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Sociological and Anthropological Theories of Social Order from Islamic Perspective

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ABSTRACT

Theories of social order discussed by Western sociologists and anthropologists are based on their philosophical paradigms and the purview of their geographical settings. These theories on social order are limited within the confinement of the human eye, and hence, underscore the revealed knowledge and other contemporary Islamic teachings. It is observed that these scholars appear to criticize each other's work, opening doors for better interpretations based on the Quran verses and hadith. This paper reviews the classic discussions of social order theories by Talcott Parsons, Robert Merton, Kingsley Davis and Wilbert Moore, Bronislaw Malinowski, Alfred Redcliff Brown and Herbert Blumer within the scope of Islamic perspectives. To understand the contemporary social order theories in this 21st century, modern illustrations were also applied. This paper believes that the Western sociological and anthropological theories were incomplete and required beyond human discussions. It means that only revealed knowledge can explain the exigencies of social order.

Keywords: *Anthropology, Divinity, Revealed Knowledge, Social order theories, Sociology*

INTRODUCTION

Western knowledge appeared to be dominating the world's knowledge by its attempt to provide holistic solutions for human well-being. It was attributed to the fact that, during the period of colonialism, education was under the purview of Western orientation encapsulates economic, historical, political, and social. It created a picture of "perfection" over the past centuries. The Western orientalist succeeded in constructing the negative impressions about Islam in the minds of the Muslim Ummah due to the impoverished acknowledgement of the revealed knowledge about human well-being (Othman, 2009).

It is postulated that the Muslim thinkers apportion the blame on Western orientalists facilitating the fall of Islamic civilization coupled with the fall of religion was one of the push factors that saw western theories toppled the Divine Revelation. For example, Islam was oppressed, rejected, and marginalized by the Western class (Elizabeth, 2005). The Muslim scholars who possess the ideology of Islamic knowledge was branded as terrorists, illiterate, uncivilized, and considered backwards towards social progress (Elizabeth, 2005). Islamic thought was therefore separated from modern teachings and hence buried. Islamic countries shifted and imitated the governing style of the west (Braley, 1999).

The idea of establishing a monoculture in the educational system made Islamic education is challenging to gain grounds (IIIT, 1988). The methodologies or strategies of the interpretation of Islam were considered rigid and failed to conform with contemporary thought. Western knowledge requires re-evaluation towards the good values and re-integration towards the Quran and Sunnah (Hussain, 2017). Studies opine that western knowledge has taken over the internet to spread knowledge with the core intention of de-Islamizing young Muslims and present Western social theories to the best for human well-being (Mohd, 2009). However, most Muslim social scientist are only vested in one field of knowledge, specifically Arabic, giving Western social scientists' competitive urge over Islamic teachings (Mohd, 2009). Based on these barriers, the broader gap between western social science theories and Divine knowledge is challenging, spearheading contemporary Western theories over Islamic teachings.

Origin of The Western Islamic Thought

Western imperialism, its religious functionaries, and the Orientalists' manipulations transformed their campaign into a complete and exhaustive assault against Islam. As well as the Islamic minds and ethos. This movement aimed to crush the very essence of Islam by infiltrating and transforming it. The Ummah's cultural distortion and intellectual degradation was accomplished by separating Islam from daily life and turning it into a dogmatic labyrinth (IIIT, 1988; Sulayman,1981). For instance, countries such as Turkey, India, and Egypt were empowered politically, economically, and socially by their Muslim leaders with Westernising the Ummah, which failed. The effort made by Mustafa Kamal Ataturk to abort all classical thought in Islamic institutions from the public institutions also proved fruitless.

Western education to an Islamic institution in Egypt overrides Islamic education (IIIT, 1988). The clear-cut vision was absent in Islamic education. These factors precipitated the dawn of Islamic thought when Al Faruqi, Rahman, Abu Sulayman and concerned Muslim scholars launched intellectual encounters to reshape the aim of knowledge to suit social order and well-being. In April 1977, at an international conference witnessed in Makkah, upon a thorough deliberation, the scholars initiated the idea of knowledge integration or unification that would create a balance and breach the gap between secular and Islamic thought to reorient the minds of the Muslim populace.

The Muslim thinkers cum integrationist agreed that knowledge should be reoriented by maintaining good Western theories and integrate them with Islamic thought, to have complete certainty and defined society (Al Faruqi, 1987; Rahman et al., 2015; Sulayman, 1981). The essence of recasting knowledge was also to recognize the knowledge that travels beyond the human sensory and can only be defined by the Divine Revelation.

Origin of Sociology and Anthropology

In the middle of the nineteenth century, a new science intellectual discourse called. sociology emerged. Its main essence was to erase religious dominance and find solutions to socio-political conditions, which demanded an intellectual response. The social order fell apart and could not work well to the people's expectations. Moreover, it needed a revamp to establish a proper social order.

The physical and intellectual atmosphere of the pre-and post-revolutionary periods encouraged people to have a second look at social thought in general and intellectually introduce a new vision to the people and society. The scholars were more concerned about society's conditions and its transformation within the lens of the West (Jonathan et al., 2012). Augustin Comte, famously known as the father of sociology coined the term sociology. He had a belief that sociology should be scientifically oriented. Comte propounded a scientific theory termed positivism to counter the catholic church's philosophy during his time. His theory of positivism followed the footsteps of hard science to predict human behavior and societies to bring about social reform (Ritzer, 2017).

Herbert Spencer and Emile Durkheim shared the same view of this social reformation. Several other contemporary classical sociologists like Talcott Parsons, Robert Merton, Alfred Redcliff Brown, Kingsley Davis and Wilbert Moore, Bronislaw Malinowski, Herbert Blumer, Anthony Giddens, Du Bois, Mead, and others shared the same intellectual discourse (Butler & Le, 2007). The dichotomy of their originations – Western and Islam – fundamentally disintegrates both frameworks. The Western social science theories only strive for human survival for worldly gains, yet Islamic thought aims to achieve both but with consciousness and preference the Divine knowledge as the apex source of knowledge.

Parsons' Social Action Theory

Parsons (1977) theory came into play to modify the positivism approach and idealism approach of social action. Parsons opines that it is vital to project beyond such extreme and propounded a theory that interrelated to positivism and ideology. He formulated the structure of social action. The purpose was to explore the concept of behavior. He postulated that external forces or social facts are significant indicators of understanding social behavior. He remained firm that human action remained the prominent reference source. Furthermore, he termed it a voluntaristic theory of action.

Parsons' action theory commences with an actor making a conscious effort to gratify his goals by considering his environment's situational constraints to meet his ends (Chris, 2009; Wolf, 1995). Prophet Mohammed SAW confirms the idea of an actor being motivated to act in forty hadith of Imam Nawawi (hadith no. 1). I heard the Messenger of Allah, peace be upon him, saying, "Actions are according to intentions and everyone will get what was intended"). It also confirmed in the Quran (Surah 60:69) "And those who strive in Our cause We will certainly guide them to our path: For verily Allah is with those who do right").

Parsons explains that such constraints can be race/ethnicity, environmental, hereditary, or educational constraints. Parsons considers constraints on the individual's the geographical setting, which he mentioned as traditional and metropolitan. They experience different constraints, and hence individuals may have different goals entirely (Talcott, 1977). For example, an actor who lives in the city is motivated to enrol in a university to pursue his dream of becoming a medical doctor must be conscious of his situational constraints being economic, cultural, or religious factors.

Parsons continues to elaborate that if the actor has the economic means to attend any university of his choice, he looks at normative constraints and includes norms, customs, and values, which will guide the actor to make a rational choice. If the actor is from a Muslim family and the family is conscious of their religious values, they will choose an Islamic university to gratify their appropriate goal (Richard, 2019). It is especially true when the individual is still under parental care. The critical point to note is that the individual is not forced but considered the normative values surrounding him. However, it influences his choice of selection and therefore considering the religious background of his parent, being rational and conscious, the actor will enrol in an Islamic university to make it more flexible to attain his goal.

It is mentioned in the (Quran, 23:11), "Thy Lord hath decreed that ye worship none, Him and that ye be kind to parents. Therefore, whether one or both attain old age in thy life, say not to them a word of contempt, nor repel them but address them in terms of honor". Besides, it has mentioned that all Muslim activities should be Islamically motivated "O ye who believe enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy."

In a situation where the actor faces financial challenges and cannot afford to sponsor the actor's education, an Islamic perspective giving donations and alms to the poor are a significant social action based on rationality (Dale et al., 1990). The Quran states that "O Prophet Tell those of My servants who believe that they should establish prayer and spend out of what We have provided them with both secretly and openly, before there arrives the day when there will be no bargaining nor any mutual befriending" (Quran 14:31). Zakat is given to the actor in the form of scholarship that keeps the dream of the actor alive. Therefore, Parsons' ideas about a society subjected to continuity are justifiable by explaining the connectivity of the social system. The joy expressed by the actor because of receiving scholarship due to societal intervention is what Parsons referred to as cathectic value.

According to Parsons, this source of joy cannot be evaluated (King, 2009). Parsons continues to explain that social action from the generalized scope as Max Weber mentioned that actions are always influenced by values which imply that values guide social action, and therefore action possesses a potent root in the motives of the individual actor (Chris, 2009). The actor must motivate to action and the motivation to act must be backed by appropriate values that are the only means by which actions are possible. Parsons revealed that the coordination of a given kind of action influenced by a given body of

values stimulated by a given kind of motive offers the social system's structural conditioning. For instance, an education. It may concern a Muslim woman who wants to pursue her master's degree at the International Islamic University of Malaysia. The actor being brought up in a Muslim home, and therefore the actor's orientation is based on Islamic values such as wearing the hijab, covering her hair, not mingling with the opposite sex, and other academic rules such as attending lectures regularly and taking part in-class exercises and examinations. As the individual's values are connected to institutional values, the actor effortlessly gets internalized with the institutional values and makes it flexible for the actor to achieve her goal.

In the world view of Islam's obedience to the country's law, institutions are a religious obligation. The Divine knowledge commands the believer to remain faithful to Allah and his Messenger and authority that they live under: 'O ye who obey Allah and obey His Messenger and those who are in authority." (Surah Al-Nisaa 4:59). The verse confirms Parsons' view that an actor must be conscious of a social institution to gratify their goals. However, this implies that his normative orientation, coupled with organizational orientation, creates a conducive environment for the actor to accomplish her goal.

Parsons is of the view that all systems must possess four functional characteristics to survive. These characteristics are termed AGIL – referring to Adaptation, Goal attainment, Integration and Latency (George, 2010). Parsons explains that a system must withstand external situational constraints (Ritzer, 2018). Being able to accommodate its environment and become internalized with the environment significantly impacts the actor to gratify his goals. For example, every institution has its code of ethics, and for an actor to gratify his needs, he needs to abide by the institutional rules and regulations. An actor's ability to abide by university ethics enables the student to adapt to the school setting.

Parson further elaborates that the actor can control his behavior to gratify his needs or goals while integrates into the environment (Wolf, 1995). Furthermore, if the actor internalizes the institution's normative value, he can socialize to gratify his goals. Parsons posited that in adapting to the environment, the actor might commit an act that frowns on society. For example, theft, hence the police service steps in to rescue the situation to ensure social order. From the Islamic perspective, social action establishes social order established as acknowledged in Parsons' social action theory. The punishment rule of theft is not crafted by man but the Divine revelation. According to (Surah Al- Ma'ida: 37), "reads as to thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is exalted in Power, Full of Wisdom." Allah ordains the effect of this ruling is to put society in shape and ensure continuity among believers.

Parsons postulates that every social system is bound to encounter internal and external constraints within the environment, they intend to attain. Two forms of activities further, support it. Instrumental actions or expressive actions. Instrumental action serves as the platform for goal attainment and adaptation (Laluddin, 2016). For example, an institution's ability to have the needed resources and facilities such as affordable fees, scholarship packages, library, and professional tutors will play an instrumental role in goal attainment and adaptability when put into conscious use. An expressive function is an appreciation expressed by the actor making good use of the resource and achieving its goals. For when a student at a university can utilize its database to produce an excellent literature review, the actor receives a lot of applauds from the university research team. The actor's applause is due to the actor taking advantage of the university resources to achieve his academic goal. For example, when an actor uses an online university.

In the Islamic perspective, most Muslim scholars' postulate that in Islam, the fundamental goal of development is to create enabling environment for people to enjoy moral, socio-economic, and political and spiritual well-being in this world and be successful in the hereafter. Therefore, Allah has provided us with the basic needs to be able to serve Him (Othmann et al., 2015). Allah mentioned in the glorious Quran: "And made the day as a means of subsistence? Moreover, have We not built over you seven fragments and placed (therein) a light of splendour? And do We not send down from the clouds water in abundance, That We may produce in addition to that corn and vegetables" (Quran, 40:11- 14).

The social system constitutes a subsystem that is the product of the actor's institutionalized action, given different norms, values, and motives. The subsystem includes a behavior system, personality system, social system, and cultural system. They affectionately negotiate with each other for the persistence and more considerable continuity of broader society (Richard, 2019; Ritzer, 2018).

Robert Merton's Functionalism Theory

Functionalism emerges as a substitute to Marxian theory, which criticized an economic deterministic thought or method. While Marxian theory emphasizes how society cannot escape from conflict, functionalism, on the other hand, give applause to societal integration. Merton realizes that sociology was in bondage and therefore needed to be liberated. He introduces new sociology, realistic and absolute, and missing Karl Max and Talcott Parsons's theory.

Merton's views that real-world integration could not remain infinite, and society is bound to experience dysfunctions (Wahalng, 2016). Merton comes into the picture to address Parsons' grand theory that appears to study society at the superstructural level, making it challenging to test to hypothesize. In surah: 29:2-3, "Do the people think that they will be left to say We believe, and they will not be tried? However, we have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will make evident the liars." Merton introduces the Middle range theory that delimits big abstracts or data that does not permit concrete research (Deflem, 2017; Robert, 1949). The Middle-range theory makes research more focused, specific, and easy to hypothesize, interpret and validate.

Sociologists employ Middle-range theory to guide empirical data (Robert, 1949). The Islamic perspective reveals that the Middle-range theory is applicable when dealing with a physical or observable object. Dealing with human beings is impossible to employ only an empirical approach. Therefore, human behavior is unpredictable to assess the correct and authentic knowledge relating to the human condition. The empirical approach should integrate with revelation, intuition, and synthesis of intellection (Jamil, 2009a). Merton postulates that social structure has enormous functions, and some maybe apparent than others. He gave a distinction between manifest and latent functions.

He continues by defining the manifest function as the credible and planned or deliberate outcome of any social structure or institution. On the contrary, the latent function is unexpected and unplanned consequences that hit any given social pattern or structure (Macionnis, 2010). An example of a manifest function is the introduction of digital services has boost production, improve the education system, make life flexible, and make the world a global village. The latent function is the government cutting down employment, cultural diffusion, resulting in an immoral lifestyle, particularly among the youth. Another example of a manifest function is that one attend school to get a befitting job, but the latent function is that when an individual spends more years in education, the person experiences late marriage and procreation (Macionnis, 2010). Islam is a social religion and is therefore geared towards incorporating the consciousness of Allah in all life cycles (Muslim, n.d.-b).

The community development should aim at pleasing Allah, and hence all manifest functions should conform with the Sharia to enjoy Allah's pleasure. Islam has made it clear that states or individuals must have a dual goal: this world and the hereafter. It signifies the true meaning of happiness, which contemporary Western sociologies undermine (Hashim & Imron, 2009). Allah has stated in the Quran", And there are men who say, Our Lord Give us good in this world and good in the Hereafter and defend us from the torment of the fire" (Quran, 2: 201).

Merton pointed out that social impact on the individual is said to be relative depending on the person's status. He termed it dysfunction. For example, a person in a traditional community needs access to good roads and potable drinking water and therefore does not see any signs of the digital economy in his life. Such a person does not recognize the importance of the digital economy. Conversely, the

city's personality is always thinking about improving his business and hence stand a better chance of understanding the digital economy's impact.

Merton postulates that what may be functional to a person may also be considered dysfunctional to another. Therefore, functionalism lies in the eyes of the beholder (Butler & Le, 2007). Merton acknowledges that latent function is functional but in other cases, dysfunctional (Peters & Adams, 2014). For example, slum areas harbor criminals, drug addicts, overpopulated and unhygienic conditions, and the civic environment. Merton mentions that these activities are dysfunctional. It presents opportunities for governments and non-governmental organization to initiate a project that will ameliorate the dysfunctional activities.

The government initiates developmental programs like slum educational programs (free education, scholarship packages), affordable housing, and employment initiation. In Malaysia, the government initiates affordable housing to make life comfortable for people living in the slum (Shuid, 2010). Based on the strain theory and social order, Merton argues that deviance appears inevitable due to how society is set up and projected that some people could pass through culturally prescribed means to achieve cultural goals.

On the contrary, others have to pass through an inappropriate route to achieve their cultural goals due to several reasons (Jang & Agnew, 2015). He explains that it depends on the person's background, whether the person has access to education, security, and a better job to achieve his cultural goals (Jang & Agnew, 2015). The individual who lacks good education and is unemployed or poor finds the back door an alternative means of attaining cultural goals. Merton's strain theory focuses on wealth acquisition, and hence the inability to get rich may lure some people into unconventional means to achieve their cultural goal (Macionnis, 2010). He presents America as the land of equal opportunity as an example. Valerie (2019) reports that the "blacks." the unemployment rate is doubled than whites and followed by Hispanics. Similarly, a high illiteracy rate among blacks and Hispanics (Kutner & Baer, 2006).

Merton argues that because blacks and Hispanic lack good education and better employment opportunities, they are a force to explore deviance as the means of attaining cultural goals. Merton's strain theory classified deviance into four groups. According to Merton, the "innovators" ignore the approved norms and use the unprescribed means to achieve cultural goals. Examples include corrupt politicians, drug cartel smuggling, and several illicit jobs, but they are recognized and respected, especially in the United States (Kendall, 2011). The "ritualist" refers to law-abiding citizens who fall the prescribed route but have not achieved their cultural goals but still anticipate that their dreams will be realized (Kendall, 2011). Merton emphasizes that primarily it does not mean that they will not be deviant. Example unemployed graduate who searches for a job for many years.

The "retreatist" does not care about conventional or unnatural means of attaining cultural goals (Kendall, 2011). Street people and drug addicts are examples. The "rebel" is said to be a counter-culture that depart their ways from the social order and develop alternative means to accomplish their goals (Macionnis, 2010). Merton's strain theory departs from Islamic thought because it focuses on wealth acquisition, neglecting social reality's metaphysical aspect. Islam epistemologists present a genuine picture of social reality by establishing excellent moral virtue that shapes society's life to acquire wealth (Laluddin, 2016).

The Quran rules universally and is not meant to resolve a particular social phenomenon based on a specific condition. To ensure solidarity, Islam does not justify any illicit act perpetrated deviance as Merton supported and justified to achieve cultural needs. It stated in (Surah Al- Ma'ida: 32). "On the account: We ordained for the Children of Israel that if anyone slew a person- unless it be for murder or for spreading mischief in the land and it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people." Life is interconnected because it is formed by and in obedience to God; objects are created in various shapes and forms in a natural pattern and serve different functions to preserve the balance of creation; and as the custodian of this natural variety and balance, humanity has a clear role. As individuals and collectively, humanity would be accountable

to the Creator as it has released this obligation (Othmann et al., 2015). Wealth is regarded as significant in human well-being.

It is therefore, infers that wealth must be invested to better the lives of people. The investment benefit is not measured on just monetary benefit associated with it, but also how the society enjoys the benefit. Society is the owners of the wealth, and hence their needs must be catered. Islam postulates that disposition wealth needs to adhere to specific rules. It identifies the right of a group of people in need, for example, the poor and the marginalized. Also, the payment levies (zakat) if the amount is matured for giving zakat. Only then can an individual use his wealth, but within the purview of the Islamic world view. Allah said, "And give them from the wealth of Allah which He has given you" (Othmann et al., 2015).

Merson's theory is humanly engineered and therefore keeps on establishing shortfalls among theories to create social order. Tapper (2011), in his article, mentions that Yanus and Ahmed view that Western sociology is materially oriented and ethnocentric and therefore agitated that to create a universal ideal society, all knowledge should conform with Divine Knowledge and Sunnah to create the kind of peaceful the world we want to endure.

Kingsley And Wilbert Moore's Functional Theory Of Social Stratification

Kingsley Davis and Wilbert Moore in 1945 postulate that in every society, people who are trained, skilful occupy the highest position or office and at the same time receive the higher reward in the form of high payment incentives and other bonuses because these people are regarded as highly trained professionals in the field they occupy. For example, doctors, engineers, lawyers, professional musicians, and football players. On the other hand, they continue to posit that people who have lesser skills occupy lower positions in the institutions and receive less reward in every society. Davis and Moore argue that their position does not require professional skills or training (Cullen & Novick, 1979). Both individuals are ranked according to their competence skills. The essence of the classification is to maintain social order, for example, in the International Islamic University of Malaysia, the lecturers and other staff administrators receive more salary than the cleaners and laborers whose jobs are rendered equally important, but the value placed on it cannot be compared to the latter.

The significance of ranks is to maintain social order according to (Quran, 89:32) "Is it they who would portion out the Mercy of thy Lord? We Who portion out between them their livelihood in the life of this world: We raise some of them above others in ranks so that some may command work from others. Nevertheless, the Mercy of thy Lord is better than the (wealth) which they amass".

The theory dwells so much on materialism, but the Quran emphatically clarifies that Allah does not look at ranks but trustworthiness. Islam reveals that people occupying position should bear in mind that they are the Khalifah on earth and should not be overwhelmed by material possession and that all actions need to be an act of worship and carried out in an excellent moral and ethical manner to avoid corrupt practices (Senam et al., 2014). "O Dawud surely we have made you a viceroy (Khalifah) in the land; so, judge between men with just and do not follow desire lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning" (Quran, 3:26).

Islamic epistemology urges society to integrate the Revealed knowledge, Sunnah, and Secular knowledge to efficiently serve society irrespective of their ranks. Intentions are back by actions, and therefore actions must tie with intention and serve for the sake of Allah as one aims at achieving institutional goals (Senam et al., 2014). *Taqwa* will prevent people from occupying various societal positions, especially leaders, from injustice and ill acts. Professionals and laborers who execute duties in the workplace develop a strong sense of character and morality within and outside the working environment prescribed by the Divine knowledge and prophetic guidance (Shuriye & Ismail, 2009). Allah said: "O you who believed, obey Allah and His Messenger and do not turn from him while you hear" (Quran, 8:20). Islam demonstrates sincerity in every endeavor so that people can maintain their job to the ceiling standard of perfection (Shuriye & Ismail, 2009).

Perfection is an attribute of Allah, and therefore since we are the best of his creation, we are entitled to strive towards excellence in our profession. Again, Allah said, "He Who created the seven heavens one above another: No want of proportion wilt thou see in the creation of (Allah) Most Gracious. So, turn thy vision again: seest thou any flaw? "(Quran 30:3)

Bronislaw Malinowski's Functionalism

Malinowski opines that all social institutions and customs are interdependent and interrelated, so if one experiences change, the whole social institution would be affected. Each function lies in another to operate effectively. For example, studying the ethnography of society will automatically drive one to study the entire culture. Ethnographer studying the family system of Trobriand will end up studying their education, economic and other aspects of society that ensures social order (Barnard, 2000a).

Malinowski introduces functional needs. He postulates that all human beings have a set of primary needs and these needs are what he termed as biological or physiological needs. The examples include sex satisfaction, shelter, food, protection, and several others. He projected by elaborating that all institutions and customs play an instrumental role in fulfilling these needs. In other words, the institutions and customs are responsible for fulfilling the needs. He reveals that culture plays a significant role in satisfying the needs of the people. He pointed out seven biological needs of people. Malinowski focuses more on functionalism's biological needs and is termed Bio-cultural Functionalism (Barnard, 2000a).

Besides the primary needs, Malinowski mentioned secondary needs, which engulf language and communication. The rise of conflict paves the way for the social control mechanism to maintain social order, for example, social norms and social sanctions. Rituals and religion serve as a deterrent and a guide for maintaining discipline during danger and uncertainties. The gratification of secondary needs championed the integration of institutions followed by the essence of a series of rules and mechanisms of legalizing authority (Bronislaw, 1960). It became evident from his study of primary and secondary needs in the sense of the means of their realization that each cultural aspect of social life has a purpose of meeting those present needs, an observation that led to the development of structure functionalism as a sociological theory (Laluddin, 2016).

Again, Malinowski's theory of functionalism paints a picture of materialism but fails to establish norms and values that establish commitment in the social system (Laluddin, 2016). The Divine Revelation presents a universal ideal situation that will control all the social systems to achieve primary and secondary needs. Islam has established flexible rules on all social institutions. Examples, marriage, family, gender, income, market inheritance, and several to ensure social order (Tapper, 2011). For example, Malinowski opines that before having a family, sexual satisfaction must exist, but no moral guidance has been put in place to control social institutions.

Does Islam postulate that marriage gives the right to sexual gratification? In the Hadith of Prophet Mohammed, He said, "O young men, those among you who can support a wife should marry, for it restrains eyes from casting evil glances and preserve one from immorality, but he who cannot afford it should observe fast for it is a means of controlling the sexual desire" (Muslim,p3233 n.d.-a). The main objective of marriage is sexual gratification, eschew evil, and getting intimate with the Lord of the world. "Your women are a tilth for you, so go into your tilth as ye like, and provide beforehand for your souls and fear Allah and know that you are going to meet him" (2:223).

Malinowski believes that language and communication play a significant role in understanding the social structure better. A similar statement is made in the Quran, emphasizing guiding people towards the right path (Islam). "Thus, have We sent by inspiration to thee an Arabic Quran: that thou mayest warn the Mother of cities and all around her and warn them of the Day of Assembly, of which there is no doubt when some will be in the Garden, and some in the Blazing fire" (Verse 53:7).

Alfred Radcliff Brown's Structural Functionalism Theory

Brown's functionalism comes as a paradigm shift from society's social evolution or historical study by Boasian functionalism and a substitute to Malinowski's biological or physiological needs to study structural functionalism (Ritzer, 2007). The hierarchical ordering of parts and their functions interconnections was stressed by structural-functionalism to contribute to an organized social system (Vicent, 2001). Radcliff posits that it does not mean to focus on the individuals but to study the pattern of the structure that keeps society going or alive. For example, the family, how is the naming ceremony performed, how sanctions are meted out when one commits a crime and how business transacted among a particular group of people, and other practices that maintained social order (Barnard, 2000b).

He revealed that these practices are subjected to continuity irrespective of the generation that stays in that community. However, he acknowledged that this would increase the least demand other practices would not conflict with one another and some cases interdepend on each other, a notion he termed as co-adaptation derived from biological term (Barnard, 2000b).

Radcliff (1881- 1955) reveals that structure should possess the following characteristics:

1. Social groups as a given social structure that includes clan, family social sanctions, kinship, and several others must exist, and they must rely on each other.

2. The social group must have an internal structure. For example, the family made up of a nuclear or extended family.

3. The orderliness of social stratification. These stratifications to do with the class are educational, economic, or political, such as the Indian caste system.

4. Social differentiation. For example, sex, power, and jobs. In America, the white indigenous receive more medical attention than the Black American Communities. It is evident during this COVID period (Cyrus & Clarke, 2020).

5. Dyadic relationships. For example, a relationship between the rich and the poor, rulers and followers.

6. Communication that involves individuals and groups (Barnard, 2000b).

Radcliff's theory of functionalism presents a theory that signifies the relevance of a social system conducive to maintaining social structural practices by a group of people within a particular setting. Islam alternatively releasing society is interdependent and subjected to continuity, Islam presents universal practices of social structure that guarantee person peace in this world and also amplify their spiritual life through the Sharia (Islamic laws) applicable in all social institutions to establish absolute social control across the universe (Baina, 2015).

Shariah, guides by the Divine Revelation, covers every aspect of the human endeavor: family, individual, criminal sanctions, economic, kinship, and several lengths of social structure and covers beyond the boundaries of the law. Therefore, Sharia is a sacred law from Allah without any living creature's influence to maintain social etiquette. Nevertheless, it has been the source of guidance to the Muslim Ummah in their everyday life (Anderson, 1957).

Unlike structural functionalism, which views human behavior at the macro level, Radcliff Brown's symbolic interaction emphasizes individual behavior, particularly actions. The symbolic interaction represents the core element in its process (Anthony, 1997). For example, an umbrella is an object which can be interpreted in diverse forms. When it is raining or sunny, the umbrella is used to protect one from rain. An older adult can use the same umbrella as a walking stick or protect himself from harm. All human beings live in a world of interaction, and hence individuals express different attitudes depending on a particular context as a conscious being. For example, when attending an interview, depending on the job, the person's outfit alone interacts with the employees or interviewee.

It depicts whether the individual would be successful or not (Anthony, 1997). Another example is when a researcher is administering questions from respondents while observing their behavior, the researcher can better understand the phenomenon through their actions.

Herbert Blumer's Symbolic Interaction

Blumer believes that every individual possesses a unique image of himself and therefore acts according to the situation or circumstance he finds himself in. In other words, the situation defines the meaning of his action. He projects that it is through social interaction within an environment that triggers these meanings. Furthermore, these meanings are adjusted and modified to meet the standard of the society they find themselves in. For example, a waiter who works in a restaurant is demanded to show good hospitality to customers and put on lively facial expressions. However, if a smile is the person's weakness because of the environment, he finds himself, and he has no alternative than to modify or adjust his actions. Also, if an individual joins a gang who are alcoholics, the person has to adjust his behavior to be fit into that society (Snow, 2001).

Blumer's symbolic interaction theory analyzes individual actions while ignoring the Divine guidance. In the Islamic purview, individuals are to be conscious of Allah irrespective of their society. For example, a Muslim lady is cautioned to dress decently irrespective of her occupation, family, or country of origin. Allah said: "O Prophet, tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. Allah is oft- Forgiving, Most Merciful" (Quran,73:59). A relevant example is that A Malay woman is known to be Muslim in Malaysia don "Baju Kurung," which reveals their identity as Muslims and abides the rules of Allah in every society they find themselves (Hassan, 2016).

In the Islamic viewpoint, individual personalities have values, ethics, characteristic actions, and characteristics that involve interpersonal relationships and create a peaceful, optimistic society (Munir & Pakeeza, 2017). As a unique religion of universal characteristics, Islam considers this cardinal valuation of human beings from the physical and spiritual aspects. Hence, it presents a more comprehensive and dynamic appraisal of social reality. Islamic outlooks possess universal characteristics that comprise man's cardinal valuation that integrate man's physical and spiritual life and showcase a comprehensive understanding and dynamic evaluation of social reality (Laluddin, 2016). This balanced approach is missing in Herbert" Blumer's symbolic interaction, and hence human beings are prone to any life of their choice (Jamil, 2009b).

CONCLUSION

The origin of social sciences, mainly sociological and anthropological theories, was a craft to suit human physical needs without acknowledging its implication on human values. Sociology and anthropology theory's main agenda was to encounter religious worldview and present ideology that serves as a solution to the challenges they face within their world setting and finally accepted as the best remedy for ensuring social order. This belief made contemporary sociological and anthropological theories propound theories that received criticism despite their effort to ensure social order.

Parsons viewed the world at the superstructural level and propounded that people can only achieve their goals if their needs connect within their social system and term, it a grand theory. Merton modified his theory, and he asserted that society is exposed to manifest function and latent function. The manifest function is the universally accepted norm that ensures progress and development in society. The latent function he explained that society fraud upon it and considered as an unapproved route to achieve personal goals. People used this unproved medium to achieve their goals and are accepted by society. Merton termed it as dysfunctional.

Kingsley Davis and Wilbert Moore's theory was centered on the gap between skilled professionals and unskilled personnel. The scholars opine that skilled and well-trained professional occupy significant positions and are greatly rewarded, while unskilled laborers receive very little payment though their roles are equally recognized. Malinowski opines that all social institutions and customs are interwoven and that a change could automatically affect social institutions. Malinowski introduces individual needs, which Malinowski termed as biological or physiological needs. Blumer opines that every society has multiple images, and the behavior is showcased depending on the individual's environment.

Islamic thought's main aim was to reshape or reconstruct knowledge and discard social sciences that do not fall within the teaching of divinity. All the theories propounded were within a specific geographical setting and could not travel beyond the human sensory. However, this continues to trigger criticism among contemporary sociologists, fails to maintain high moral standards, maintains high moral standards, and maintains high moral standards but focuses on materialism.

The Divine knowledge is a double-edged sword that-edged sword that looks beyond man" 's man's sensory and presents a universal moral value that, when contemporary sociologists adopt, would ensure everlasting social order.

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