Exploring the Values of Social Education in the Qur'an

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Abstract

This study aims to find the values of social education contained in the Qur'an. This research is a qualitative research in the form of library research. The focus of the verse whic the object and source of primary data of this study is various commentaries that explain Surah at-Taubah verses 71-72. While secondary data sources of research is a variety of literature that is relevant to the theme of the object of discussion. To answer the discussion of the research, the writer uses the method of interpretation maudhu'i (thematic). This research concludes that the values of humanistic social education contained in the letter at-Taubah verses 71-72 include, taawun, amar makruf nahi munkar, social solidarity and brotherhood.

Introduction

Education can not be separated in human social life, both in family life, and in the life of the nation and state. (Harmadi, 2016, p. 18) This is because education is the foundation in building the nation's civilization. Therefore, educational values are expected to be able to deliver human functions in civilization.(Masdub, 2015a, p. 39) From this it can be understood that the values of social education are important elements in realizing the civilization of the social life of society.

The existence of education as a process of humanization in the context of life can be found in the Islamic education system that is built on the basis of humanistic values. This is due to Islam making the human dimension as its educational orientation.(Saihu, 2019, pp. 69–90) In Islam itself, the existence of humanistic social education is an urgent matter in fostering pluralistic and heterogeneous community life.(Masdub 2015, 142) This is as an implicit explanation in letter of *Al-Hujurat* verse: 13 which commands humans to be able to present the values of goodness among human beings in the context of a pluralistic and

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heterogeneous social life. Therefore, the process of humanistic social education is important in the context of social life.(Halid Hanafi, La Adu, 2018, p. 16) From this it can be understood that in Islam, the existence of humanistic social education values becomes the concept or model of education that can be found its theological basis in the Qur'an

Considering the Qur'an as the main theological foundation that guides the life of Muslims, in this study, the author is interested in exploring the values of humanistic social education in the Qur'an. In this case, the main object of the verse that will be the focus of research is the letter at-Taubah verses 71-72.

According to Zakaria, there are three things that cause a person to experience mental confusion. *First*, a weak personality; *Second*, social conflicts and cultural conflicts that affect him; *Third*, internalization of false experiences. (Zakaria, 2018, p. 17) Thus the phenomenon of deviation above concluded by the constituent cause is a bad personality that exists in each individual from the disharmony of social life in society. The lack of public understanding of social education thus further aggravating the social conditions of the community. Therefore the important role of education in each individual. Without educational process, human beings become creatures that are completely overwhelmed by the impulses of evil lust, denial and infidelity towards their Lord.

In the Islamic view, human beings are creatures whom created by Allah, which are provided with psychological and physical attributes that have a tendency towards good and bad. (Halid Hanafi, La Adu, 2018, p. 6) Because of the important role of education, as Muslims in undergoing this education, it must be based on the Koran, because Qur'an is a source of education.The Qur'an is the main source of Islamic teachings and guidelines for every Muslim. The Qur'an does not merely contain instructions on human relations with God, but rather regulates human relations with each other *(h}ablum min Allah wa hablum min an-na>s)*, as well as humans with their natural surroundings. (Chuzaimah, 2018, p. 74)

Mana Khalil al-Qattan in *Mabahis fi 'Ulu>m Al-Qur'a> n*, the word Qur'an is a *Masdar* (infinitive) form of the word *qara'a-yaqra'u-qur'a>nan* , used in the reading sense. The Qur'an as a guide, as found in the Qur'an, reads:

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Indeed, the Koran gives directions to the straightest (path) and gives good news to the believers who work on the virtue that they will get a great reward. (QS. al-Isra [17]: 9).

The Qur'an also functions as *al-Rahmah* as (spreader of affection), meaning that good fortune is given by Allah, in the form of His affection. In the Qur'an many verses which highly uphold social values. Islam is very concerned about the importance of helping behavior-helping in the truth, advising each other in rights and patience, solidarity, egalitarianism (equality), tolerance, tolerance *(tasamuh),* mutual respect and togetherness. For the sake of safeguarding things Islam does not look at a person's social status or even background, skin color, gender, and other things that are racist. As He said in *Ali 'Imran* [3]: 103;

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْاۖوَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۤءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًاۚ وَكُنْتُمْ عَلٰى

شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَاۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ

And hold fast all of you on the ropes (religion) of God, and do not divorce you, and remember the favor of Allah to you when you were (ignorant) was hostile, then God united your heart, so that with His gift you became brothers, while (at that time) You are on the edge of the abyss of hell, then Allah saved you from there. Thus, Allah explains His verses to you so that you can be guided. (QS. Ali 'Imran [3]: 103).

In the modern and globalization era, the onslaught of western culture is so devastating that it hits the younger generation. The impact is not only in the metropolitan area, but has reached remote corners of the archipelago (Indonesia), which can no longer be dammed by the government. So that changes are fundamental to the order of national and social life. Foreign culture that entered due to the era of globalization (the expansion of social ways between continents), helped change the behavior and culture of this country, both national and pure cultures that exist in each region. Thus, it is often seen the inability of humans to adapt well to foreign cultures so as to give birth to behaviors that tend to be westernized.

Various issues of Indonesian human social character are still in the limelight from various circles. Various facts of negative character have been shown by Indonesian people with certain pretexts that seem right to do. There are so many current issues that we see and seem to never stop, such as drugs that are rife even though many perpetrators are sentenced to death, corruption is increasingly rampant among officials, robbing accompanied by violence, bullying in schools, sexual crimes against students, sexual transactions online

students, domestic violence, etc. Of the various negative social characters, how social education becomes very important to really be implemented properly and correctly. Not only is it important, but social education is absolutely necessary and cannot be ignored.

Along with the development of technology and information, the purpose of education is not enough to just make this nation smart and smart, but it is also necessary to make this nation a good and moral society. However, that does not mean easy to realize both. It might be easy to make this nation smart and smart, but we also feel how difficult it is to make this nation a good and moral society based on religion. Therefore, moral issues can be categorized as chronic problems for Indonesian people who accompany humans wherever they are. So the wise words are true, knowledge without blind religion, and religion without paralysis.

In addition, education has a dual task, in addition to developing individual human personalities, as well as preparing humans as full members of their family, community, nation, state and world environment. Islamic teachings do not allow despicable deeds. The Prophet Muhammad himself was sent in an effort to perfect human morals. A believer is the one who has the best character. In a language dictionary that approaches the meaning of morals is character. The truth is that in Indonesia the nation's character is still a problem, until character is raised. Law on National Education System No. 20 of 2003 has paid attention by including noble character as an important goal of the national education system. But the rise of negative character behavior carried out by educated people makes us sad and concerned. Worse, the act was carried out by many people who claim to be religious.

Social interactions are keywords that need attention. Soekanto views that social interaction is the key to all social life. Without social interaction there would be no life together. While social interaction itself as a process, is not always harmonious. Sometimes what happens is a process of dissociation and conflict. Social interaction is a dynamic social relationship, both concerning individuals and groups. The form can be in the form of cooperation, competition, and also conflict. This then encourages the growth of thoughts that rely on social reality that is always developing. The process of community development itself in several theories one of which is Habermas's theory of social transformation that enables the learning process through evolution and revolution. (Soekanto, n.d., p. 82)

Social transformation, according to Habermas, takes place through the community learning process (social learning process) which requires the possibility for individuals to be able to talk communicatively. Through this learning process, institutional structures of rationality can be achieved. These institutionalized rationality structures will in turn become a frame of reference that enables learning processes at a higher level (Sudarsana, 2016). The results of the learning process carried out by the community will be cognitive and normative that can be actualized when the community faces problems that can no longer be solved within the framework of existing social integration.(Suseno, 1992, p. 102) Thus the community can carry out its development towards evolutionary progress, especially if all of its life activities are based on what is contained in the Qur'an.

Thus various phenomena of deviations that occur in society, namely egoistic, individualistic and indifferent nature and do not want to care anymore about what is happening around them, be it neighbors, close friends, including their own families, and this causes a moral and spiritual crisis that very dangerous if our young generation has the nature and personality like this. So to form individuals, high tolerance people, helping, advising each other in rights and patience, solidarity, egalitarian (equality), tolerance, tolerance *(tasamuh)*, mutual respect, and togetherness, therefore the importance of social education the good so as to create a harmonious, peaceful and mutual help.

Social problems (*muamalah* affairs) get so much attention in Islam (verses of the Qur'an and Hadith). (Ghazali, 2015, p. 70) The Qur'an provides a wealth of knowledge and explains education well to all people. In the Qur'an *at-Taubah* verse 71, in that verse a lot explains the value of education one of which is social education.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ

وَيُطِيْعُوْنَ اللهَ وَرَسُوْلَه اُولٰٓئِكَ سَيَرْحَمُهُمُ اللهُ اِنَّ اللهَ عَزِيْزٌ حَكِيْمٌ

"And those who believe, men and women, some of them (are) helping others. They order (do) those who are good, prevent from being upright, establish prayers, perform zakat and they obey Allah and His Messenger. They will be given mercy by Allah: Allah is Mighty, Most Wise. "

In the *At-Taubah* verse 71 contains social education and many give messages of Islamic educational values that are very useful and can be practiced in everyday life as please help. However, the reality is that there are many people in the financial community who are financially capable, for example, but they are reluctant to help others even a lot of people who are arrogant to others because of differences in social status. Sometimes differences in social status make people wrong in behaving. Like someone who has abundant wealth, one can do as he pleases. By wasting wealth, even though in view of the surroundings there are still many who need it. It's more useful if the property is given to people who are deficient.

This kind of thing should be kept away, because it contradicts Islamic values and social education in society. The values of social education need to be instilled, because social values serve as a reference for action, thinking, and guidance for each of its citizens to adapt and uphold the social values that exist in the community. Value Social education as a way of life for people to live in harmony, discipline, democracy and responsibility. Conversely, without the social values of a society will not be able to live in harmony, discipline, and democratic. Thus social values are very important in people's lives.

Method

The object of this research is the study of the interpretation of *At-Taubah* verses 71-72. The time for the research is one semester from May 2019. The research site is conducted at the Stit Al-Amin library, the UIN Syarif Hidayatullah library, and the Imam Jama 'library. In this study the authors used a qualitative research approach using descriptive analysis method that uses analysis analysis techniques through library research.

Literature study is a method of collecting data that is directed at finding data and information through documents, both written documents, photographs, drawings, and electronic documents that can support the writing process. "The results of the study will also be more credible if supported by photographs or academic papers and art that already exist." (Sugiyono, 2013, p. 83) Therefore, this research is a library research; the source of data in this study is the literature relating to research. The source of qualitative data is human actions and words in a natural setting. Other data sources are library materials, such as documents, archives, newspapers, magazines, scientific journals, books, annual reports and so on.

Research sources consist of primary data sources and secondary data sources. The literature used primary data are the Qur'an and the commentaries that explain the *At-Taubah* verse 71, including the translation of the Qur'an, the interpretation of Ibn Kathir by

Shafiurrahman al-Mubarakfuri, the interpretation of Al-Azhar Hamka's work, translation of al-Mara>gi's interpretation, translation of al-Munir's interpretation, Wahbah al-Zuhaili's translation, Al-Misbah by M. Quraish Shihab, an interpretation of Sya'rawi by M. Mutawalli Sya'rawi.

The secondary data sources in this study using books that discuss social education. The dictionaries are relevant, with the discussion and other literature deemed relevant to the discussion. Regarding data analysis, according to Imam Gunawan, qualitative data analysis has actually begun when researchers collect data, by sorting out data that is really important and not. Size is important and whether or not it refers to the contribution of data in an effort to answer the focus of research. (Gunawan, 2013, p. 209) This research is about interpretation, interpretation is the science that discusses the Qur'an, both regarding lafaz, its position in composing sentences, its purposes, and other aspects in accordance with human capabilities, with a set of knowledge used to understand meaning and explain the meaning.

Based on the number of interpretive books at this time, if sorted according to the interpretation methodology, then in general can be divided into four kinds of interpretation methods, is *tahli>li* method, *ijmali* method, *muqarin* method, and *maudhu 'i.*

Because this research is about interpretive research that discusses a theme (topic), the author uses the method of *Maudu 'I* (Thematic) is a method of interpretation that seeks to find answers to the Qur'an by gathering verses that have a single purpose , which together discusses a particular topic and disciplines it according to the period of its descent in harmony with explanations, explanations, relationships with other verses, then terminates the laws. Or in other words, the thematic interpretation is one of the interpretive models introduced by interpreting scholars to provide answers to new problems in society through Qur'an's instructions. In the thematic interpretation a commentator no longer interprets the verse by verse in sequence in the order of the Manuscripts, but interprets it by gathering all or part of the verses from several Surahs that speak about a particular topic, to then be related to one another, so that finally a comprehensive conclusion is drawn about the problem according to the view of the Qur'an. (RI, 2011, p. 112)

Research Focus

According to Sugiyono, the limitation of the problem in qualitative research is called focus, which contains the main problems that are still general, about any limitations or to find out the scope to be investigated so that the research objectives are not too broad. (Sugiyono, 2010, p. 67) By looking at Sugiono's opinion, the authors include what is in the

boundaries of the problem to be the focus of research in this paper. The focus of the research is social education contained in the Quran letter *At-Taubah* verse 71. So in this study the authors intend to find the values of social education contained in the verse, by looking for data and sources that discuss the verse 71-72 of the *At-Taubah.*

Result and Discussion

History of the *At-Taubah*

Each letter is usually preceded by opening the *basmallah*, but in contrast to the other letters, the letter that the authors will interpret does not use the beginning of basmallah, and this is the only letter that does not begin with the opening. The scholars try to uncover the secrets contained in the letter that does not begin with this *basmallah*. Then different opinions emerged, some scholars argued that usually the Prophet Muhammad determined the beginning of a letter, but he did not specify the beginning of this letter "Not so, because the Messenger of Allah, Muhmmad determines the place of a verse in each letter. It said: "Another hundred thirteen begins with *basmallah*." (Sya'rawi, 2006, p. 423) The letter of at-Taubah does not begin with *basmallah*, so that we know that not always the beginning of the letter begins with *basmallah* and the names of each letter are the provisions of Allah, which was conveyed by Gabriel to the Prophet Muhammad. So Gabriel delivered everything related to the Qur'an. Noted that every year in the month of Ramadan, the Prophet Muhammmad, along with Gabriel repeats the contents of the Qur'an together and at the end of the year, the Prophet repeats the Qur'an twice. (Sya'rawi, 2006, p. 424)

This letter is famous with two names; they are *Bara'ah*, and *At-Taubah*. *Bara'ah* means the original release or does not want to be bound again by a promise that was made, then states that from now on one party is free from the promise. *At-Taubah* means, a request for forgiveness from God, repent of mistakes. The reason for this letter is more popularly called the *At-Taubah* not *Al-Bara'ah*, because *bara'ah* means Allah has lost hands and does not care about the infidels and hypocrites. But because Allah is the Most High, is the Most Merciful God, He still leaves the door to repentance for His servants who want to return to Him. Therefore this letter is called *At-Taubah.*

Because over and over the sentence *taubah* (repent) is contained in this letter. He is mentioned at the very beginning in verse 3, which states that repenting is better for you. In

verse 5, that those who repent then establish prayer and give alms, so that they are left. In verse 11, which has repented, then established the prayer to pay *zakat*, is that they are your friends of the same religion. So are in verse 27 that after Allah Almighty, will give repentance to who he wants. In verse 74, if they repent, that is better for them. In verse 117 twice, that Allah Most High, gave repentance to the Prophet and the Muhajirin and Ansar who followed the times of hardship. In verse 104, Allah receives repentance from his servant who receives all kinds of *sadaqah*, and it is said that Allah, *Tawwab* and *Rahim*, which is very fond of giving repentance. In verse 112 which explains who will get the glory and victory that is, those who repent, worship, praise the Almighty, wander to add experience, who bow, and who prostrate, who always like the rage of marahi nahi munkar, again keep the boundaries of Allah, which must not be exceeded and violated. (Hamka, 2005, p. 81)

This letter came down in Medina, in addition to a number of verses that were excluded by some scholars, among others verse 113. There are also those that exclude verses 128-129. But the majority of scholars hold that all the verses descended at the same time as *Al-An'am.*

1. Discourse On Social Education

There is an explanation of the terminology of educational leaders in explaining what is meant by education. John Dewey states that education is the process of forming fundamental skills, emotional toward nature, and fellow human beings. Then M.J. Langeveld argues that education is an effort, influence, protection and assistance given to children in order to aim at maturity. Frederick J. McDonald also explained that education is a process or activity that is directed at changing human behavior.(Neolaka, 2017, p. 11) From these various explanations it can be understood that education is a process of forming mental human systematically.(SAIHU, 2019, pp. 197–217)

Then what is meant by social education. In this case there are also explanations from the figures. According to S. Hamidjoyo, social education is a process for educating, fostering, guiding, developing individuals in their social and natural environment so that they can be responsible and become a driver towards change and progress.(Joesoef, 1992, p. 100) Furthermore, Nasih Ulwan explained social education as education in forming good social ethics based on theological foundation.(Ulwan, 2002, p. 435) According to Muhammad Rifa'i, the purpose of social education is to analyze the process of socialization of children, both in the context of the family, school and community. Rifa'i added that the influence of the environment and culture of the community on the personal development of children is

something that must be considered.(Rifa'i, 2011, p. 95) In its application, Fraenkel as quoted by Fardus explained that there are several ways to construct social values in a person, among others as follows. *First*, strive for someone to recognize and accept values as their own and be responsible for the decisions they make; *Second*, emphasizing that someone can use the ability to think logically and scientifically in analyzing social problems related to certain values; *Third*, raise awareness and develop one's ability to be able to identify their own values and the values of others. Fourth, develop one's ability to do social activities.

Based on the description above, it can be understood that social education is a conscious, deliberate and systematic effort in shaping individuals in order to develop and practice social attitudes and behavior in a good and noble manner within the community in accordance with their rights and obligations in social life.

3. The Values of Social Education in Surah At-Taubah verses 71-72

In its application, the education process is an activity or process of transforming values from educators to students that is carried out in a structured and programmed manner and is ongoing, both carried out in formal and non-formal educational institutions. It must be realized that educational activities have an orientation in order to shape the personality traits of individual students who are good for their lives, both for personal life, society and the natural surroundings. Education is also a process that has the aim to create certain patterns of behavior in certain people. From this it can be understood that educational activities are structured, programmed and systematic activities or activities in which there are responsibilities and orientations in the framework of building, fostering and developing the quality of character of human personality who are knowledgeable and virtuous.

Before the author elaborates on the values of social education that can be extracted from the at-Taubah verses 71-72, here the writer will present the Arabic text editor and the translation of the at-Taubah verses 71-72 which is the focus of the verse object in the discussion of this study, as follows.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْض ۚ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلَا ةَ وَيُؤْتُوْنَ الزَّكَاةَ وَيُطِيْعُوْنَ اللهَ

وَرَسُوْلَهُ ۚ أُولَئِكَ سَيَرْحَمُهُمُ اللهُ ۗ إِنَّ اللهَ عَزِيْزٌ حَكِيْم وَ عَدَ اللهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِيْنَ فِيْهَا

وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيْم

And those who believe, men and women, some of them (are) helping others. they command (do) those who are ma'ruf, prevent from evil, establish prayers, perform alms and they obey Allah and His Messenger. they will be given mercy by God; Truly Allah is Mighty, Wise. Allah promises believers, men and women, (will get) heaven beneath which rivers flow, eternal them in it, and (gets) good places in heaven 'Adn . and Allah's wisdom is greater; that is great luck. "

The surah at-Taubah verses 71-72 were revealed without precedence because in other words it does not have *asbabunnuzul*. But overall the letter *At-Taubah* was revealed after the Tabuk war, the final war that was followed by the Messenger of Allah, in which the war was fought during the summer and was difficult. At that time there were signs of the hypocrisy of the previous hypocrites. Therefore, the author does not describe comprehensively historicity related to the chronology of the letter's descent

There are at least four values of social education that can be extracted from the letter at-taubah verses 71-72. In this case the writer will explain through the foothold of explanation by several commentators. Further explanation, as follows.

a. *Ta'awun*

Ta'awun is one of the important needs in life. This is because no one can bear the burden of living alone without the help of others. With a spirit of help, welfare and benefit can be evenly distributed among the community. In this case, Allah Almighty commands his servants to help one another in good, and forbids mutual help in evil as in Surah al-Maidah verse 2 as follows.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And please help you in doing righteousness and piety, and do not help in committing sins and transgressions, And fear you Allah. Indeed, Allah is severely tortured. "(QS Al-Maidah: 2).

Al-Qurtubi, declare verse 2 of *Al-Maidah* is God's command to all beings to help one another over virtue and piety, or to respect some with others. However, according to this verse not every form of help is good, but some are not good. Good help is when it leads to goodness and piety according to religious instructions. Whereas help with regard to sin and enmity includes matters that are prohibited by religion. Free help is carried out with anyone (including non-Muslims), as long as it does not involve matters of faith and worship. In the creed and worship there is no compromise between religions with one another. This mutual

assistance helps people to realize people as social beings. From this it can be understood that the attitude of helping is part of the values of social education. Not only that, the attitude of helping is inclusive, open to anyone, not only to fellow Muslims.

b. *Amar Makruf Nahi Mungkar*

Amar ma'ruf means to order people to believe in Allah, His Messenger and carry out His Shari'a. Nahi munkar means to prevent polytheism, to deny the Prophet, and to prevent from what is forbidden by Him. The role of *amar makruf nahi mungkar* is very important and becomes the main pillar of Islamic society. The important role of *amar makruf nahi munkar* is increasingly clear in several verses, including: 1) QS. [3]: 104, which speaks of the gate of fortune; 2) QS. [3]: 110 who spoke about the characteristics of the best people; 3) QS. [3]: 114, who spoke of the building of commendable morals; 4) QS. [7]: 157, which speaks of the noble duties of the prophets; 5) QS. [9]: 71, which speaks of the cause of the fall of grace; 6) QS. [22]: 41, which speaks of the qualities of a believer. While the way to do the good deeds of mungkar nahi mungkar, Muslims can refer to paragraph: 1) QS. [32]: 17; 2) QS. [33]: 21; 3) QS. [68]: 4; 4) QS. [3]: 159; 5) QS. [16]: 125. Understanding the meaning of *amar ma'ruf nahi munkar* is the best way to unite in the truth under the auspices of the Koran and His Sunnah, namely by becoming a people who call for all forms of the goodness of the world and the hereafter according to the message contained in the verse Qur'an, and calls for the obligation of encouraging people to do right and prevent wrong doing. In this case Muhammad Asad as quoted by Kusnadi and Zulhilmi states that al-ma'ruf are all the commands of Allah that lead to the truth in accordance with the Shari'a, and al-munkar are all acts that are forbidden by Allah which lead to the wrong path contrary to the Shari'a. Because all things related to good in the form of actions that lead to the right path and all actions that lead to evil are mistakes. Those who practice that principle are the ones who get perfect luck. The existence of amar makruf nahi munkar can be part of the values of social education in order to realize the spirit of humanism and liberation in the context of social life.

c. Social Solidarity

Social solidarity is an emotional and moral feeling that is formed in relationships between individuals or groups based on mutual trust, common goals and ideals, solidarity and a sense of struggle. The existence of an attitude of solidarity between humans can unite

hearts and eliminate the malice between them. This point is implied in the word of God in verse *Al-Imran* verse 103 as follows.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast all of you to the rope (religion) of Allah Most High, and don't divorce you," (Q.S. Ali Imran [49]: 103).

In addition to surah al-Imron verse 103 above, there are also other verses which emphasize the existence of an attitude of solidarity for fellow believers (believers), namely surah al-Hujarat verse 10, as follows.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"Truly believers are brothers," (QS. Al-Hujurat [49]: 10).

Given the teachings of Islam there are many commands and suggestions that ask people to do good to others, improve relations with others, love and love others, are prohibited from deciding solidarity, even Islam teaches people to love others as they love themselves. Besides these commands, the teachings of Islam also instructed his people to carry out certain rituals or worship as proof of devotion to God. Among the rituals it is associated with social action. All the commands of the above rituals if done repeatedly, will make Muslims often gather, interact with each other, understand each other. With frequent gatherings to perform religious rituals it will cause vibrations of the soul among fellow members of worship groups, happy and sad together, have the same goals and ideals, the same beliefs, and feel the same senentungan. Then finally it will bring feelings, feelings of sympathy, identification, a feeling of belonging, a sense of love between people. From the description above it can be understood that the attitude of solidarity is an important element that can be used as values and spirit in social life.(Abd Aziz, 2019, pp. 300–314)

d. Brotherhood

One of the most important concepts in the Islamic social system is the concept of *ukhuwwah* (brotherhood), both brotherhood and brethren of the same faith, and fellow human beings. Brotherhood is a deep psychiatric bond of affection, love, and respect for everyone who is bound by Islamic covenant creeds, faith and piety. This true brotherhood gives birth to noble feelings in the Muslim soul, such as mutual help, putting others first, loving one another, and giving forgiveness. Examples of brotherhood in Islam can be through zakat worship. Through zakat instruments can maintain the balance of society from

poverty and hedonist life on the other hand. In other words zakat is a form of social concern for individuals, a collective brotherhood towards the proletariat, and reflects the attention of all components of society towards the act of dividing and divorcing.

The perfection of Islamic teachings is able to provide a positive response to all problems in aspects of human life and society. Every human who lives in a society wants to live peacefully, safely, peacefully, full of happiness and prosperity. Many of the suggestions contained in the Qur'an require that humans unite in togetherness and deliberation that is based on togetherness, justice and truth, helping one another, helping one another, advising one another and so on. Based on this, the Qur'an regulates this problem in a verse that shows ukhuwah Islamiyah. This brotherhood in Islam connects bonds in terms of creed, equality of trust which is also strengthened by the same spirit and spirit of obedience to the creator of this universe.

Conclusion

Based on the analysis conducted by researchers, it can be drawn to a conclusion that the letter *At-Taubah* verse 71 and 72 contains the values of social education as follows: *First*, mutual help is the value of social education that will build empathy, caring so that there can be a bond of brotherhood, togetherness, and peace; *Second*, inviting goodness and preventing evil, has the value of social education because of the effort to become a caring person, as well as the awareness of every member of the community paying attention to himself and then protecting his surroundings, so that peace can be realized; *Third*, Social Solidarity can be formed through prayer. Gathering in neat and neat congregational prayers is not just a means to get to know one another among Muslims. But it is also effective in uniting the heart and eliminating malice; *Fourth*. Brotherhood is one of the values of social education that can be maintained in harmony through zakat worship. Zakat is a form of social concern for individuals, tithe describes our authenticity as a social creature and reflects the attention of all components of society towards the act of dividing and divorcing.

Recommendations

This article recommended about: 1) The Qur'an is a complete and cooperative scripture. In it contains several matters relating to worldly affairs and the hereafter affairs. Including one of them is education. It is appropriate that we make the Koran as a reference in education. Likewise with the hadith, the Hadith is a picture of the behavior of the Prophet that we

should look up to; 2) The social life should be upheld to every individual Muslim. For life to be peaceful, peace is dear to each other and the disappearance of deviations; 3) As for the values of social education that make up the advance, it is not a new concept and foundation. Because many of the values of social education in other verses have not been stated. Therefore, the next researcher can review social education in another verse, so that more people can know about social education contained in the Qur'an.

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