Islamic Education Model in The Establishment of Social Ethics

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KEYWORDS	ABSTRACT
Islamic Education Model, Social Ethics	This study aims to determine the model of Islamic education in the formation of social ethics. Data collection in the preparation of this article uses qualitative methods with literature research and content review approaches. The results of this study show that the appropriate and effective model of Islamic education in the formation of social ethics is education by applying methods of understanding, habituation, and example.

Introduction

The quality of education in Indonesia is currently very poor, as evidenced by the rampant news about various moral phenomena such as cases of corruption, drugs, student brawls, cases of mutilation, robbery, murder, bullying, free sex, sexual harassment, and others. Based on data from the National Narcotics Agency, it is stated that there is an increase in the prevalence of drug abuse from 1.80% in 2019 to 1.95% in 2021 for the age range of 15 to 64 years. Meanwhile, according to a report by the Central Statistics Agency, throughout 2021 there were 188 villages throughout Indonesia that were the location of mass student fights. And the Indonesian Child Protection Commission recorded that throughout 2021 there were 17 cases of violence involving students and educators. The results of the Good News From Indonesia (GNFI) survey with the Indonesian Public Opinion Study and Discussion Group (KedaiKOPI) in July 2022 show that three of the four main issues that concern the majority of the younger generation are issues related to morality, including sexual harassment 13.7%, the spread of hoax news 9.5%, and moral and ideological degradation 8.4%, as revealed by Bamsoet in his official broadcast, Tuesday (21/2/2023). In 2023, there will be 119 cases of violence against children with the most reported average of sexual violence against children. At most more than 50% are physical, mental and sexual violence against children. This number includes cases of sexual violence against children that occurred in Bone Regency, South Sulawesi. In Bone Regency, South Sulawesi, a 15-year-old high school student died after being raped by several perpetrators. And lately, the Indonesian people have been shocked by information about the child abuse case of tax official, Mario Dandy Satrio against David, the son of GP Ansor educator which occurred on February 20, 2023. The social phenomenon mentioned above indicates that currently the Indonesian nation is faced with the problem of moral degradation.

The moral degradation that has hit this nation occurs in various lines of life, one of which is in the productive age group. There are 10 indications of symptoms of moral degradation that need to be considered in order to change for the better as expressed by Lickona (2013), namely: 1) Violence and acts of anarchy, 2) Neglect of applicable rules, 3) Cheating, 4) Intolerance, 5) Theft, 6) Premature sexual maturity and deviation, 7) Use of bad language, 8) Brawls between students, 9) Drug Abuse, and 10) Self-destructive attitudes. The rise of cases of moral degradation in the younger generation today is at least motivated by family factors (including parents) and the environment, both at school and outside school.

As the first madrasa for teenagers, the family is considered the most influential factor in laying the foundation for moral development. But the fact is that many parents do not understand the role. There is a tendency for parents to assume that their children's education is enough in school and prioritizes report cards, if the grades are good then they are praised and if the grades are bad then they are scolded, by not asking their children's understanding of the subject. This means, implicitly parents have taught that results are more important than process. In addition, there are many cases where parents report teachers who give corporal punishment to their children, do not fully support teaching in schools, so teachers are afraid to punish the guilty, as a result of which many students dare to stand up to their educators. Therefore, character education through Islamic religious education becomes a necessity.

Fazlur Rahman stated that although efforts to reform Islamic education have been made, some problems are still faced by the world of Islamic education, such as the purpose of Islamic education which still does not lead to goals that are truly achievable and positive, more ukhrowi oriented and defensive.

Research on the relationship between Islamic education and ethics has been widely conducted. Research that has been conducted by Ali Imron shows that social ethics according to Qodri Azizy is a form of life behavior in the form of norms or morals and rules, both derived from the customs of a community. Social ethics can be instilled in students by teaching ethics, responsibility, social values, respect, teaching environmental ethics, and volunteerism. Islamic education basically emphasizes more on human relations based on values related to social morality. The results of research conducted by M. Kharis Fadillah show that the virtue of social ethics is the main capital of social relations of each individual. Though social interaction is a need of every human being. Musnad Ahmad saw the prophet Muhammad. provides an example of an ideal human life that blends together like a bee. The life of bees is an orderly social life, mutual respect, mutual respect and affection. The issue of social ethics is very important, especially from the point of view of a plural or heterogeneous society, it is very likely that social problems will arise. However, much has been done to improve social ethics in a pluralistic society, one of which is to educate hadiths about social ethics in society. Elihami and Firawati have conducted research whose results show that Islamic Education is a process of transferring or inheriting values, both divine values in the form of taqwa, faith, justice and so on, as well as human values that grow and develop from human civilization. And those values are sought to be transferred and passed on from one generation to the next, so that there is a continuity of Islamic teaching values (Islamic educational values) in the midst of social life. Meanwhile, the results of research conducted by Irfan Hania and Suteja show that Islamic education is needed to awaken moral gradations, ethics and norms in society. In order to overcome the degradation of morals, ethics, norms, and religion, the concept of Islamic education from the perspective of Al-Ghazali and Ibn

Rushd is one of the offers so that the nation's young successors can filter themselves in the midst of the current globalization. Both argue that education and religion are a unified whole. Research conducted by Abdul Aziz shows that learning social ethics teaches to help each other regardless of religion, ethnicity, and race, as well as the behavior of Amar Ma'ruf Nahi Munkar in the form of giving each other input and suggestions, advising advice, and criticism based on emotions and feelings that can cause social solidarity. The results of research conducted by Ratnasari, et al. show that Islamic education can form a good character to do actions in accordance with the teachings of Islam, and can add addiction to Allah SWT. Islamic education is the main foundation for moral and moral education for students in society so that they are able to apply mutual respect and courtesy as taught in Islam.

Based on the background description and findings of previous research presented above, researchers underline the moral degradation that has plagued this nation, the involvement of various parties, and the importance of Islamic education in shaping social morals. However, the research findings mentioned above are more theoretical and recommended, no one has offered an implication and practical concept of moral education to answer the current needs of society related to the rampant moral degradation, so researchers are interested in conducting studies on the pattern of Islamic education that is appropriate and effective in forming better social ethics. Therefore, the researcher wants to conduct a research entitled "Islamic Education Model in the Formation of Social Ethics".

Research methods

This research is focused on literature review (Library Research), which is a research that is specifically on searching for literature data. This research focuses on the content study approach as an effort to discuss detailed data based on a review of various literature such as scientific journals, books, websites, and so on in order to obtain complete data and information to enrich sources in writing theory.

Results and Discussions

1. Social Ethics

Ethics is a norm that binds the relationship of groups of citizens in society so that close and good communication is established. Thus, social ethics is a set of rules that exist in a social order as a result of human creation in order to realize good and harmonious social relations. In each community will apply certain social ethics, which sometimes have their own peculiarities. This emerging characteristic is largely determined by the culture adopted by the community in an area, where geographical conditions, mindsets, and locations where people live are very influential on the culture applied. Everyone in a society must be willing to obey every existing rule, in order to realize a peaceful and harmonious life, and the creation of harmony without disputes and struggles according to the characteristics of social ethics adhered to.

The characteristics of social ethics are the obligations of every member of society, that everyone should feel obliged to do good consciously for his own interests as part of the citizenship of society, not for his ego and harm others. All norms must always be implemented in real circumstances, each norm must equate obligations, and doing good is the most common obligation. To realize this goodness, Islam offers a set of social ethics in the process of human education. Islamic education covers all dimensions of life, one

of which is social education. One of the qualities of social piety is a good personality and is considered the moral basis for navigating social life, as mentioned in the Quran and Hadith.

Social ethics education taught in the Qur'an includes:

1.   Amar ma'ruf and nahi mungkar

One of the pillars of Islamic teachings is amar ma'ruf and nahi munkar. Both are like two sides of a coin. In Amar Ma'ruf there are elements of nahi munkar and vice versa. Amar ma'ruf means to invite others to believe in Allah and His Messenger by observing His Shari'a, while nahi munkar means to abstain from the prohibitions of Allah and His Messenger, avoiding polytheism and lying to Allah and His Messenger. Amar ma'ruf and nahi munkar that are carried out correctly can lead people to always do good, protect each other and guard against immoral acts as shown by the Prophet.

The deeds of Amar Ma'ruf and Nahi Munkar exemplified by the Prophet as enshrined in the word of Allah in the Qur'an, include:

Q.S. Al-Ahzab (33):21,

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

"Indeed, the Messenger of Allah has set a good example for you for those who hope for Allah and the Day of Resurrection, and He mentions Allah"

Q.S. Al-Qalam (68):4,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed, you are virtuous and virtuous."

Q.S. Ali Imran (3): 159,

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ

"So it is because of Allah's mercy that you are gentle towards them. If you're being tough and rough-hearted, they're going to stay away from around you. Therefore forgive them, ask forgiveness for them, and have good deeds with them in that matter. Then when you have rounded up your resolve, put your trust in Allah. Indeed, Allah loves those who put their trust in Him."

The method of da'wah exemplified by the Prophet is the method of bil hikmah, mau'izah hasanah, mujadalah, as mentioned in Q.S. Al-Nahl (16):125.

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَادِلْهُم بِٱلَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

"Invoke to the way of your Lord with wisdom and good lesson and disprove them in a good way. Indeed, your Lord knows more about who is lost from His way, and He knows better about those who are guided."

Bil wisdom or wisely, that is, true, precise and good speech under certain conditions, which gives understanding correctly and well; Mau'izah hasanah or good learning, is to give advice meekly and soothingly, easily understood, so that it is received with grace and sympathetically; Mujalah (discussion), which is not selfish, even open to add new understanding and insight in order to find the right opinion and the other party can accept it.

A. Please Help

Please help comes from the Arabic Ta'awun with the scales Ta'awana, Yata'awuna, Ta'awunan, which means to help each other, help each other, and work together with others. Help is a basic need in life, because everyone definitely needs the help of others in completing their affairs. The spirit of help can create benefit and prosperity in the midst of society, as God says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"And help one another to help you in goodness and piety, and do not help one another with sin and transgression, and fear Allah. Indeed, Allah's torment is heavy."

Al-Qurtubi interprets this verse as Allah's command for all beings to help each other in piety and goodness. While Al-Mawardi argues that Allah recommends to help in piety, because the pleasure of Allah and the pleasure of man are contained in piety so that perfect welfare is obtained and all His blessings are felt equally and comprehensively. This verse also confirms that helping each other is not always good. Helping each other is considered good if it is directed to piety and goodness, whereas helping each other in sinful and hostile deeds is forbidden in religion. Mutual help can be done with anyone, as long as it is not related to matters of creed and worship. Man is called a social creature, because everyone is inseparable from the help of others. Please help in goodness based on sincerity is a command of God, as He says:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنْكُمْ جَزَاءً وَلاَ شُكُورًا

"And they gave the food they liked to the poor, orphans and the captives. Indeed, We give food to you only because we expect the pleasure of Allah, We do not need anything in return and thanks from you"

In another verse it is mentioned:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And the believers, the male and the female, some of them are helpers to others. They commanded to do what is ma'ruf, to prevent the evil, to establish sholats, to pay the zakat, and to obey Allah and His Messenger. They will be blessed by Allah, Allah is the All-mighty, the Wise."

The above verse contains social ethics education and contains teachings of Islamic ethical norms that are practical and very useful in life, such as helping each other. But the reality is that today, many Muslims are financially able, but do not want to help others, even differences in social status cause many people to be arrogant towards others.

God said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Indeed, the believers are brothers and sisters and make peace between your brothers, and fear Allah, that you may have mercy."

This verse explains that brotherhood because of Islam and faith is stronger than brotherhood because of blood relations. That is why Allah commands Muslims to maintain piety and prevent breaking His laws. Therefore, one aspect of social ethics education is to help each other. In the hadith it is mentioned:

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ مَثَلُ الْمُؤْمِنِينَ فِيْ تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى (رواه مسلم)

"The parable of the faithful in compassion, like one body. If one limb complains of pain, the rest of the body responds with fever and sleeplessness." (H.R. Muslim).

According to Imam Nawawi, everyone should love each other and always cooperate for good and prevent cooperation for sinful acts. The Prophet likened socially related Muslims to one body.

لَا يَرْحَمُ اللَّهَ مَنْ لَا يَرْحَمِ النَّاسَ

"God will not love those who do not love others"

Allah Said:

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيْرُ

"And if they turn away, then know that Allah is your Protector. He is the best protector and the best helper."

Human beings always need the help of others. He should always try to help others if he wants to be helped by others. Then a person who does not want to help and love others will not get an outpouring of God's love. Such affection should be shown not only to loved ones but also to other beings, this is what Islam teaches.

b. Social Solidarity

Social solidarity is a moral and emotional feeling that develops in interactions between individuals or groups due to common goals and ideals, mutual trust, solidarity and a sense of solidarity. Social solidarity can be formed through prayer rituals. Gathering in close and regular congregational prayers is not only a means to get to know each other with other Muslims, but also a powerful means to unite hearts and ward off spite. God said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيْعًا ولَا تَفَرَّقُوا

"And hold fast to the ropes of Allah SWT, and do not divorce"

Gathering for congregational prayers is also a form of brotherhood, knowing and loving each other as he loves himself. All of them shof indiscriminately before Allah as a group of brothers who agreed and united obeying the instructions of the priest.

God said:

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ

"Indeed, the believers are brothers."

Congregational prayer fosters an orderly and orderly life together. Dress neatly, obediently and orderly in a shof. Makmum cannot ruku' while the imam has not ruku'. The Prophet was so concerned about social problems that he instructed the priest to always consider the circumstances of the makmum.

إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ مِنْهُمْ الضَّعِيْفَ وَالسَّقِيْمَ وَالْكَبِيْرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

If one of you becomes an imam of prayer, then lighten it, for some of them are weak or sick or elderly. But if he prays alone, then prolong as he pleases.

This hadith teaches that the ritual of prayer is a very important worship, but in its implementation should not neglect social affairs. Indeed, prayers that are done correctly, well, and especially will bring enlightenment to the culprit, all his words and actions will be controlled, so that it will be reflected as good behavior. People who pray properly will have good social ethics, because in the Qur'an it is mentioned that prayer can prevent cruel and ungodly behavior.

God's Word:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَوٰةَ إِنَّ الصَّلَوٰةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Read something that has been revealed to you, the Qur'an, and pray upright. The prayer will completely prevent from vile and mungkar. And remembering Allah (prayer) is greater (its primacy over other worships). And God knows what you do.

As for Surah Al-Ma'un explained:

أَرَأَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ فَذَالِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِيْنَ فَوَيْلٌ لِّلْمُصَلِّيْنَ الَّذِيْنَ هُمْ عَنْ
صَلَاتِهِمْ سَاهُوْنَ الَّذِيْنَ هُمْ يُرَاؤُوْنَ وَيَمْنَعُوْنَ الْمَاعُوْنَ

"Do you know (people) who deny religion?, That is the one who rebukes orphans, and does not encourage feeding the poor, so it is an accident for those who pray, (that is) those who neglect to pray, those who do riya', and refuse (help with) useful goods"

Sayyid Qutb states that the Qur'anic response to people who deny religion or the afterlife may be surprising compared to traditional understandings of faith, but this is its essence and essence. The essence of religious justification is not words and language, but a change of mind, which fosters love, friendship and kindness towards one's fellow man, for those in need of protection and service.

Some hadiths about social education are as follows:

a. Safeguarding the Rights of Others

Islam upholds the basic foundation of education on the psychological foundation of creed and piety. Social education in children will be complete with great meaning and perfect purpose. Therefore, it will foster a spirit of noble behavior, mutual help, constructive criticism, solidarity, and mutual love.

The maintenance of people's rights is really very much related to the noble psychological foundation. The psychological foundation is meaningful, but the maintenance of people's rights is real. This means that the psychological basis is his life and maintaining the rights of others is his body. Thus, then the first cannot be enough without the second under every condition. Otherwise, there will be chaos, division, and shock.

The Prophet said:

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ فِيْ سِيَاقِ حَجَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَتَّى إِذَا زَاغَتْ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ
فَرُحِلَتْ لَهُ فَأَتَى بَطْنَ الْوَادِى فَخَطَبَ النَّاسَ وَقَالَ إِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِيْ بَلَدِكُمْ هَذَا
(رواه المسلم)

Meaning: From Jabir (may Allah be pleased with him) when he was with the Prophet: "... so that when the sun slipped, the Prophet ordered to prepare the camel al-qashwa'. He was fitted with a saddle. Then the Messenger of Allah came to the middle of the valley and cried out to the people: 'Verily your blood and your property, are unclean to your neighbor. As is haramnya today, haramnya this month in this country of yours (HR. Muslim).

Safeguarding the rights of fellow Muslims and a stern warning against violations of the rights of fellow Muslims are important matters emphasized by the Prophet in his sermon during Hajj wada, both in the form of blood, property and honor.

b. Doing Good to Man

Islam is a religion that perfectly governs all aspects of human life including individuals, families, groups, societies and states. Among them is to do good to man. Removing anything that bothers Muslims is the lowest branch of the faith, such as removing thorns or stones from the road.

In this regard, the Prophet said::

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِ بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُوْلَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَثَلَ
الْمُؤْمِنِ لَكَمَثَلِ النَّحْلَةِ أَكَلَتْ طَيِّبًا وَوَضَعَتْ طَيِّبًا وَوَقَعَتْ فَلَمْ تُكْسَرْ وَلَمْ تُفْسِدْ (رواه أحمد)

Meaning: It is from Abdullah bin Amru bin Ash that the Prophet said: "By Dzat whose soul Muhammad is in His hands, Verily the parable of a believer is like a bee. He eats and brings out the good, and perches but does not break and does not destroy." (HR Ahmad).

The above hadith explains the importance of social care. Islam values people with high

empathy and social care. This reward is in the form of rewards both in this world and in the hereafter. Because all Muslims are basically brothers, so we are obliged to help each other in good.

Please help in kindness and devotion commanded by Islam to all its ummah as a realization of social care. Social care is not limited to possessions, it can be anything we have. Like the hadith of the Prophet that every joint of the body is almsgiving. It can also be interpreted as a form of Islamic justice that does not discriminate between the rich and the poor to compete for good.

Since social welfare is very important in Islam, Islam also has its own concept of social welfare. According to Islam, this concept is a form of piety in the form of mutual love with others based on Islamic beliefs. Nevertheless, Islam has always advocated helping all people regardless of religion, ethnicity, class, race, etc., because the spirit of Islam is universal humanity. Basically, social empathy for the suffering of others is part of a form of caring that can encourage tolerance between others.

c. Be nice to neighbors

Neighbors are the closest people who know when we are hit by a disaster. Therefore relations with neighbors cannot be underestimated, because they are brothers. Living neighborly should visit each other as a commendable gesture that can increase mutual love. Doing good to neighbors is a noble deed, and respecting neighbors is part of faith in Allah and the Messenger, as the Hadith of the Prophet said:

عَنْ أَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِر فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْم الآخِر فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِر فَلْيُكْرِمْ ضَيْفَهُ (رواه مسلم)

Meaning: It is from Abu Hurairah that the Prophet said: "Whoever believes in Allah and the next day should speak well or be silent, and whoever believes in Allah and the day after, he should glorify his neighbor, and whoever believes in Allah and the day after, should he glorify his guest.

Looking at the increase in cases of drug abuse prevalence from 2019 to 2021, mass fights of students / students in 2021, violence involving students and educators in 2021, sexual harassment, the spread of hoax news, moral and ideological degradation in July 2022, violence against children in 2023, and the persecution of Cristalino David Ozora Latumahina by Mario Dandy Satriyo on February 20, 2023, It is a social fact that indicates a deviation from social ethics among the children of this beloved country. The behavior of Amar Ma'ruf and Nahi Munkar, please help, social solidarity, safeguarding the rights of others, doing good to humans, and doing good to neighbors is only limited to discourse in the study/discussion room, but further away from the level of implementation and the call of moral consciousness. Therefore, it is necessary to promote education of social ethical values so that social inequalities that occur can be overcome or at least minimized. People who have never received social ethics education will have the opportunity to become slaves who are dominated by the impulses of lust, kufr and disobey their God. Man is a creation of God equipped with psychological and physical potential that can lead him in good and bad directions. Social ethics education for Muslims must of course refer to the Qur'an and hadith. The Qur'an and hadith not only contain instructions about man's relationship with God, but also regulate man's relationship with his fellow man and man with the surrounding nature.

Indeed, the social ethical values mentioned above, are not foreign learning materials at all among mankind on this earth, almost always a topic of discussion in discussion forums and learning processes. The problem that arises in relation to social ethics education is the lack of comprehensive and massive implementation of social ethics

in the midst of society. The research findings that have been described in the background above, in general, still emphasize more on the educational aspect from the cognitive side, not to touch on affective and psychomotor aspects. Therefore, it is considered necessary to reform the model of social ethics education, so that solutions can be found from the phenomenon that is being complained about today.

The moral education model applied at Darut Tauhid Islamic Boarding School Bandung is a breakthrough model that should be taken into account and considered to be adopted in answering the current social inequality. Darut Tawhid focuses more on emphasizing the practice of moral implementation in real everyday life. The Islamic education model applied in Darut Tawhid is a combination of three methods, namely understanding, habituation or repetition, and example.

With guidance on these three methods, students are taught to understand the meaning and purpose of the ethical values learned. Understanding is a starting point for changing behavior, because without understanding the meaning of ethical values, it is impossible to achieve the goals of the values taught. The method of instilling values with an understanding approach is in accordance with cognitive learning theory, or learning with understanding. Learning is a cognitive process to achieve understanding, which is understanding the relationship between one part of a set of problems with other parts. A person cannot change his behavior unless he understands the meaning and purpose of what he is learning, for example when a student learns the meaning of honesty, he must understand the purpose of honesty and the purpose of honest behavior, including its benefits and effects on oneself and in relating to others. Understanding without habituation is not enough.

Students are accustomed to applying certain values based on agreements that have been made, for example in a week educators and students apply greetings, greetings, and smiles, then apply cleanliness, discipline, and so on the following week. This method is relevant to the theory of classical conditioning behavior change. The principle of classical conditioning is the formation of a new reflex by bringing in a stimulus before the reflex occurs. To further internalize the ethical values that have been taught, educators need to set an example for their students.

Educators must participate in practicing positive ethical values that are asked of students to practice. The example of educators has a positive effect in instilling positive values in students. Exemplary leads to students' trust in educators, and trust is the starting point for students to receive the material delivered by educators. Educator behavior is part of learning; Students not only see and listen to the material delivered by the educator, but also record all the movements of the educator. Educators who appear with positive characters such as helpful, solidarity, friendly, empathetic, forgiving, patient, caring for others and neighbors, will be easily accepted by students, thus having an effect on the effectiveness of instilling ethical values and learning.

These three methods reinforce each other. Understanding the material learned is the basis of learning, after that the material learned is practiced repeatedly. In its application, educators must set a good example of the importance of practicing ethical values in everyday life. The application of these ethical values must be supported in the form of exemplary behavior from the environment, both family and other environments.

Conclusion

The current case of moral degradation is a portrait of the moral quality of the nation as a whole, as a reflection of the ineffective pattern of education that has been and

is being applied, including Islamic education which is actually very necessary with the teachings of moral values. Islamic education, which only emphasizes aspects of textual mastery and understanding, has been proven to produce students who are arid and empty practically. Therefore, the existing educational pattern needs to be reformed into education that emphasizes more musty practice than theoretical aspects.

Educators generally understand the purpose and purpose of ethics education, but not all educators can find effective methods of education. The method that is expected to improve the quality of student ethics is a combination of methods of understanding, habituation, and role model.

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