

Received: Oktober 2022	Accepted: Oktober 2022	Published: November 2022
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Society Values Based On Islamic Education

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Abstrak

Islam adalah agama yang komprehensif, di dalamnya terkandung prinsip-prinsip dan sumber daya yang kuat seperti 'aqidah, ibadah, syari'at, dan akhlak yang bertujuan untuk mengatur kehidupan dan perjalanan manusia di dunia dan di akhirat dalam aspek manajemen individu, rumah tangga, pendidikan, ekonomi, politik, hukum sosial, budaya, dll. Al-Quran dan al-Sunnah, serta warisan besar ulama Islam, berisi semua pedoman hidup manusia. Tujuan hidup dan peran manusia di dunia adalah untuk 'ubudiyah (menyembah) Allah swt. Oleh karena itu, setiap tindakan dan gerak manusia di dunia ini harus difokuskan pada tujuan menjalankan tugasnya sebagai khalifatullah, yaitu khalifah Allah di muka bumi ini. Makalah konsep ini bertujuan untuk mengeksplorasi praktik kehidupan sosial pada masa Nabi Muhammad, menjelaskan konsesi dasar kehidupan sosial dan masyarakat berdasarkan pendidikan Islam. Artikel ini menggunakan metode pustaka dan analisis dokumen. Makalah ini akan membantu memberikan beberapa sumber informasi yang dapat digunakan oleh orang-orang yang ingin memahami dan mempelajari nilai-nilai sosial berdasarkan pendidikan Islam. Sebagai kesimpulan, pendidikan Islam mengambil alih sebagai model pendidikan dasar dan tidak lagi menjadi pilihan untuk dipilih atau ditolak. Penerapan nilai-nilai tersebut secara keseluruhan harus dimobilisasi, dimulai dengan menggarap falsafah pendidikan yang berlandaskan tauhid, penyusunan kurikulum pendidikan guru, dan pembentukan kurikulum pendidikan siswa.

Kata Kunci: Nilai Masyarakat, Pendidikan Islam, Kehidupan Sosial.

Abstract

Islam is a comprehensive religion, it contains strong principles and resources such as 'aqidah, worship, shari'a and morals that aim to regulate the life and journey of human beings in this world and in the afterlife in the aspects of individual management, household, education, economy, politics, social law, culture, etc. The Al-Quran and al-

Sunnah, as well as the great heritage of Islamic scholars, contain all human life guides. The purpose of life and the human role in the world is to *'ubudiyah* (worship) Allah swt. Therefore, every act and movement of people in this world should be focused on the goal of carrying out their duties as *khalifatullah*, that is, the caliph of God on this earth. This concept paper aims to explore the practise of social life in the time of the Prophet Muhammad, explaining the basic concessions of social life and society based on Islamic education. This article uses library method and document analysis. This paper will help to provide some sources of information that can be used by people who would like to understand and study the social values based on Islamic education. As a conclusion, Islamic education takes over as the primary educational model and is no longer an option to be selected or rejected. The application of these values as a whole must be mobilized, starting with working on an educational philosophy based on monotheism, the preparation of teacher education curriculum, and the formation of a student education curriculum.

Keywords: Society Values, Islamic Education, Social Life.

Introduction

Introduction Islam is a revealed religion. It does not focus solely on the afterlife but also emphasises life in this world. Islam came when the world lived in ignorance, confused between worshipping idols and idolising objects, and sliding from bad to worse¹. However, the ultimate goal of every believer's life is to find happiness. This is because the world is a bridge to the afterlife. As a creature gifted by God with reason, it is appropriate that the mind gifted by God be used as much as possible, especially in living this life full of trials and tribulations.

Humans should use the minds that God has given them to prosper in this world, such as taking care of mu'amalah (association) with fellow Muslims, emphasising manners and morals, not encroaching on the rights of others,

encouraging people to do good and piety, and practising the noble values that are advocated in Islam². Therefore, if every aspect or principle of human life is taken care of or practised by every individual and member of society, then it will give birth to harmony, peace, and well-being in human life. Islam strongly encourages its people to practise community life in their daily lives. This coincides with Ab. Aziz, who says the basic concept of Islamic education is to ensure the closeness of the relationships between man and God, man and other men, and man's relationship with nature simultaneously without being separated from each other³. There is evidence in the Qur'an that encourages people to live in society, as God says in Surah Al-Hujurat verse 13, which means: "O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one

another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware".⁴

The verse above clearly affirms that the creation of humans on earth is made up of men and women, various races and tribes. Differences in appearance, language, custom, and culture will foster the ability to approach and recognise each other and further create a group of people who live in peace and harmony, unity, tolerance, concern for the welfare of other individuals, and so on. The diversity of ethnicities, races, and lineages, which, of course, give rise to cultural diversity, lifestyles, patterns of thinking, as well as beliefs and convictions, makes this life so beautiful to be shared together⁵. Thus, a comprehensive appreciation of societal values will create unity, cooperation, and respect for others.

Definitions

Values can be defined as the good behavior, civilization, and morals of individual humans in their relationships with fellow humans, nature, and God. Values are attributes (things) that are important or useful for humanity⁶. Values are perceptions that determine whether things are good or bad. If a value has a positive effect on the interests of individuals or society, we consider this value to be a pure value⁷. On the other hand, if the value leads to a lot of

damage or regression to society, it is called a bad value. Noble values include, for example, the spirit of cooperation and helping, being open to new ideas, and being willing to participate in community activities. These values are the basis of religious and spiritual values.

The term "community" comes from the Arabic term *sharaka*, *yushariku*, *musharakatan* which means "to bring meaning, sharing, association, and so on"⁸. While the community, according to the definition of the council dictionary, is a group of people who live together in a certain place with certain rules and ways⁹. Thus, it can be understood that society is a group of people who live together by following certain rules and practising good social values. A good society is also a society that practises Islamic teachings in their lives. According to 'Abdul Qadir Syeikh Idris (1978), Islamic education means, a teaching and learning process that brings together several commands, prohibitions, laws, manners, advantages and obligations to learn, which is aided by teaching materials based on the al-Quran and al-Hadith. Muhammad Munir Musa explains that education (*al-Tarbiyah*) is synonymous with *al-Ta'lim*, *al-Adab*, and *al-Tahzib*. Islamic education is a teaching and learning process based on the *manhaj* and *asalib* of Islamic teachings to achieve the goal of seeking knowledge, skills, and experience.¹⁰

Islamic education is a continuous effort in conveying knowledge, forming skills, and fostering an appreciation of Islam based on the al-Quran and al-Sunnah throughout life to form attitudes, skills, personality, and outlook on life as servants of God who have the responsibility to develop themselves, society, the environment, and the country towards achieving goodness in the world and eternal well-being in the afterlife¹¹. Islamic education is a complete educational package covering the development of intellect, feelings, spiritual and physical health, morals, and skills¹². According to him, Islamic education aims to prepare people to continue in life and to enable people to deal with society. Islamic education has deep roots and is closely related to faith so that religion does not become the cause of disagreements, differences, and fanatical feelings (**Osman, 1997**). Faith can eliminate the sentiments of blood relations, race, and country. While faith can eradicate evil from a society, that leads to unrest and discord. Belief can cleanse the heart from feelings of envy and enmity. In addition to making all people equal, there is no difference between them except on the basis of piety.

Based on the statement above, it can be concluded that the pure values found in each individual will affect the welfare of society in general. Therefore, good practise is according to what has been established in

Islam. A good society is a society that calls for virtue, living together in a good neighbourhood group, speaking the truth, being honest, and sympathising with the poor, orphans, and those in need¹³. The goal of applying values is also to build good behaviour based on human values and harmony, having understanding, interest, and sensitivity to humans and the environment¹⁴. It also aims to develop leadership and self-confidence, understand and enjoy art and recreational activities in the national culture, appreciate the rights and abilities of others, and have a spirit of cooperation and tolerance. Islam also encourages its people to help each other in goodness and piety. As Allah says in Surah Al-Maaidah verse 2, which means: “Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment”¹⁵.

From the affirmation of the verse above, it can be understood that Islam encourages people to be united in doing good and benevolence. For example, they should practise neighbourly life perfectly, be tolerant, be ready to accept criticism, and be ready to change their attitude if the good outweighs the bad from the change in attitude. The meaning of virtue and goodness can be understood by doing good. Society will be more sensitive and attentive

to the needs and wishes of other individuals as well as more disciplined in daily life.

The Practice of Community Living in the Time of the Prophet Muhammad

All the movements of the Prophet in his daily life, including personal, family, and social affairs, all speech; speeches (lectures), conversations; and even the silence of the Prophet in a matter is also an interpretation of the Al-Quran¹⁶. Therefore, the personality of the prophet is a very important example for mankind because, without it, humans will lose a source of reference. It is not surprising if it is found that not only the person of the Messenger of God, peace be upon him, is used as an example, but even the whole path of his life, whether it is knowledge, advice, struggle, wisdom, perseverance, da'wah, strategy, and so on¹⁷. Prophet Muhammad's last messenger to deliver the message of Islamic preaching to mankind.

Therefore, in order to further clarify the interpretation of community life according to Islam, we should reveal the life of the community in the time of the Prophet Muhammad, peace be upon him. This is because, as the quality of humanity is more and more extinct, there is anarchy in the system and society¹⁸. Therefore, in order to avoid conflicts, fights, and divisions in today's society, we should emulate the social life of the time of the Prophet Muhammad

(peace be upon him) and then practise it in our daily lives. Arab society before Islam was called Jahiliyyah society. The age of ignorance is the age of ignorance or darkness towards the truth. According to H. Ramayulis, the community jahiliyyah, quoted by Phillip K. Hitti, is a society known as "a time of ignorance, ignorance, or barbarism".¹⁹ Islam came when the society of that time lived in a state of confusion and deadlock. His Messenger Muhammad was sent with guidance and the right religion²⁰. Therefore, people should stick to the al-Quran and al-Sunnah so as not to fall into the valley of error and humiliation.

During the da'wah stage of Rasulullah SAW, he experienced various challenges because, as we know, the Jahiliyyah community at that time was famous for worshipping idols. Apart from that, gambling activities, immorality, and oppression of women and children have been rampant. Therefore, Allah has sent the prophet to preach to the Jahiliyyah community to call them to return to believing in Allah instead of worshipping statues or idols. There are two levels of implementation in uniting the community during the time of the Prophet, may God bless him and grant him peace, namely by preaching in Mecca and also preaching in Medina. There are two methods of da'wah in Mecca, which are covert and open. The way of preaching covertly consists of

preaching to the family and people who are close to the prophet. While da'wah is openly calling on the community in general to practise the teachings of Islam, However, the goal of the prophet's preaching for both methods is the same, which is to worship God, purify and purify the soul and heart, and avoid factionalism or selfishness. In order to foster the unity of community life at that time, the Prophet Muhammad, peace be upon him, migrated from Mecca to Medina and laid the basis for building a civil society in Medina. The meaning of a civilised society is a society that has experienced reform, improvement, and progress in knowledge and thought, followed by a more civilised lifestyle. Civil society does not practise a way of life that is not dignified, such as corruption, fraud, oppression, cruelty, stagnation, ignorance, and other behaviours that are poor in values and manners²¹. From the statement, it clearly shows us that the people who have the best values of adab are those who follow God's commands completely, abandon His prohibitions, and do not stray from the path that He has set.

Various steps have been taken by the Prophet Muhammad, peace be upon him, in building an Islamic society. To establish this Islamic society, Islam begins with the liberation of human hearts and feelings from slavery to others than God and submission to others than God²². His

Majesty the Prophet established the Quba' Mosque as a place of worship because the mosque is a place for the community to meet, gather and also as a place for the development of knowledge and education. In addition to that, His Majesty has united the Ansar and the Muhajirin, that is, by bringing them together with ukhuwah islamiyah (brotherhood among Muslims). His Majesty also strives to create an agreement between Muslims and non-Muslims so that there is peace between them as well as peace in the community, in addition to mutual help and tolerance among them.

Basic Concept of Community Life

Community education is a factor as important as the physical development of the country. The community needs to be educated and given direction to realise the importance of fraternal relationships in social development²³. The formation of a society characterised by Islam and the implementation of Islamic law is the responsibility of all Muslims²⁴. Islamic education is seen as the best way to form a generation with high knowledge and awareness. Therefore, through the principles and values of universal brotherhood, people can enjoy the freedom to realise the teachings of Islam. Religion, knowledge, property, lineage, and life will be assigned a

value that cannot be sold or pawned for money or position²⁵.

The teachings of Islam that the Prophet Muhammad SAW would like to convey strive to build a superior personality for Muslims. It also trains people to be God's servants and caliphs, reflecting the values of goodness and virtue to the entire human race²⁶. The society that the Al-Quran wants to establish is based on the bond of "brotherhood" between believers and is free from individualistic or selfish feelings that have become almost normal in today's modern society. It corresponds to God's word in Surah Al-Hujaraat verses 10 and 11. The affirmation from the said verse clearly shows that the bond that exists between Muslim individuals is close and Islam advocates that human beings have qualities that can protect a society, creating fraternity and a sense of compassion among them. Ukhuwah is a relationship of brotherhood in the whole integration of society.²⁷ The verse also serves as a warning from God to His servants not to disparage or dismiss an individual, community group, or adherent of a particular religion. This is because God's view of us is more important than someone else's view, because maybe the person who is mocked is the best in God's eyes.

The family is the main unit in society and is a small environment for a person. In order to ensure that social values can be

adapted in human life today, there are several concepts that have a close relationship and need to be taken care of to ensure the continuation of harmonious community life. The main goals are to protect religion, life, knowledge, dignity, and property. Islam requires its followers to acknowledge and believe that Allah swt is All-Wise, All-Merciful, All-Knowing, and All-Compassionate to all of His creations. Success or failure in carrying out something depends on the Qada' and Qadar that God has determined for every human being. As servants of God, humans must follow and obey the teachings contained in the Al-Quran and the Sunnah of Rasulullah Saw. The value of man's relationship with God is based on faith and obedience to God's commands and prohibitions in total²⁸. Accurate and strong piety will ensure sincere intentions, correct pronunciation, a commendable personality, moral actions or behavior, and make a perfect Muslim individual. Believers are those who have high morals in the context of their relationship with Allah swt²⁹. The word of God in Surah al-Dzaariyaat verse 56, which means: "I created the jinn and humans for nothing else but that they may serve Me"³⁰.

The verse above clearly states that worship is obedience to God, which includes obeying all of His commands and avoiding all of His prohibitions. Humans are servants of Allah swt, so it is their duty to

obey all instructions and stay away from Allah's prohibitions. It can be understood as the obedience of a servant to his fellow human being³¹. The relationship with people is through the individual's personality, which will be revealed through his relationship with other people. It is also a reflection or effect of belief and shari'a. If a person's beliefs and shari'a are correct and in accordance with the teachings of Islam, then it will be evident in his morals and behavior. If both or one of these things are missing, then it will also be evident in his bad character.

In order to perfect human relationships, including with oneself, family, neighbors, society, and so on with non-Muslims, Allah Almighty has placed certain values and lines in the matter of relationships and muamalah with all parties³². The relationship between individual morals and social relations can be seen from various aspects of life, including family relationships, neighbourly living practices, tolerance, and not being stagnant in accepting other people's opinions, criticisms, and views. As God's words in Surah Al-Isra verse 37 mean: "And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains".³³

Islam has also regulated the issue of relationships with other creatures besides

humans³⁴. The human relationship with nature can be seen as the best way to form a generation that has a high knowledge and awareness of the environment³⁵. The level of environmental awareness among the Malaysian community has not yet reached a high level when compared to developed countries such as Japan, Denmark, and Germany³⁶. The widespread disposal of toxic waste, forest exploration for commercial purposes, air pollution from factory fumes, and so on, cause the natural ecosystem to be compromised. Apart from that, the lack of application of the practise of bringing eco-bags when shopping, separating garbage for recycling purposes, and throwing garbage into the drain are examples of Malaysians' attitudes that are still practised today. Although many awareness campaigns about the care and preservation of the environment have been carried out by authorities such as the Ministry of the Environment, Wide Fund for Nature (WWF), Nature Lovers Association, and several large companies, it should be a major contributor of funds to organise environmental preservation awareness activities for society. This is because the community is generally more sensitive to issues that are close to them, but the awareness to get involved in overcoming the problem is too minimal.³⁷

Society Based on Islamic Education

The characteristics of Islamic education according to Muhammad Qutb in Yusof al-Qaradhawi are as follows: "Talking about education, the way Islam educates people is to nurture the entire human condition by nurturing the entire human condition with a comprehensive nurturing that leaves nothing out of it and also never forgets anything in terms of its body, mind and spirit including material life and not material, but all his activities in the world. Indeed, he takes into account the whole state (and good potential) of man, as it is in him, with the nature that God made him, he does not forget anything from this nature, and he does not add anything that is not part of existence the original".³⁸

From the statement above, it can be understood that the emphasis of Islamic education is on the holistic development of human capital. It aims to educate individuals, including the physical, mental, and social aspects of social life in accordance with the nature of human existence according to Ibn Khaldun, which is to prepare a person religiously through the al-Quran and al-Sunnah, equipping humans with human morals, equipping humans with social needs, equipping humans with the basis of vocational training or work, improving one's thinking power, because with one's thinking one can do various jobs and carpentry, as well as

providing one with artistic and cultural skills.

However, in the context of society, the purpose of education is to create an ideal society based on religious patterns, namely Ummah Wahidah, which means a group of people or a society that is one and integrated and has the same direction and goal, which is monotheism to Allah. As God says in Surah Al-Baqarah verse 213 which means: "Humanity had once been one community 'of believers before they lost faith'. Then Allah raised prophets as deliverers of good news and as warners and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them-out of jealousy. Then Allah, by His grace, has guided the believers to the truth regarding those disputes. And Allah guides whoever He wills to the Straight Path".³⁹

The verse above clearly shows that the existence of creatures on this earth is mutually dependent on each other. However, God also created them with various styles and attitudes. Religion, behavior, custom, and culture differences that cause disagreements or differences of opinion. Nevertheless, Islam encourages people to celebrate this difference with knowledge and to maintain the values of

brotherhood in order to maintain the harmony of social life. With that, the purpose of social education can be implemented in accordance with the requirements of Sharia. In addition, the society that Islam wants to create is *Ummatan Wasatan*, which is a middle society or a just society. The word *wasatan* is from the Arabic word which means middle, kindness, justice, and simplicity between two parties⁴⁰. The life of this society does not tend to be an excessively materialistic life, but is moderate and balanced. They also do not only pursue the afterlife to the point of abandoning the worldly life and vice versa, but the balance between the worldly life and the hereafter is very important to them. This coincides with God's word in Surah Al-Baqarah verse 143, which means: "And so we have made you 'believers' an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. And Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity".⁴¹ Apart from that, the concept of society that wants to be created in Islam is *Khaira Ummah* and *Baldatun Thaiyyibah*.

Kahaira Ummah means the best, superior, and ideal community, while *Baldatun Thaiyyibah* is a community that believes, obeys, and is always grateful to Allah swt. The existence of such a society can be realised in parallel with the word of God in Surah Ali Imran verse 8 and Surah Saba' verse 15.

Conclusion

Islam is a religion that pleases God and guarantee a happy and prosperous life. Even though a large number of people identify as Muslims nowadays, they still do not live their lives according to the Islamic way of life. A few people today also have a limited or unchanging understanding. Muslims should assess and comprehend the essence of religion from an Islamic perspective, then apply their knowledge to issues of worship, morality, *muamalat*, family, and interactions with society at large. In fact, the Muslim community upholds common rights and obligations and lives by Islamic principles. It also has strong *ukhuwah* (bonds of brotherhood) that transcend racial and ethnic boundaries. The formation of a genuine Islamic society is a guarantee that determines human safety and His priceless grace for the whole world. The integrity of the monotheistic paradigm in the appreciation of education across all fields of knowledge is the foundation of Islamic education's social significance.

Islamic education becomes the main platform of education that becomes a must and is no longer an alternative to be chosen or rejected. The application of these values as a whole must be mobilized, starting with working on an educational philosophy based on monotheism, the preparation of teacher education curriculum, the formation of student education curriculum, the refinement of teaching materials, the construction of a comprehensive and integrated assessment system, and supported by authentic monotheism and belief⁴².

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