

## **Tawhidi Principle in the Perspective of Men to Perform Social Deeds**

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### **Abstract**

*A certain Muslim society apparently puts more importance on performing Religious Deeds and tends to ignore Social Deeds. In light of the Tawhidi Principle, this paper attempts to ascertain that performing Religious Deeds as God Servants must effect positively on performing Social Deeds as God Vicegerents. To achieve this objective, some analysis is made on the exegesis of the related Qur'anic verses. In conclusion, performing Religious Deeds must drive men to perform Social Deeds, as both will carry more weight to get final rewards in the Day of Judgment. This is because God creates human beings to populate the earth and make it prosperous. That is to apply the concept of Amar Ma'ruf Nahi Munkar, or commanding the good and forbid the evil. If both Deeds are done in balance, the world will become healthy and prosperous.*

**Keywords:** Tawhidi Principle; God Servants; God Vicegerents; Religious Deeds; Social Deeds.

### **1. Introduction**

Indonesia has the biggest Muslim population in the world. Sadly speaking, however, the country's corruption level is still one world highest. Obviously, this latter fact being corruptive is contradictory to the first fact being religious. As Muslims, they do *Ibadah Mahdhah* or the five religious pillars of Islam. Hence, it is called Religious Deeds. For the first pillar, they do *shalat* or the obligatory prayers at home and in mosques regularly. For another, many of them are listed to wait for years to take turn to do the *hajj* pilgrimage. These personal religious practices do not help reduce the corruption level which is not Islamic, and specifically condemned in Islam (Rehman & Askari, 2010). Corruption in Islam is considered as one of the *Mafsadah* or the evils.

The objective of this paper is to study the relationship between the Tawhidi Principle in terms of men's creation in relation to men's two duties and Social Deeds. These Deeds mean virtues, or *Maslahah* or benefit created by men for other human beings. Its opposite is *Mafsadah*. The men's two duties are to function as God Servants or *Al Abid*, and as God Vicegerents or *Khalifahs*. As God Servants, men must perform Religious Deeds; and as God Vicegerent, must do Social Deeds.

### **2. Methodology**

This is a library study. The methodology used is to mainly review and analysis all the related Qur'anic verses and the authentic sayings of the Prophet pbuh or called the *Hadits*, together with the Qur'anic exegesis done by the Islamic scholars in the mainstream.

### **3. Results and Discussion**

#### **3.1. The Tawhidi Principle**

Islam is based on monotheism. It means that there is only one God to be worshipped, or called *Tawhid*. This Arabic verb means 'to unite', or 'to consolidate' (Philips, 2005). Thus, *Tawhid* in Islam means the Unity of *Allah* (Azram, 2011), or the God Oneness (Laludin, 2014). The Almighty God is One and the only One, absolute and having no partners (Choudhury, 2004), neither beget nor begotten, having the best names and characters in substance unique and incomparable to any qualities of His creatures. *Allah* The Almighty is the Most and The Only Creator (Al-Tahewi, 2000). Being the Beginning and The End, everything comes from *Allah* and returns back to Him.

*Tawhid* also means a principle that “*verily my prayers, my deeds, my life and death are all for Allah, the Creator of all universe*” (Al Qur’an 6: 162). This regulates all human life in two relations. The first is the vertical relation with God or *Hablumminallah* or duties to *Allah*. The second is in the horizontal relation with all other human beings, or *Hablumminannas*, in the scope of ‘*Muamalah*’ or worldly affairs, or daily social and economic activities (Asy’arie, 2010). The latter also means duties to humanities but in the sense of worship to *Allah*. The *Tawhidi* principle with these two integrates each other to become an amalgamation (Salleh, 2012). This is because The God Oneness means to realize that all human activities directly or indirectly done in the name of *Allah* (Philips, 2005).

The essence of this principle can be attained, if all activities in both relations, mentally or physically, words and actions, can be manifested in realities and in an harmony, based on *Allah* signs and commandments and the Prophetic *Hadits* (Philips, 2005). Thus, *Tawhid* becomes the base for a universal social system which is achieved by submitting to the law of God, and transforms all human beings to a single brotherhood (Laluddin, 2014). According to Choudhury ((2006), *Tawhidi* Principle also means like what Plato said as the prime cause where everything is created by God as the beginning, and all will return to Him at the end. Between the beginning and the end is connected by a transitory, physical, world where men live. During this period, men are assigned by God to serve Him as God Servants and Vicegerents. At the same time, men can increase the quality of his *Iman* or a consistent worship and a strong faith to God, and *Taqwa* or respect and fear of God, to form piety (Shimizu, 2012).

Men can accumulate the record of their virtues, representing both their Religious Deeds and Social Deeds performed based on the piety to God. While doing both, men can see God through their obedience to God’s signs and commandments based on the knowledge developed from the verses of the *Qur’an* and the *Hadits* (Asy’arie, 2010). All of the records will be reviewed by God to get the final rewards when men see God in a real sense in the Day of Judgment (Al Qur’an 45: 28, 29). Socrates in *Apologi 23a* said that God is the sources of happiness and knowledge (Rakhmat, 2009). Aristotle also said that the purpose of life for men to live in this world is to attain happiness. With the knowledge said above, men can differentiate what is good and bad, so as they can keep away the bad things (Broom, 2003). In Islam, however, happiness is not only measured by worldly values, but also by the virtues required in the hereinafter through both Religious Deeds and the Social Deeds done in the name of God in this world. According to Kant (1963), the consciousness that God exists and fear of God for His real justice will drive people to really pay attention and follow all of His commandments. In Broom’s opinion, the belief in God’s All Knowing serve as a strong base for people to do good deeds, and can make people to refrain from bad deeds. They know whatever they do will be known to God, so that they keep away the bad deeds (Broom, 2003). This also has been proven in some research findings that belief in and fear of God does predict more honest behavior in anonymous situations (Shariff & Norenzayan, 2011).

### 3.2. The Process of Creating Human Beings

A statement says that, ‘*Men are created from soil, and will be returned to soil*. Physically, soil or land consist small particles being attached to each other. In a fertile land, it is often connected to vegetation that grows up bigger. On a contrary, plants cannot grow on dry land. Nonetheless, this condition can be changed instantly by *Allah swt* based on His will. *Surah Fussilat* (Al Qur’an 41: 39) says that, *Allah swt* with His power can change a dead land to become a living land because of water and the air, so all sorts of vegetation can grow again on the land. Likewise, the Almighty God can make a dead man to return back to life again, just like the vegetation (Shihab, 2012).

The above statement is actually God’s words. Hamka (2000) interpreted the *Qur’anic* verse (Al Qur’an 32: 7) that the first man (Adam) was created from soil, and the offspring come from the extract of soil in the form of sperm drops (Al Qur’an 32: 8; Al Qur’an 23: 12). Men cannot live without the extracts from the soil where they are borne. Soil contains extracts that make vegetation grow. These extracts contain many important ingredients like vitamins, calorie, iron, albumen, and hormone. When eaten by men in the forms of vegetables and fruits, all the extracts enter the man’s blood. Hormone creates energy, life spirit, and enriches blood to produce man’s sperm or *nuftah* (Hamka, 2000). *Surah Al Mu’minun* (Al Qur’an 23: 14) says that:

“*Then We made the nuftah into a clot ( a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then we clothed the bones with flesh and then We brought it forth as another creation*”

At that stage, a soul from God is blown on so it becomes alive as a man with brain and ability to think, after which to act as God Vicegerent on earth. Hamka (2000) and Ibnu Katsir (Syaikh, 2014) interpreted another verse (Al Qur'an 71: 18) that, after men die, in the Day of Resurrection or Judgment, they are all put to life again from their graves in a real sense (Hamka, 2000). This is mentioned in the following *Surah Al A'Raaf* (Al Qur'an 7: 57) that says:

*“And it is He who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy laden cloud, then we drive it to a land that is dead. We cause rain to descend thereon. Then, we produce every kind of fruit therewith. We shall raise the dead, similarly. Perchance you may remember”.*

The above verse is then further supported by the following *Hadits* that says any dead men will be raised up just like any vegetations to grow again. Based on Abu Hurairah's narration, the Prophet pbuh said that:

*“.....Allah pours rains from the sky, and the dead is growing just like any vegetations. Anything in the man's body will be finished in the soil, except the coccyx from which man's body will be composed again on the Judgment Day”.* (Hadits No. 4935) *Shahih Bukhari*.

### 3.3. The Stages of Men's Life

The verse (Al Qur'an 84: 19) indicates that men's life journey follows some stages (At-Tuwaijiri, 2012). Stage one, this is the earliest life within mother's womb in a nine month period, and during which is not burdened with the religious law. Stage two, the time since men is borne, for which *Allah* provides men with whatever they need to live in the physical world. The most important one is the brain with thinking power together with the free will to develop their knowledge how to live well based on the signs and guidance from *Allah* (Khaldun, 2010). Stage three and four are the *Alam Barzakh* or in grave, and the time after the Day of Judgment or in the hereinafter.

The stage three is the transitory period waiting for the doomsday when all human beings are dead and then being raised up in the Day of Judgment. The latter Day is when all human beings will be weighted their good deeds over their sins to get Allah rewards or recompense. The stage four is the *Akhirah* or the eternal life for those who are given God's rewards to live in a paradise (Rehman & Askari, 2010).

The most crucial period is the time to live in the physical world, after which they will taste the consequence of their deeds in the hereafter (Wan Zakaria, 2015). The task of human beings here is to become good God's Servants, fulfilling three conditions: First, to live with a strong *Iman* or faith to The Almighty God consistently; second, to perform and drive people to do *Amar Ma'ruf* or good deeds; third, to forbid or to prevent people from doing *Nahi Munkar* or bad deeds ((Rehman & Askari, 2010).

### 3.4. The First Task: To Become God Servant and Worship Allah Subhanahu Wata'alla

Based on *Surah Az Zariyat* (Al Qur'an 51: 56), men creation and life must be dedicated to do *Ibadah*, worship God or to do Religious Deeds. Islamic law is not only confined to ritual obligations to God, but also ethical rules that extend to proper conduct among the whole of humanity based on one's individual faith in God (Khan, 2015). That is to obey all His wills in order to get benefits from God" (Al Qur'an 51:58). God does not need benefits from the mankind, however. The word *Ibadah* is defined as a comprehensive noun encompassing everything that Allah loves and is pleased with, whether sayings, or actions, outward and inward. It means both, Religious Deeds in the context of the vertical relation with God, and Social Deeds in the horizontal relation among human beings (Rahardjo, 2002). The latter must be done following Islamic law, particularly applying the concept of *Amar Ma'ruf Nahi Munkar*, or commanding the good and forbidding the evil.

Thus, in a broader perspective, *Ibadah* is more than personal rituals (Khan, 2015), not only practicing the five religious pillars of Islam, but also to be manifested in men's obedience and piety to all God's orders in doing both the Religious Deeds and Social Deeds according to the Al Qur'an and The Prophetic *Hadits*.

### 3.5. The Second Task: To Act as The God's Khalifah on Earth

*Surah Al Baqarah* (Al Qur'an 2: 30) clearly mentions that God will appoint *Khalifahs* or God Vicegerents on earth. The word *Khalifah* means “to replace”, the doer, or “to connect” (Hamka, 2000). Ibnu Katsir, as quoting the interpretation by Ibnu Jarir, explained that *Khalifah* means to replace Allah in doing a special task to solve problems justly for all His creations. In the interpretation of Al Qurtubi, as quoted by Ibnu Katsir, *Khalifah* means a person to abolish injustice among people, and to prevent them from doing the prohibited activities and sins (Syaikh, 2014).

Despite the Angels' argument that human beings always make destructions on earth and spill blood, God still appointed human beings as *Khalifahs*, because of God's All Knowing (Al Qur'an 2: 30). Ibnu Katsir said that the men creation can also cause to create a bigger '*Maslahah*' or a bigger welfare. Among all human beings, there are always people who are fear of and being pious to God, love God, and follow the God's Prophets. God appointed His Messengers, who guided the human beings who were *Saleh* to paradise. *Saleh* here means those who create benefits for others (Syaikh, 2014).

In relation to the meaning of *Khalifah*, Al Qurtubi concluded from the verse (Al Qur'an 2: 30), that every society need to appoint their leaders, so that they can be directed to command the good, and to forbid the evil, as well as to solve every human cases justly, so that any conflicts can be settled in peace (Syaikh, 2014). Hamka interpreted from *Surah Shaad* (Al Qur'an 38: 26), that the Prophet David was appointed as a Messenger and a Prophet, and also as a Ruler. In this position, the Prophet David was instructed to lay down the law for the people fairly and justly, not based on emotion, which means to follow God's straight path in order not to get the recompense from God (Hamka, 2000).

Ibnu Katsir (Syaikh, 2014) and Hamka (2000) interpreted the *Surah* (Al Qur'an 27: 62) that, God does not create human beings all at once in a big number, or not to take their lives all at once except in the doomsday, but allow them to develop from generation to generation, interchangeably. *Khalifah* here means a newly coming generation will 'replace' the earlier generation. The purpose is to allow them to develop in different nations, so as not to make the earth narrow for their lives. This verse also reprimands men to pray to God in order God to help them when they face difficulties in life. However, only some of them follow the truth and the straight path to the God's blessings.

*Surah Fathir* (Al Qur'an 35: 39) also mentions about men as *Khalifah* on earth, but relates it to the unbelievers. In his interpretation, Hamka (2000) said that good human habits and deeds must be continued by the next generations. That also serves as a warning to the unbelievers, if they do not follow the God's guidance, it will make God wrathful to them. *Surah Yunus* (Al Qur'an 10: 73) mentions that the Prophet Noah's people who were the believers were saved by God on a ship, and made them as *Khalifahs*. In this case, *Khalifahs* mean as the people to continue and to implement the God's law on earth (Hamka, 2000).

Based on the *Surah Al An'am* (Al Qur'an 6: 165), Hamka (2000) interpreted *Khalifah* as descendants of Adam up to The Prophet Muhammad pbuh, whom all of them to replace the earlier generations. Their tasks were to improve what have been done by the earlier people, and with their intelligence to develop their knowledge. As stated in the verse (Al Qur'an 6: 165), men as *Khalifah* are asked to do their utmost and work optimally before entering the next stage of life. The works that benefit human civilization, to prosper one self and others are considered as *Ibadah* or also mean as worship to God.

### 3.6. Striking the Balance in Life of a Muslim

The tasks of men are to serve as God Servants and *Khalifahs* or God Vicegerents, and these two major responsibilities must be carried out by men (Noordin, 2013). As God Servants, men have to do religious Deeds. As God Vicegerents, men have to act justly and to create welfare for others, avoiding destructions, harms, or losses, or performing Social Deeds. This is because men are *Homo Social*, as they have to live together. To fulfill their needs, every human being has to work together. That is the reason why Islam puts the same importance to the horizontal relation among human beings with the vertical relation between men and The Almighty God. Both relations, however, must be done according to God's commandments, and in the name of God (Umar, 2015b). Umar said that, men are considered successful in life, if they can fulfill the tasks as God Servants and as God Vicegerents (Umar, 2015a).

In view of the above, therefore, Religious Deeds have a central function to proof their obedience and piety to God. The five pillars of Islamic faith serve to drive all human beings to fulfill all God orders and prohibitions to include doing Social Deeds (Umar, 2015b). The self interest in performing Religious Deeds in attaining God blessings must correlate to performing Social Deeds. Religious Deeds cannot be performed in extreme thus neglecting worldly affairs (Hanapi, 2014). If the objectives of God to place human beings on earth are considered, performing Social Deed to complete Religious Deeds can carry more weight to get the final rewards from God. *Surah Al Ankabut* (QS, 29: 20) says that God places human being on earth, and to make it prosperous (Al Qur'an QS, 11: 61). Furthermore, God does not need to receive any benefits from men's obedience and piety (Al Qur'an 51: 57).

*Allah swt* only orders men to obey His commandments as both God Servants and Vicegerents to create welfare for all His creatures. This is in line with the task given by God to the Prophet Muhammad pbuh (Al Qur'an 21: 107), and that is to bring 'Rahmat' or blessings for all God creatures, or *Rahmatan lil Alamin*. Thus, essentially the importance of the world and the hereafter must be put in balance (Hanapi, 2013). This is supported by *Surah Al Ma'un* (Al Qur'an 107: 1-7) below:

*"(1) Have you seen him who denies the Recompense (the Judgment)?(2) That is he who repulses the orphan (harshly),(3) And urge not the feeding the poor, (4) So woe unto those performers of prayers (hypocrites),(6) Those who do good deeds only to be seen by men,(7) And refuse Al Ma'un (or small kindness to lend pail, frying pan, or household utensils) to neighbor in need"*.

The verses (1) and (2) clearly indicate that those who do not believe in the Day of Judgment, or deny the religious teachings, are those who do not take care of the orphans or do not feed the poor. They said they follow Islam, and worship *Allah*, but as God Servants they do not help those in need. They do not perform Social Deeds, and do not command *Amar Ma'ruf* or the good (Hamka, 2000). Therefore, to help those who are weak economically must become a collective attitude for the society who claims to have the religion.

The importance of the Social Deeds is mentioned in the verses (5), (6) and (7). Pious Muslims are those acting as God Servants who perform the prayers in time, not delaying it, not doing it for the sake of showing it off to other people or not *riya*, but for realizing the purpose and the wisdom behind performing prayers. Hence, Hamka (2000) quoted Ibnu Jari, who says that:

*"That what hypocrite people do. In front of other people, they look as if they do prayers piously, but when no longer people seeing them, they stop praying. They then have no conscience to help others when they need it"*.

If Muslims understand the purpose and the wisdom of doing the prayers or Religious Deeds, then they really become the Servants of God. As such, they must be willing to help other God Servants in need, which means to do Social deeds. The last verse (7), as interpreted by Ibnu Katsir, means that people who do not do the good to *Allah* are those who do not do the good to any of His creatures. It also means those who are not willing to lend their household utensils like pail or frying pan to their neighbors, despite the fact they can return it in the same quality when it is borrowed. According to Mujahid, the highest thing that the verse refers to is paying *Zakat* or alms tax, and the lowest is like pail or needle. Generally, those who are not willing to pay the alms tax are also those who are reluctant to perform any other virtues or Social Deeds (Syaiikh, 2014). Apparently, this elaboration can lead to the opinion of Laluddin (2014) that, the prayers represent spiritual devotion to God, and at the same time can elevate moral. Prayers also can drive men to have sympathy to or pity others.

The same interpretation of the above *Surah* is also applicable to other religious pillars of the Islamic faith. The other pillars include fasting, paying *Zakat*, and *hajj* pilgrimage. To fast means to bring God to oneself so that to control men's egoistic behavior and to suppress ones' excessive desires. Essentially, to fast also means to create a social solidarity among human beings and in the society. With regard to paying alms tax, The Prophet Muhammad pbuh ever stated that paying alms tax is the way to make somebody clean from sins, just like to feed the poor. It purifies one's property by sharing a portion due to those in need (Laluddin, 2014). *Zakat* payments help alleviate their hardship and misery. Performing *hajj* pilgrimage is basically to symbolize the unity, the equality, and the brotherhood of all human beings in the world (Saefullah, 2010).

The above shows that the quality of doing all the religious rituals is not only measured by performing the Religious Deeds, but also seen from how strong the Religious Deeds can influence to perform the Social Deeds. The piety in doing the Religious Deeds must also drive to do the Social Deeds that is to do the good or virtues as well as to live socially in harmony in society (Sodikin, 2011), creating *Maslahah* or benefits for one self and others (Umar, 2013).

### **3.7. Amar Ma'ruf Nahi Munkar, Commanding the Good and Forbidding the Evil**

In Islam, the correlation between Religious Deeds and Social Deeds cannot be denied. As a *Homo Social*, to live together in a society must have a high value. To achieve that value, Islam put an importance in the concept and the serious implementation of *Amar Ma'ruf Nahi Munkar*, or commanding the good and forbidding the evil. Although the concept sounds like a persuasion, but substantively it means imperative and must be implemented, because there are rewards and recompense from God for doing or not doing it.

As a verb, *Ma'ruf* means to 'know', 'to concern', and 'to see sharply the difference'; as a noun, it means 'something to know, or to be known', and also means 'reasonably proper' or 'sufficient or naturally enough' (Rahardjo, 2002). Al Qurthubi equalized it to the meaning of *Urf*, *Ma'ruf*, and *Arafah*, which means 'as habitual', or 'any behavior that can be logically accepted', and 'to make one's soul at peace'. In Arwah's opinion, it means 'generosity', or 'philanthropy'; and in general means 'any good act' (Sahabudin *et al*, 2007).

The word of *Amar Ma'ruf*, in *Surah Al Baqarah* (Al Qur'an 2: 262, 263, 264) is related to 'gift in the name of Allah, or similar to 'charity' (Al Qur'an 2: 264). The person who does the giving may not show it off to others or humiliate the one who receives it (Al Qur'an 2: 262), but must use decent words (Al Qur'an 2: 263: 264). To give in the way of showing it off to others is the opposite of *Amar Ma'ruf* (Rahardjo, 2002). In this case, God says that the reward thereof supposed to be given disappear traceless (Al Qur'an 2: 264). On the contrary, *Allah* says that if wealth is spent in the search of Allah's blessings, the reward provided is just like a farm on a height that will produce harvest as twice as many, although it is only watered by a drizzling rain (Al Qur'an 2: 265).

The word *Ma'ruf* in *Surah An Nissa* (Al Qur'an 4: 6) is related to an orphan who has no ability to manage his or her inherited wealth, so the wealth needs to be managed by an agent with a fee. Only if the agent is poor, he may take the fee but in *Bil Ma'rufi*, provided it is considered as decent and proper according to people's opinion in general. Hamka (2000) added that, whatever approved by *Allah* is also something approved in the eyes of humanity.

*Surah Al Baqarah* (Al Qur'an 2: 180) orders any man who is dying and owns some wealth to be left behind for which he must write a will in the way of *Bil Ma'rufi*. Ibnu Katsir interpreted it as 'in the good way'; that is the person who writes the will must consider the future life of his or her joint heirs, not in excess or not being stingy (Syaikh, 2014). In this case, the word *Ma'ruf* also means proper and just.

*Surah Al Baqarah* (Al Qur'an 2: 228) also mentions the word *Bi Ma'ruf*. Hamka (2000) translated this word to 'proper', while others to 'in balance', or 'equitable', or 'reasonable' (Sahabudin, *et al*, 2007). The word '*Ma'ruf*' in *Surah Al Luqman* (Al Qur'an 31: 15) concerns about the relationship between a son or a daughter with his or her parents who are disbelievers. God orders the child to respect them regardless of their attitude toward God because that is their responsibility to God, and the child remains to worship *Allah* alone. Hence, The word *Ma'ruf* is translated into 'wise'.

*Ma'ruf* serves as a part of Islamic law with the function to improve morality through strengthening piety or God consciousness. In term of revelation, *Ma'ruf* means God's order; and in terms of logics, it means to evaluate what is good, and respect the right of others. Obviously, the word *Ma'ruf* applies in the context of human interactions within both family and society (Sahabudin, *et al*, 2007).

The opposite of the word '*Ma'ruf*' is *Munkar*. It means whatever is being hated, not pleased with, not proper, or not reasonable, as a result people reject it; or something not decently done by a logical person (Hamka, 2000). The word *Munkar* also means a wrong action, challenging to what is considered good by a society and the religious teaching (Rahardjo, 2002). Ibnu Katsir said that there must be a group of people or members in a society who are ready and willing to play the role as what The Prophet pbuh has said in the following narration in the Book of *Shahih Muslim*, from Abu Hurairah (Syaikh, 2014):

*"Whoever sees any munkar, he is encouraged to change it by his hands, if he cannot do it, then he is supposed to change it by his words; and if he still cannot do it, then he shall change it by his heart, and if not the faith in God becomes so weak"*.

A call to do the good and to forbid the evil is basically what *Dakwah* is all about. If it is generally done, according to Hamka (2000), then the society is considered healthy, as their religious consciousness becomes high, and the relationship among members in the society is glorious. If a majority calls for the good, and forbid or prevents the evil, the societal value then becomes high. However, if what happens is to the contrary, that is when the call for *Amar Ma'ruf Nahi Munkar* stops and the *Munkar* is more than the *Ma'ruf*, that means the society is in a sick condition (Hamka, 2000).

In the perspective of sociology, Kartono (2005) considered that sickness as a Social Pathology, or in the sociologist's terms it refers to any behaviors in contradictory to good norms, morality, family solidarity, discipline and positive law. Another form of Social Pathology is Social Deviation, that is the behavior of a majority of a society that is not accepted, not wanted, disturbing, harmful, and making the society in general at a loss.

If that Social Deviation happens repeatedly in the majority of a society, it becomes cumulative, creating social disorganization. It means the informal social control, like *Dakwah* and customary law, fails. That condition makes the individual behavior out of control, violating the social norm. As an example of this cumulative deviation is the corruptive behavior that makes Indonesia rank one highest in the world. It already becomes systematical, because the behavior is already rationalized as normal by a majority of the society (Kartono, 2005).

Ironically, that Social Deviation happens in the society where a majority of the members represent the biggest Moslem in the world. In the perspective of the religion, one reason could be that they have a wrong understanding about what *Ibadah* or God worship means, and they only concentrate in doing the Religious Deeds. As such, apparently they do not understand and implement their duties as God Vicegerents. The *Dakwah* by the Islamic scholars is neglected, so that they allow the *Munkar*, or the evil or the *Mafsadah*, continuously happening, and their morality level becomes lower. To improve the situation, The Prophet pbuh's saying above must be done totally. Djani (2015) said that, a majority of the Indonesian people must call loudly for *Fastabiqul Khairat*, or making a big race of doing the good, and make it as a mental base for the people as a whole.

#### 4. Conclusion

*Tawhidi* Principle also commands men to do Religious Deeds which must drive them to do Social Deeds. Before returning back to Him, men must do both while living in this transitory world. The piety to do the Religious Deeds must increase the quantity and value of the Social Deeds, which will carry more weight to be compensated by God with final rewards in the hereafter. Hence, the concept of *Amar Ma'ruf Nahi Munkar* must be implemented in both family and society. If a majority of a society command *Ma'ruf* or the good or create virtues, and forbid *Munkar* or prevent people from doing the evils, then the society will be healthier, and the world become prosperous

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