



Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW

Murjazin¹, Abid Nurhuda², Thariq Aziz³

^{1,2}Postgraduate Nahdlatul Ulama University Of Surakarta, Indonesia

³King Khalid University Of Abha, Saudi Arabia

daniyal18ahmed@gmail.com¹, abidnurhuda123@gmail.com², alahwadzy@gmail.com³

ABSTRACT

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Islam is the most comprehensive religion, not only teaching and educating regarding the relationship between humans and their gods, but it also teaches how humans relate to humans. So special and effective education is needed as an effort to achieve harmony among people, one of which is social education. The material for this special message can be taken from the main sources of Islamic teachings, including the Hadith of the Prophet, so the purpose of this research is to describe the Values of social education, it is hoped that the community will be able to know and understand, practice as well as make their values truly embedded in themselves so that they become one personality in the framework of fostering an Islamic social life. The method used is a literature study with a sociological approach to suit the context. After all the data is collected, then reduced and its contents are analyzed to fit the relevant theme, and finally concluded. The results of the study show that the values of Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW include interacting with and helping fellow human beings, both Muslims and non-Muslims. Apart from that, there is also a prohibition against being individualistic to create goodness and happiness not only in this world but also in the hereafter.



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A. INTRODUCTION

Islam is the last heavenly religious teaching conveyed through the prophet Muhammad Rasulullah SAW. Islam as the final religion and also as a complement to previous beliefs or instructions, it is very understandable, if Islam is the most comprehensive teaching. Islam very detailed regulates the lives of its people, through the holy book of the Qur'an and al-Hadith. Islam is a perfect religion, where all aspects of human life have been arranged neatly. This is because Islam came to bring compassion and mercy to its followers, which means the Islam Religion serves as the official guideline as well as important material for deepening a comprehensive understanding of Muslims about all aspects of life (Murjazin et al., 2023).

The perfection of the Islamic religion also talks about the human period before they went to school, namely when children actively played outside the home environment so that they developed emotional and social control abilities, then implemented the right behavior and morals by context faced and accepted by societal norms (Fono et al., 2022). When a person can accept the norms of society that exist in the surrounding environment, it will undoubtedly be a plus for him

because it is a link between the individual and the community. Groups that are substantially related to character, attitude, and behavior (Pinoa et al., 2022). Apart from that, it is also a reality that someone with history, socio-culture, economy, and geography will be a source of learning and experience to become a perfect human being.

Allah SWT gives instructions to mankind on how to become perfect human beings or followers of Islam who are perfect. Broadly speaking, Islamic teachings can be grouped into two categories, namely *Hablum Min-Allah* (vertical relationship between humans and God), namely by carrying out their religious obligations in a disciplined manner, such as prayer, which is the pillar of religion (Nurhuda, et al., 2023). And *Hablum Min-annas* (human relations with humans). God wants the two relationships to be balanced even though the *hablum minannas* are more emphasized. However, this does not mean that they are more concerned with social affairs, but that is because *hablum minannas* are more complex and more comprehensive. Complex human life can change at any time so it has an impact on many things, including aspects of education and culture (Hasanah et al., 2023). The rapid progress of the times and such sophisticated technology require people to be wiser in dealing with various conditions in every country, including Indonesia.

Indonesian society is a diverse and pluralistic society when viewed in terms of ethnicity/ethnicity and religion. Even so, they are united by the spirit of nationalism and cooperation so that the motto is realized, namely *Bhinneka Tunggal Ika* (Nurhuda, 2023d). As a result of this in living their lives, the Indonesian people are faced with differences in many ways, starting from culture, customs, way of life, and interaction between individuals, and including how each interacts socially. In Islam, there are teachings on how humans can live socially with others. Whether it's socializing in the family, school, and society in general. With the creation of a good social community in all places and circumstances, especially among Muslim communities or among fellow Muslims, peace and tranquility will also be created. ethnic background, nation, religion, and others will not be a barrier for all to know each other and be friends with anyone under any circumstances so that it can be done hand in hand even amid diversity (Nurhuda & Aini, 2021).

In addition, community social education (*tarbiyah ijtimaiyah*) is also a process of fostering social awareness, social attitudes, and social skills so that humans can live fairly in their social environment (Husen, 2019). For more effective efforts to achieve the goals of community social education, special materials (information and educational messages) are needed which are taken from the main sources of Islamic teachings, namely the Al-Qur'an, hadiths, or *sunnah* of the Prophet SAW in the form of sayings, actions and decisions (Nurhuda, 2023b). With this social education, it is hoped that the community will be able to know and understand, practice as well, and make their values truly embedded in themselves so that they become one personality in the framework of fostering an Islamic social life. Thus the substance of social education is education that teaches a person how to interact with other people (fellow human beings, fellow Muslims, and also towards non-Muslims) that are relevant to the values of Islamic teachings.

B. METHODS

In this paper, we use a research method in the form of library research. A literature study is a study that is used to collect information and data with the help of various materials in the library such as documents, books, magazines, and historical stories (Nurhuda, 2021). Literature studies can also study various reference books and the results of similar previous studies which are useful for obtaining a theoretical basis for the problem to be studied. Literature study also means data

collection techniques by conducting a review of books, literature, records, and various reports relating to the problem to be solved. Meanwhile, according to other experts, literature studies are theoretical studies, references, and other scientific literature related to culture, values, and norms that develop in the social situation under study (Sugiyono, 2013).

The approach used in this paper is sociological. The social conditions of the community and the place and time of its occurrence allow a complete picture of the meaning of the hadith conveyed, where and for what purpose it was said if it were harmoniously combined in a discussion. Therefore, this approach can be utilized so that optimally useful things are obtained from the hadith conveyed so that the meaning of the hadith becomes clear and avoids various distorted estimates (Soebahar, 2003). After all the required data has been collected, content analysis is carried out on valuable sources of information in the research so that it can be documented (Mardiani et al., 2023). Then conclusions are drawn to form an understanding that can be ethically justified about the activities of planting social values in Islam.

C. RESULT AND DISCUSSION

1. Definition of Community Social Education

Education is one thing that is very important and cannot be separated from human life, both in family life and in the life of the nation and state. The advancement of a nation will be determined by how advanced education is, so it is a must if a country pays more attention to education if the nation and its people want to progress, and this means that society must uphold science (Nurhuda, 2022b). Islam in its educational aspect is very concerned about individual and social arrangements that bring adherents to the application of Islam and its teachings into daily behavior. According to St. Vembriarto, social education means an effort through a process to influence and develop social attitudes in children in the sense of directing activities (activities) on the socialization of children in their social environment (Akbar, 2022).

The definition of education in Islam in terms of language comes from Arabic, namely *al-Tarbiyah*. The use of the word *al-Tarbiyah* comes from the word *Rabb* (Ridwan, 2018). Although this word has many meanings, the basic meaning shows the meaning of growing, developing, maintaining, managing, and maintaining its sustainability or existence. Indeed, the word *Tarbiyah* with the verb "*Rabba*" is general, the word used is the word "teaching" in Arabic the word is *Salim*, with the verb "*'allama*" education and teaching in Arabic means "*Tarbiyah wa Ta'lim*" (Faithful, 2021). The verb *Rabba* (educate), was used at the time of the prophet Muhammad SAW, In the noun "*rabba*" this is also used for the word "God," maybe because God is the one who educates, nurtures, nurtures, and creates. Another word that means education is "addable", the word *ta'lim* with the verb "*'allama*" was also used at the time of the Prophet.

Social comes from the Latin root "*socius*", which means friends or community. While social has a general meaning which has a societal meaning, in a narrow sense it prioritizes common interests or society (Saihua, 2020). Etymologically, society comes from the Arabic language: *Syarikat*, in this word it is concluded that the elements of understanding relate to the formation of a group or class or group (Isti'anah, 2012). The word community is used to refer to social life. Intercourse life in English is called social. Social is shown in the association and relations of humans and human groups, especially in life in an orderly society.

Another opinion says that the word community comes from the Arabic *musyarak* which means together, then becomes a community which means gathering together, living together by being interconnected and influencing each other (Khoiriyah, 2014). In a society that does not discriminate between ethnic, national, or other types, where there are human associations and

there are rules so that they can unite in the same ideals, can be said to be society. So society is all the relationships in living together without being limited by the environment, nation, and others. Or the whole of all relationships in social life. The elements of society are firstly that there must be a group of people and must be numerous, secondly that they have been running for a long time and live in a certain area, thirdly that there are rules that govern them together, to move forward towards the same ideals.

By nature, humans are social creatures. Humans always live together and are among other humans. In its concrete form, humans associate, communicate, and interact with other humans and this can be done either with media or without media, especially in the current era of globalization (Nurhuda, 2022a). This situation occurs because, besides the ego drive, there is an urge to live in society in humans. Societal impulses and selfish impulses make humans act for their interests and the interests of society in general, thus it is necessary and it is felt important to know and understand the basics of religion and society that are in harmony and accordance with the education or teachings brought by the Prophet Muhammad SAW

2. Community Social Education in the View of the Hadith of the Prophet Muhammad SAW

a. Please help fellow Muslims

Humans are social beings who cannot be separated from help and interaction with others (Syahrizal, 2014). In this paper, we will try to discuss the hadith of the Prophet Muhammad SAW concerning social education whose relations with fellow Muslims in daily behavior, the social life of Muslims that have been regulated and determined since the time of Rasulullah (Nurhuda, 2023c). This, of course, is very much in today's times, The Prophet's hadith describes this situation:

عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ: رواه البخاري

"The Prophet Sallallahu 'alaihi wasallam said: "A Muslim is a brother to another Muslim, he does not wrong him and does not give him up. Whoever seeks the needs of his brother, Allah will help his needs. Whoever relieves one of the difficulties of a Muslim, Allah will expand one's distress Among the troubles on the Day of Judgment, whoever covers (the disgrace) of a Muslim, Allah will cover his disgrace on the Day of Judgment." (Sahih Bukhari).

1) Quality of Hadith Narrators

The hadith narrated by Imam Bukhari from Abdullah bin Umar has seven narrators, each of whom has a curriculum vitae and credit rating as follows:

- a) Abdullah bin Umar. His full name is Abdullah bin Umar bin al-Khattab bin Nufail al-Qurashi al-Adawi. Has kunyah (title) Abu Abd al-Rahman, died in 73/74 H in Makkah. Among Abdullah bin Umar's teachers were Rasulullah SAW, Abu Bakr, Umar (his father), Uthman, Sayyidah Aisyah, Hafshah, and Abdullah bin Mas'ud. Meanwhile, those who narrated from him included Salim bin Abdullah (his son), Nafi, al-Hasan al-Bashri, Ibn Shihab al-Zuhri, Ibn Sirin, Thawus, Mujahid, and Ikrimah. Among those who assessed him were: (1) Ibn Hajar Al-Asqolani: Friends; and (2) Adz-Dzahabi: Friends. He is a friend, if it is related to the "Kullu sahabah 'udul" method (every friend is fair), then his credibility is guaranteed (no doubt).

- b) Salim bin Abdullah. His full name is Salim bin Abdullah bin Umar bin al-Khattab al-Adawi. Has kun-yah (title) Abu Umar or Abu Abdillah al-Madany al-Faqih. He belongs to the middle tabi'in or the third thabaqat. He died in the month of Dzulqa'dah or Dzulhijjah in 106 H. Among his teachers were Abdullah bin Umar (his father), Abu Hurairah, Abu Rafi, Abu Ayub, Zaid bin al-Khattab, and Ab Lubabah. His students include: Abu Bakr (his son), Abu Bakr bin Muhammad, al-Zuhry, Shalih bin Kaisan, Handholah bin Abi Sufyan, Ubaidillah bin Umar, Abu Waqid al-Laitsi, Ashim bin Ubaidillah, Abdullah bin Abi Bakar, Abu Qilabah, Humaid al-Tawil, Umar bin Hamzah, Amru bin Dinar al-Maki, Amru bin Dinar al-Bashari, Nafi, Musa bin Uqbah, Muhammad bin Wasi and others. The assessment given by Ulama to him includes: (1) Ibn Hibban: mentioned in his book 'Ats-Tsiqat (a collection of narrators that are tsiqah); (2) Muhammad bin Sa'ad: Tsiqah (trusted); (3) Al-Ajly: Tsiqah; and (4) Ibn Hajar Al-Asqolani: One of the seven fiqh experts. By showing the number of scholars who judge tsiqah, this narrator can be accepted by his narration.
- c) Ibn Shihab. His full name is Muhammad bin Muslim bin Ubaidillah bin Abdullah bin Syihab bin Abdullah bin al-Harith bin Zuhrah al-Qurashi al-Zuhri, has the kun-yah of Abu Bakr al-Madani. He lived in Sham, and was included in the fourth thabaqah (after the middle tabi'in), was born in 50/51 H, and died in 124 H. His teachers including Sahal bin Sa'ad, Anas, Mahmud bin al-Rabi, Sinin Abi Jamilah al-Shahabiyyin, Urwah, Sa'id bin al-Musayab, Abi Salamah, Ubaidillah bin Abdullah, Salim, Kharijah bin Zaid, Atho' bin Abi Rabah. While his students namely: Malik, Mu'amar, Ibn Uyainah, Salih bin Kaisan, Uqail, Yunus, and others. Scholars' Assessments: (1) Ibn Hajar Al-Asqolani: Faqih hafidz mutqin (Fiqh expert, his memorization is maintained, and he is a careful and thorough person); (2) Muhammad bin Sa'ad: Tsiqah (trusted); (3) Adz-Dzahabi: A figure; and (4) Abu Bakar bin Manjawaih: Faqih (fiqh expert). Seeing the many scholars who menta'dil, it can be said that Ibn Shihab is a narrator who tsiqah.
- d) Uqail bin Khalid. His real name is Uqail bin Khalid bin Uqail al-Hafidh al-Hujah Abu Khalid al-Amawy Ailiy including Maula Uthman bin Affan. Among his teachers were al-Zuhri, Amru bin Syu'aib, Arak bin Malik, Ikrimah, Salim, al-Qasim, etc. As for his students, namely al-Laits bin Sa'ad, Sa'id bin Abi Ayub, al-Mufadlal, and others. He died in Egypt in 141 H. Among the scholars' assessments of him: (1) Ahmad bin Hambal: Tsiqah; (2) Abu Zur'ah: Shaduq tsiqah (honest and trustworthy); (3) An-Nasa'i: Tsiqah; (4) Al-Ajly: Tsiqah; (5) Al-Uqaili: Shaduq (honest); and (6) Ibn Hibban: Mentioned in Ats-Tsiqah. Considering the many tsiqah assessments, Uqail is classified as a person who is tsiqah, and his history is accepted.
- e) Laits bin Sa'ad. His real name is al-Laits bin Sa'ad bin Abd al-Rahman bin Uqbah Abu al-Harith al-Fahami al-Bashri, who died in 175 H. Among his teachers were al-Zuhri, Nafi', Yahya bin Sa'id al-Anshari, Yazid bin Abi Habib, al-Maqburi, Uqail bin Khalid, and Musa. His students include Qutaibah bin Sa'id, Abdullah bin Yusuf, Yahya bin Bukair, Sa'id bin Syarahbil, and Abdullah bin al-Mubarak. The assessment of Lais is as follows: (1) Yahya bin Ma'in: Tsiqah; (2) Ahmad bin Hanbal: Tsiqah; (3) Abu Zur'ah al-Razii: Tsiqah; (4) Muhammad bin Sa'd: Tsiqah; and (5) Ibnu Madini: Tsiqah tsabat (trusted and firm). With so many tsiqah values given to this narrator, the transmission is acceptable.

- f) Yahya bin Abdullah bin Bakir. His name is Yahya bin Abdullah bin Bakir al-Qurashi al-Mahzumi, has the kun-yah of Abu Zakariya al-Mishri. Born in 154 H, and died in 231 H. Among his teachers were Malik bin Anas, al-Lais bin sa'ad, al-Mughirah bin Abd al-Rahman, Mufadlal bin Fadlalah, and Yahya bin Salih al-Aili. His students include al-Bukhari, Ahmad bin Muhammad bin al-Hajaj, Ahmad bin Yahya, Ismail bin Abdullah al-Ashbahani, and Baqi bin Mukhalid al-Andalusi. Scholars' assessment of him: (1) Ibn Hibban: mentioned in *Ats-Tsiqah*; (2) Al-Saji: *Shaduq*; (3) Al-Khalili: *Tsiqah*; (4) Ibn Qan: *Tsiqah*; (5) Ibn Hajar al-Asqolani: *Tsiqah*; and (6) Adz-Dzahabi: *Hafizh* (a Hadith expert whose memorization is maintained). With so many scholars calling him *Tsiqah*, he can be classified as a *rawi tsiqah*.
- g) Imam al-Bukhari. His name is Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Ju'fi al-Bukhari al-Hafidh. Born on Friday night, 13 Shawwal 194 H in Bukhara, and died on 30 Ramadhan 256 H. Among his teachers were Ali bin al-Madini, Ahmad bin Hanbal, Muhammad bin Basyar, Yahya bin Ma'in, Ibn Rahawaih, and Muhammad Yusuf al-Firyabi, Yahya bin Abdullah bin Bakir. While his students include Muslim bin Hajaj, al-Tirmidhi, al-Nasai, Ibn Khuzaimah, and Ibn Abi Daud. He is the author of the book *Sahih al-Bukhari*, in which his teachers, Yahya bin Ma'in and Ahmad bin Hanbal acknowledged, that the hadiths in the book are authentic. Although there are also those whose integrity is not recognized, there are only a few. He also received the title of Imam Muhadditsin in the field of hadith.

- 2) Conclusion Analysis Sanad: (a) The credibility of the narrator of this hadith is of great value; (b) There is a continuation of the sanad from Mukharij to Rasulullah SAW. that is, there is a relationship between teacher and student; (c) This hadith is protected from *Shaz* (oddity) and *Illah* (defective); and (d) So it can be concluded that this hadith is of authentic quality.
- 3) Hadith Quality. Based on the opinion of the lecturers in studying the hadith narrators, it can be concluded that the hadith above is included in the authentic hadith. Therefore according to Salahuddin al-Adlabi this hadith (Qoyyum, 2015): (a) is not contrary to the Qur'an al-Karim; (b) Does not conflict with authentic hadiths and nabawiyah Sirah; (c) It does not reason, senses, or history; and (d) Shows the characteristics of the words of the Prophet.

b. Please Help Non-Muslims

As with social education that is intertwined among fellow Muslims, Rasulullah SAW in his daily life has also set an example of how to interact with non-Muslims (Sugiarto, 2021). Among them, the Prophet SAW once built a partnership with the Khaibar Jews through a treaty bond. The Khaibar Jews were entrusted by Rasulullah SAW to cultivate the land of Khaibar with the provision that half of the proceeds were for them (Santoso & Aziz, 2022). This is as narrated in one of the hadiths of the Prophet SAW:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ : أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا (رواه البخاري)

"From Abdullah bin Umar he said: Rasulullah SAW gave Khaibar to the Jews so that they managed and planted it, and they got half of the result." (Narrated by al-Bukhari).

Based on the hadith above it is clear that the actions of Rasulullah SAW giving Khaibar land to Jews (non-Muslims) who lived in the area to then cultivate it and take half of the proceeds to meet their needs, shows that Rasulullah SAW also helped non-Muslims during his lifetime. However, it should be underlined that of course No non-Muslim can be treated as such. Such acts of the Prophet Muhammad were only carried out against *dhimmi* infidels (pagans whose security is protected and guaranteed because they live in Muslim areas) (Arifin, 2016). Meanwhile, against Harby infidels, Rasulullah SAW did not exemplify an attitude as he had done to *dhimmi* infidels in Khaibar. Beside sthat, Rasulullah SAW during his lifetime ever herding goats belonging to polytheists. This is as narrated in the hadith of the Prophet SAW:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ما بعث الله نبياً إلا رعى الغنم"، فقال أصحابه: وأنت؟، قال: نعم، كنت أُرعاها على قراريط لأهل مكة

"From Abu Huroiroh -May Allah bless him- he said, from the Prophet SAW he said: Allah did not send any Prophet unless he had herded the goats. Mak the friends asked, and how about you, O Messenger of Allah? He answered yes, I also used to graze goats belonging to residents (mushrik) on the outskirts of Makkah city. (Narrated by al-Bukhari).

c. Community attitude (prohibition of individualistic life)

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. (رواه البخارى ومسلم وأحمد والنسائى)

Anas ra. said that the Prophet said, "It is not included in the belief that someone from among us loves his brother as he loves himself." (HR Bukhari, Muslim, Ahmad, and Nasa'i).

Takhrij hadith above:

- 1) Imam Bukhari in Sahihnya No. 13
- 2) Imam Muslim in Sahihnya No. 45
- 3) Imam At Tirmidhi in his Sunan No. 2515
- 4) Imam Ibn Majah in Sunan No. 66
- 5) Imam Ahmad in his Musnad No. 12801, 13874
- 6) Imam Abu Ya'la in Musnad No. 3182, 3257
- 7) Imam Ad Darimi in his Sunan No. 2740

Islam teaches humans to live socially with others. Whether it's socializing in a family environment that consists of parents and children (Nurhuda, 2023a). Then at school and in society. With the creation of social good in all places, there will be peace and tranquility. The background of ethnicity, nation, religion, and others does not become a barrier for us to get to know each other and make friends with anyone (Astuti & Sujati, 2022).

Thus, it can be explained that selfish believers, who are only concerned with their happiness and life, essentially do not have perfect faith. This is because such actions are the actions of the Kufr people and are not liked by Allah SWT. It is not enough to be seen as a devout believer even though he is humble in carrying out the obligatory prayers or carrying out all the pillars of Islam if he does not care about the fate of his brothers and

sisters in the faith. However, in loving a believer, as said above, it must be based on God. Therefore, you must pay attention to the signs of *syara'*. Not true, with the reason of loving a brother in faith so that someone wants to help his brother in committing immorality and sin against Allah SWT. Preferably, in loving fellow Muslims, one must prioritize brothers and sisters who are truly obedient to Allah SWT. Rasulullah SAW gave an example of anyone who must be loved first, namely those who are knowledgeable, prominent people, people who like to do good, and others.

D. CONCLUSION AND SUGGESTIONS

Islam is a religion of nature and *rahmatan lil 'alamin*. Islam has a source of law, namely in the form of the Al-Qur'an and Hadith of the Prophet Muhammad SAW, and is the foundation of Islamic education which provides a lot of information about social education. The purpose of community social education is to form people who know and are aware of their duties and responsibilities towards various groups in society, and accustom them to do good and comply with their duties as members of society and as citizens. Community social education for someone in Islamic education intends to determine the social system in general and requires someone to be committed to it, as a form of *taqarrub* to Allah SWT, and to get goodness and happiness in this world and the hereafter.

Community social education in Islam is to familiarize and educate its followers to carry out good social manners, to have noble psychological foundations, to have a straight Islamic creed, and to have a deep sense of faith, so that in it the community can appear in good association and manners. Mature balance of reason and wise action. Islamic education is also an effort to develop, encourage, and invite people to live a more dynamic life based on high Islamic values and have a noble life. With this process, it is hoped that a more perfect private community will be formed, both in terms of the potential of reason, feelings, and actions that reflect the character and morality taught by the Prophet Muhammad SAW. Future research is expected to be able to enter the field by researching the social education around the place or the area at that time so that the existing social education theories become more complete so that a mutually beneficial symbiosis occurs because it is always related between theory and practice in the field.

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