.
[83] Fauzi and Ayub.
[84] Fauzi and Ayub.
[85] Fauzi and Ayub.
[86] Fauzi and Ayub.

media, the dangers of social media itself and are able to provide solutions. In addition, students are able to use and make good use of social media in accordance with Islamic views, and students are able to filter incoming information through social media, monitor incoming information and be able to disseminate good information that does not contain polytheistic problems.
use of social media that is based on Islamic religious teachings
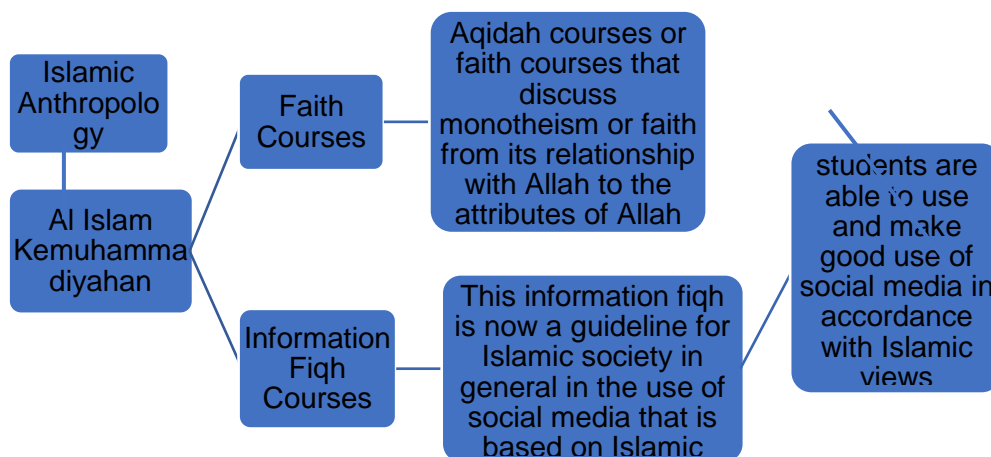
Fg 4.
Islamic Anthropology in AIK education to prevent shirk in social media

4. Conclusion

As religion is a solution to every problem in life, in this case it concerns the problem of the faith of every Muslim, especially among students. This problem can be caused by one of the factors because of the presence of social media where all information enters and can even affect users. Therefore, the presence of AIK as a solution for students. Students can use social media wisely and as well as possible so they don't fall into shirk. Social media culture like this can raise awareness for students to stay away from shirk acts. With AIK, there are Aqidah courses, at least students know and understand that Allah is the only Substance that must be worshiped and students have strong faith, both faith in Allah, Prophets, Angels, Apostles, the Book, and good and bad taqir. In addition, students need to be equipped with knowledge about Information Fiqh that has been issued by the tarjih majerlis. This course discusses the ethics of good social media so that students and process incoming information properly in accordance with Islamic rules. So that from these students are able to have firm faith and are able to receive, convey incoming information via social media according to Islamic rules, so that students can avoid futile and shirk actions through social media.

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