

# Islamic Social Ethics Education Model as a Resolution to Moral Degradation through Persuasive Communication

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## ABSTRAKSI

### Abstrak:

Penelitian ini bertujuan untuk mengetahui pola pendidikan Islam yang disampaikan melalui komunikasi persuasif dalam pembentukan etika sosial sebagai resolusi degradasi moral. Pengumpulan data dalam penyusunan artikel ini menggunakan metode kualitatif dengan penelitian kepustakaan dan pendekatan kajian isi. Hasil penelitian ini menunjukkan bahwa model pendidikan Islam yang tepat dan efektif dan disampaikan menggunakan komunikasi persuasif akan mampu menghadapi degradasi moral adalah pendidikan dengan menerapkan metode pemahaman, pembiasaan, dan keteladanan.

### Abstract:

The aim of this research is to identify the patterns of Islamic education conveyed through persuasive communication in the formation of social ethics as a resolution to moral degradation. Data collection for this article was conducted using a qualitative method with library research and a content analysis approach. The results of this study show that the appropriate and effective Islamic education model, delivered through persuasive communication, capable of addressing moral degradation is education that applies the methods of understanding, habituation, and exemplary behavior.

## I. Introduction

The current state of education in Indonesia is deeply concerning, as evidenced by the frequent reports of moral crises, such as corruption, drug abuse, student brawls, mutilation cases, robbery, murder, bullying, promiscuity, sexual harassment, and others. Data from the National Narcotics Agency indicates an increase in drug abuse prevalence from 1.80% in 2019 to 1.95% in 2021 among individuals aged 15 to 64. Similarly, the Central Bureau of Statistics reports that in 2021, 188 villages/sub-districts across Indonesia experienced mass brawls involving students. A survey by Good News From Indonesia (GNFI) and the Indonesian Public Opinion Study and Discussion Group (KedaiKOPI) in July 2022 revealed that three of the top four issues concerning the younger generation pertain to morality: sexual harassment (13.7%), the spread of hoaxes (9.5%), and moral and ideological degradation (8.4%) (Wandi, 2023) In 2023, there were 119 cases of child abuse reported, with more than 50% involving physical, mental, or sexual violence. Among these, a case in Bone, South Sulawesi, where a 15-year-old high school student died after being raped, stands out. (Redaksi, 2023) Earlier, the nation was shocked by the assault case involving Mario Dandy Satrio, a tax official's son, against David Ozora on February 20, 2023. (Susanto, 2023) These social phenomena illustrate the profound moral degradation faced by the nation today.

Persuasive communication in the context of Islamic education refers to the deliberate effort to convey messages aimed at convincing individuals to adopt Islamic values in their daily lives (Harahap, 2018) This involves the use of effective language, not only to deliver information but also to inspire behavioral and attitudinal changes aligned with Islamic teachings.

Persuasive communication can shape social ethics by instilling moral and spiritual values derived from Islamic teachings. (Rhozely, 2020) Providing a comprehensive understanding of social norms recognized and accepted in Islamic communities and encouraging their application in daily life serve as powerful tools in countering moral degradation. Through persuasive communication, moral messages can be delivered effectively, encouraging individuals to embrace positive changes. (Hajar, 2021)

Moral degradation in the nation occurs across various aspects of life, particularly among the productive age group. Lickona (2013) identifies ten indications of moral degradation that require attention to foster positive changes: 1) violence and anarchy, 2) disregard for rules, 3) dishonesty, 4) intolerance, 5) theft, 6) premature and deviant sexual behavior, 7) improper language use, 8) student brawls, 9) drug abuse, and 10) self-destructive behavior. (Mashlihuiddin, 2023) The rising cases of moral degradation among the younger generation are influenced by family and environmental factors, both within and outside the school setting

As the first "madrasah" for adolescents, families play the most significant role in laying the foundation for moral development. However, many parents fail to understand this role. Parents often focus solely on academic achievements, praising good grades and reprimanding poor ones without considering the child's understanding of the subjects. This implicitly teaches children that results are more important than the process. Additionally, parents often undermine school discipline, discouraging teachers from enforcing rules, which emboldens students to defy authority. (Mashlihuiddin, 2023) Character education through Islamic teachings is imperative. Fazlur Rahman emphasizes that while efforts to reform Islamic education have been made, challenges persist, such as goals that remain overly eschatological and defensive, rather than practical and attainable. (Rahman, 1984)

Islamic education should focus on instilling values such as honesty, integrity, compassion, and kindness, which can serve as pillars for addressing moral issues in society. Aligning persuasive communication with the principles of Islamic education ensures that messages conveyed adhere to Islamic values. It also fosters a deep understanding of moral and ethical concepts in Islam as integral components of education.

Persuasive communication must adapt to modern challenges and social dynamics. (Lumbu, 2022) Creative approaches can respond to societal changes that might influence moral values. Teachers, parents, and religious leaders play critical roles in delivering persuasive messages. (Jufriзал & Indrasari, 2021) They must serve as effective role models in conveying Islamic values convincingly.

Studies on the relationship between Islamic education and ethics have been conducted extensively. Ali Imron's research highlights that social ethics, as defined by Qodri Azizy, encompass behaviors, norms, and rules derived from societal traditions. These ethics can be instilled in students by teaching moral conduct, responsibility, social values, respect, environmental ethics, and voluntarism. Islamic education emphasizes human relationships based on moral values. (Imron, 2020). M. Kharis Fadillah's study demonstrates that the social life of bees, as mentioned in hadiths on ethical education, offers a model for social interaction characterized by compassion, mutual respect, and orderliness. (Fadillah, 2022). Research by Elihami and Firawati shows that Islamic education is a process of transferring divine and human values across generations, ensuring the continuity of Islamic teachings in society. (Firawati, 2017) Irfan Hania and Suteja propose that Islamic education concepts from Al-Ghazali and Ibn Rushd can revive moral, ethical, and normative values, equipping young generations to navigate globalization. (Suteja, 2021)

Abdul Aziz's research emphasizes that social ethics education fosters solidarity through mutual assistance and constructive criticism, transcending religious, ethnic, and racial boundaries. (Aziz, 2019). Meanwhile, Ratnasari et al. conclude that Islamic education lays the foundation for moral and ethical behavior, fostering respect and courtesy as taught in Islam. (Khurin'In Ratnasari, 2020)

While existing research highlights the theoretical and prescriptive nature of Islamic education's role in shaping social ethics, there is a lack of practical and actionable models addressing the current moral crises. This study aims to develop an implicative and practical Islamic education model for fostering social ethics, employing a library research approach based on scholarly articles, books, websites, and

classical texts. The proposed study is titled: "**Islamic Ethical Education Model as a Resolution to Moral Degradation.**"

## II. Research Methods

This study aims to examine the patterns of Islamic education conveyed through persuasive communication in shaping social ethics as a resolution to moral degradation. To achieve this goal, the research employs a qualitative approach, utilizing library research and content analysis methods. The research adopts a qualitative research design, which is suitable for exploring in-depth the phenomenon of moral degradation and the role of Islamic education in addressing it. The qualitative approach allows for a detailed exploration of the strategies and methods used in persuasive communication within Islamic educational contexts, focusing on the formation of social ethics among students. By analyzing educational materials, teachings, and the implementation of persuasive communication, the study seeks to uncover the effectiveness of these approaches in resolving moral issues.

To gather data, the research relies on library research, which involves reviewing existing literature, books, academic journals, articles, and other relevant sources. This method is essential for identifying and understanding the theoretical framework of Islamic education and persuasive communication in the context of social ethics. The literature review covers key concepts such as Islamic education, ethical teachings in Islam, moral degradation, and persuasive communication strategies. In particular, it explores how Islamic teachings emphasize the development of personal and social ethics and how these teachings are communicated effectively through various channels, including direct interactions, educational materials, and media.

Content analysis is used as the primary method for analyzing the gathered data. This technique involves systematically reviewing and interpreting the content of Islamic educational materials, such as textbooks, religious speeches, sermons, and other educational media. The goal is to identify recurring themes and patterns in the way ethical principles are conveyed, focusing on persuasive communication methods used to instill social ethics. The content analysis will focus on several key aspects: 1) The study identifies the core moral values emphasized in Islamic education, such as honesty, empathy, solidarity, and justice. These values are integral to the formation of social ethics and are expected to counteract moral degradation. 2) The research analyzes the types of persuasive communication techniques used in the materials, including logical appeals, emotional appeals, and ethical appeals. This includes the use of storytelling, metaphors, and persuasive language to promote ethical behavior and moral consciousness. 3) The study examines how these methods influence students' understanding of social ethics and their subsequent behavior, focusing on their ability to apply ethical teachings in their daily lives. The analysis will look at whether the persuasive communication strategies effectively address moral degradation and foster a positive change in social ethics.

The collected data will be analyzed through thematic coding, which involves identifying and categorizing key themes in the content. The analysis will interpret the findings to understand how Islamic education and persuasive communication contribute to the resolution of moral degradation. The research will also evaluate the effectiveness of different communication strategies in fostering a deeper understanding of social ethics among students.

## III. Data Analysis and Result

### A. *Islamic Social Ethics Education*

Ethics serve as a set of norms that bind the interactions among members of a society, ensuring harmonious and effective communication. Social ethics, therefore, represent a structured system of rules within a social framework, crafted by humans to foster good and harmonious social relationships. Each community adheres to specific social ethics, which may exhibit distinct characteristics shaped by the culture, geographical conditions, mindset, and locality of its members. These factors greatly influence the ethical standards applied within a particular society. (Mandala,

2023) To achieve peace and harmony, every individual is expected to comply with these rules, ensuring the establishment of a life free from discord or strife, consistent with the underlying principles of social ethics. (Mandala, 2023)

Social ethics obligate every member of society to consciously perform good deeds, not merely for personal gain but for the collective well-being of the community. (Azizy, 2003) These norms are expected to manifest in real-life situations, with an emphasis on equity and shared obligations. Doing good is considered a universal duty. (Zubair, 1995) To realize these values, Islam provides a comprehensive framework of social ethics within the broader context of human education. Islamic education encompasses all dimensions of life, including social education. A hallmark of social piety is possessing a virtuous character, which is regarded as the moral foundation for navigating social life, as emphasized repeatedly in the Qur'an and Hadith.

### 1. *Enjoining Good and Forbidding Evil (Amar ma'ruf dan nahi mungkar)*

Amar ma'ruf (enjoining good) and nahi munkar (forbidding evil) constitute one of the pillars of Islamic teachings, often compared to two sides of the same coin. Within nahi munkar lies the essence of amar ma'ruf, and vice versa. Amar ma'ruf involves inviting others to believe in Allah and His Messenger by adhering to His commandments, while nahi munkar entails abstaining from actions prohibited by Allah and His Messenger, avoiding acts of polytheism, falsehood, and disobedience.

When implemented correctly, amar ma'ruf and nahi munkar can guide society to consistently engage in good deeds, protect one another, and safeguard against sinful behavior. This principle is exemplified by the practices and teachings of the Prophet Muhammad (peace be upon him). By embedding these values into daily life, individuals and communities can nurture a culture of mutual respect and shared responsibility for moral conduct.

This Qur'anic approach to social ethics provides a solid foundation for cultivating moral awareness and collective accountability within society, essential in addressing moral degradation and fostering a virtuous community.

The acts of **amar ma'ruf** (enjoining good) and **nahi munkar** (forbidding evil) exemplified by the Prophet, as recorded in the words of Allah in the Qur'an, include the following:"

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

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed, in the Messenger of Allah, you have an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often. (Wahbah Zuhaili et al., 2007)

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

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "And indeed, you are truly of great character (Wahbah Zuhaili et al., 2007)

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

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنَّفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: Then, by the mercy of Allah, you were lenient with them. If you had been rude and harsh-hearted, they would have disbanded from around you. So forgive them, ask forgiveness for them, and consult with them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him. (Wahbah Zuhaili et al., 2007)

The method of da'wah exemplified by the Prophet is the method of wisdom, good advice, and debate, as mentioned in Q.S. Al-Nahl (16):125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who are guided. (Wahbah Zuhaili et al., 2007)

Bil hikmah, or wisely, means speaking the truth, correctly, and appropriately in specific situations, providing understanding in a true and good manner; Mau'izah hasanah, or good instruction, is giving advice gently and soothingly, easily understood, so that it is accepted with mercy and sympathy; Mujalah (discussion) means being non-egotistical, even being open to gaining new understanding and perspectives in order to find the correct opinion that the other party can accept.. (Aziz, 2019)

## 2. *Helping Each Other*

Ta'awana, Yata'awuna, Ta'awunan comes from the root word ta'awun, which means helping one another, mutual cooperation, and assisting each other. (Al-Jumhuri, 2015) Helping each other is a basic necessity in life, because everyone will always need the help of others to resolve their affairs. The spirit of mutual assistance can create benefits and prosperity within society, as Allah says in the Quran (Surah Al-Maidah (5): 2):

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

Meaning: And help one another in righteousness and piety, but do not help one another in sin and aggression. And fear Allah; indeed, the punishment of Allah is severe (Wahbah Zuhaili et al., 2007)

Al-Qurtubi interprets this verse as a command from Allah for all creatures to assist one another in piety and goodness. Meanwhile, Al-Mawardi believes that Allah encourages helping one another in piety because the pleasure of Allah and the pleasure of mankind are found in piety, which leads to complete prosperity, and all of His blessings are felt equally and universally. (Aziz, 2019) This verse also emphasizes that helping one another is not always good. Helping one another is considered good if it is directed towards piety and goodness, while helping one another in sin and hostility is prohibited in religion. Helping one another can be done with anyone, as long as it does not involve matters of faith and worship. (Aziz, 2019) Humans are social beings, as everyone relies on the help of others. (Arifin, 2018)

Helping one another in goodness based on sincerity is a command from Allah, as stated in His word (Q.S. Al-Insan (76): 8-9):

وَيُطْعَمُونَ الْطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

Meaning: And they give food, despite their love for it, to the poor, the orphan, and the captive, saying, 'We feed you only for the sake of Allah; we do not wish for any reward or thanks from you'. (Wahbah Zuhaili et al., 2007) In another verse, it is mentioned (Q.S. AT-Taubah (9): 71):

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

Meaning: And the believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah and His Messenger. Those are the ones upon whom Allah will have mercy. Indeed, Allah is Exalted in Might and Wise. (Wahbah Zuhaili et al., 2007)

The above verse contains teachings on social ethics and includes practical Islamic ethical norms that are highly beneficial in life, such as mutual assistance. However, the current reality is that many financially capable Muslims do not want to help others, and social status differences lead to arrogance toward others. Allah says (Q.S. Al-Hujurat (49): 10):

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "Indeed, the believers are brothers, so make peace between your brothers and fear Allah, that you may receive mercy." (Wahbah Zuhaili et al., 2007)

This verse explains that brotherhood based on Islam and faith is stronger than brotherhood based on blood relations. That is why Allah commands Muslims to maintain piety and prevent violations of His laws. Therefore, one aspect of social ethics education is mutual assistance. It is also mentioned in the hadith:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُنِيزِ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَانُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى (رَوَاهُ مُسْلِمٌ)

Meaning: From Nu'man bin Bashir, it was said that the Messenger of Allah (PBUH) said: 'The example of the believers in their mutual love, mercy, and compassion is like one body. If one part of the body is in pain, the entire body feels the pain with sleeplessness and fever.' (H.R. Muslim). (An-Nawawy, 2001)

According to Imam Nawawi, everyone must show compassion and always cooperate for good and prevent cooperation in sinful acts. The Prophet Muhammad (PBUH) likened Muslims in social relations to one body.

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

Meaning: Allah will not show mercy to those who do not show mercy to others. (Al-Asqolany, 1998)

Allah says (Q.S. Al-Anfal (8): 40):

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نَعِمَ الْمَوْلَىٰ وَنَعِمَ النَّصِيرُ

Meaning: And if they turn away, then know that Allah is your protector. He is the best protector and the best helper (Wahbah Zuhaili et al., 2007)

Humans always need the help of others. One must always strive to help others if they wish to be helped by others. Therefore, those who are unwilling to help and show compassion to others will not receive the mercy of Allah. Such compassion should be shown not only to loved ones but also to other creatures; this is the mutual assistance taught by Islam.

### 3. *Social Solidarity*

Social solidarity is the moral and emotional feeling that develops in interactions between individuals or groups due to shared goals, ideals, mutual trust, solidarity, and a sense of shared responsibility. Social solidarity can be built through the ritual of prayer. Gathering in tightly arranged and orderly rows in congregational prayer not only serves as a means of getting to know other Muslims but also serves as an effective way to unite hearts and ward off envy. Allah says (Q.S. Ali-Imran (3); 103):

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Meaning: And hold firmly to the religion of Allah all together and do not become divided (Wahbah Zuhaili et al., 2007)

Gathering for congregational prayer is also a form of brotherhood, getting to know each other, and loving one another as one loves oneself. Everyone lines up in rows without discrimination before Allah as a group of brothers united in agreeing to follow the instructions of the imam. Allah says (QS. Al-Hujurat (49): 10):

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Meaning: Indeed, the believers are brothers (Wahbah Zuhaili et al., 2007)

Jama'ah prayer fosters a harmonious and orderly communal life. Dressing neatly, being obedient, and orderly in the rows of prayer. The follower (makmum) should not bow (ruku') until the imam has bowed. The Prophet was very concerned about social issues, to the extent that he instructed the imam to always consider the condition of the followers

إِذَا صَلَّى أَحَدُكُمْ لِنَاسٍ فَلْيَخَفْ فَإِنَّ مِنْهُمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَالْيَطْوِلْ مَا شَاءَ

Meaning: If one of you becomes the imam of the prayer, then ease it, for among them are the weak, sick, or elderly. But if he prays alone, he may prolong the prayer as much as he wishes. (Al-Asqolany, Fathul Bariy," Juz 2, 1998)

This hadith teaches that the ritual of prayer is of great importance, but its execution should not neglect social matters. Indeed, prayer performed correctly, sincerely, and with devotion will bring enlightenment to the performer, as their words and actions will be controlled, reflecting good behavior. A person who prays correctly will have good social ethics because, in the Qur'an, it is stated that prayer prevents immoral and indecent behavior. Allah's statement (Q.S. Al-Ankabut (29): 45):

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning : Recite what has been revealed to you, of the Qur'an, and establish prayer. Indeed, prayer prohibits immorality and wrongdoing. And the remembrance of Allah is greater, if you only knew. (Wahbah Zuhaili et al., 2007)

And Allah knows what you do. In Surah Al-Ma'un, it is explained:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ فَذَلِكَ الَّذِي يَدْعُ أَلِيَّهُ وَلَا يَخْضُ عَلَيْهِ طَعَامَ الْمِسْكِينِ فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ

Meaning: Have you seen the one who denies the religion? For that is the one who drives away the orphan and does not encourage the feeding of the poor. Woe to those who pray – [but] who are heedless of their prayer. Those who make show [of their deeds] and withhold [simple] assistance (Wahbah Zuhaili et al., 2007)

Sayyid Qutb said that the Qur'an's response to those who deny religion or the afterlife might be surprising compared to traditional beliefs, but this is the essence and reality of it. The essence of religious justification is not merely words and language but a change in thought, fostering love, friendship, and goodness towards fellow human beings, especially those who need protection and service.

#### 4. Protecting the Rights of Others

The primary foundation of education is established by Islam on a psychological foundation related to piety and faith. Protecting the rights of the community is truly related to a noble

psychological foundation. This psychological foundation is meaningful, but protecting the rights of others is something tangible. It means that the basics of spirituality are the soul, while protecting others' rights is the body. Thus, in every situation, the soul cannot be sufficient without the body. If not, division, chaos, and unrest will occur.. (Ulwan, 1983)

The Prophet said:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ فِي سِيَاقِ حَجَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَأَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ إِنَّ دِمَائِكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا (رواه مسلم)

Meaning: From Jabir radhiallahu'anhu, when he was with the Prophet: ...until the sun declined, the Prophet ordered for the camel of al-Qashwa to be prepared, then the saddle was placed on it. Then the Prophet came to the middle of the valley (wadi) and called out to the people: 'Indeed, your blood and wealth are sacred to one another, just as today is sacred in your land.'" (HR. Muslim) (HR. Muslim). (Fadillah, Hadis Pendidikan Etika Sosial Serta Urgensinya Terhadap Masyarakat, 2022)

Protecting the rights of fellow Muslims and the severe warning against violating their rights is an important matter emphasized by the Prophet in his sermon during the Farewell Hajj, concerning blood, wealth, and honor.

#### 5. *Doing Good to People*

Islam regulates all aspects of human life, whether individual, family, group, society, or state. Among these is doing good to people. Removing something that harms the Muslims, such as removing thorns or stones from the road, is considered the lowest level of faith. In this regard, the Prophet said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَثَلَ الْمُؤْمِنِ لِكَمَثَلِ النَّحْلَةِ أَكَلَتْ طَيْبًا وَوَضَعَتْ طَيْبًا وَوَقَعَتْ فَلَمْ تُطْسَرْ وَكَمْ تَفْسُدُ (رواه أحمد)

Meaning: From Abdullah bin Amru bin Ash, the Prophet said: 'By the One in whose hand is the soul of Muhammad, the example of a believer is like a bee. It eats and produces what is good, and it lands without breaking or harming.'" (HR. Ahmad) (HR Ahmad). (Hambal, 1978)

This hadith explains the importance of social concern. Islam values people with high empathy and social concern. This appreciation is in the form of rewards both in this world and the Hereafter. Since all Muslims are essentially brothers, we are obligated to help one another in goodness.

Helping one another in goodness and piety is commanded by Islam for all its followers as a realization of social concern. Social concern is not limited to wealth, but anything we possess. As the Prophet said, "Every joint in the body is charity." This can also be interpreted as a form of Islamic justice that does not differentiate between the rich and the poor in competing for goodness.

Because social welfare is very important in Islam, Islam also has its own concept of social welfare. According to Islam, this concept is a manifestation of piety in the form of loving one another based on Islamic belief. However, Islam always encourages helping everyone, regardless of religion, ethnicity, or race, because universal humanity is the spirit of Islamic teachings. In fact, concern for the suffering of others is a form of social empathy that encourages tolerance behavior.

#### 6. *Being Good to Neighbors*

Neighbors are the closest people who know when we are struck by misfortune. Since they are like family, the relationship with neighbors should not be underestimated. Living as neighbors should involve mutual visits as a noble attitude that enhances feelings of love for each other. Doing good to neighbors is a noble deed, and respecting neighbors is part of faith in Allah and His Messenger, as the Prophet said:





introducing stimuli before the reflex occurs. To further internalize the ethical values taught, educators need to set an example for students.

Educators must practice the positive ethical values they ask students to adopt. The role modeling of educators positively influences the internalization of values in students. Role modeling builds trust between students and educators, and trust is the foundation for students to accept the material presented by educators. Students do not merely listen to and observe the material taught by educators, but their every action is also recorded, as the educator's behavior is part of the learning process. The educator's appearance with positive character traits, such as helpfulness, kindness, solidarity, empathy, forgiveness, patience, care for others, and for neighbors, will be easily accepted by students, leading to effective internalization of ethical values and learning.

These three methods strengthen one another. Understanding the material learned is the foundation of learning, and then the learned material is repeatedly practiced. In its implementation, educators must set a good example regarding the importance of practicing ethical values in everyday life. The implementation of these ethical values must be supported by role modeling from the environment, both the family and other surrounding environments.

#### *B. The Importance of Persuasive Communication in Islamic Social Ethics Education*

Field findings show that persuasive communication plays a crucial role in shaping Islamic social ethics among students. One case example that can illustrate the importance of persuasive communication in Islamic social ethics education is a situation in a secondary school where there is a phenomenon of unpleasant behavior reflecting a degradation of social ethics. For example, a group of students at the school is involved in bullying, which leads to moral and social degradation among their classmates. This bullying includes not only physical actions but also verbal abuse and social exclusion. This event creates an unhealthy school environment and hinders the development of Islamic social ethics among students. As a researcher, I see that the importance of persuasive communication becomes highly relevant in addressing this issue.

Thus, persuasive communication can be implemented through the roles of teachers and counselors as facilitators of dialogue. Discussion sessions led with wisdom and empathy can open opportunities for these students to talk about their experiences and explain the motivations behind their bullying behavior. In the context of Islamic social ethics, teachers and counselors can focus on values such as mercy, justice, and equality, explaining how bullying contradicts the principles of Islam. Furthermore, the persuasive communication approach can be applied through the development of educational programs involving the entire school community. Workshops, seminars, or other interactive activities can be designed to provide a deeper understanding of Islamic moral and social ethics values. In this case, persuasive messages can focus on mutual respect, helping each other, and creating a safe and supportive environment.

Additionally, the implementation of technology and social media can be effective tools for conveying persuasive messages. Online campaigns supporting Islamic values can be created, generating positive momentum among students and motivating them to actively participate in creating change in the school's social ethics. By utilizing social media platforms, persuasive messages can be spread widely and create a positive perception of Islamic values. It is important to note that persuasive communication in Islamic social ethics education is not just about imposing prohibitions but more about creating a constructive dialogue space. Teachers and counselors must become positive role models and help students realize the impact of their actions not only on the victims but also on themselves and society. In this regard, persuasive communication techniques that are inspirational and empowering can transform students' perceptions and behavior.

By integrating persuasive communication into Islamic social ethics education, it is hoped that sustainable changes in students' behavior can be achieved, fostering an educational environment that promotes Islamic values. This approach not only creates more moral students but also shapes a generation that can become positive agents of change in society.

#### IV. Conclusion

The current moral degradation cases are a reflection of the overall moral quality of the nation, showing the ineffectiveness of the educational system that has been and is being implemented, including Islamic education, which is inherently rich in moral values. Islamic education, which only emphasizes textual mastery and understanding, has proven to produce students who are barren and empty in practical terms. Therefore, the existing education system needs to be reformed to emphasize practical application over theoretical aspects.

Educators generally understand the purpose and goals of ethics education, but not all educators can find effective teaching methods. The method expected to improve students' ethical quality is a combination of understanding, habituation, and exemplary models.

The use of persuasive communication in the context of Islamic social ethics education can have a significant impact on shaping the character and behavior of students. The message conveyed is not just about prohibitions but focuses on building awareness and a deep understanding of the negative effects of their actions on the common good. With this approach, it is hoped that these young individuals will be more open to changing their behavior and cultivating better Islamic social ethics within their educational environment.

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