Educational Perspective: Contextual Relations of Social Ethics and Islamic Religious Education

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Abstract

This article aims to build a relationship between social ethics and Islamic religious education. This research uses a qualitative descriptive approach, which starts with searching for information and describing it, collecting data systematically, and explaining it descriptively, not in the form of numbers. An important conclusion can be drawn that in the educational perspective of the construction of social ethical relations and Islamic religious education, the substance is how education is able to create students who have social ethics which lead to individual and social piety. The realization of students who have good social ethics is achieved through a good education process, with a curriculum that emphasizes values, and is carried out seriously and continuously.

Keywords: *Educational, Contextual Relations, Social Ethics*

INTRODUCTION

Nowadays, in the rapidly developing life of modern humans, aspects relating to the ethical dimension are often neglected in real life practice. Even though people enthusiastically talk about moral ethics in all aspects of life, be it economic, political, social, educational, cultural, technological, etc., in reality the practice of our lives is not yet fully aligned with the expected ideal moral ethics. This reality shows that there is an ethical gap between the realms of idealism and realism. The ethics of each individual depend on the level of knowledge and good intentions to realize the value system adopted. Ethics and religion are closely related so that Islamic Religious Education has a vital position in forming ethics.

Social ethics and Islamic religious education have a strong relationship. Social life is a product of Islamic religious education. The good and bad social ethics of society are a representation of the extent of the contribution of Islamic Religious Education in shaping values. The contribution of Islamic Religious Education in forming social ethics is needed at all times so that the construction of Islamic Religious Education in building meliu is important to study and implement.

There are several approaches to the actualization of social ethics in life in society. The interdisciplinary approach is a new approach in order to contextualize Islamic messages, so that Islamic messages are truly righteous li kulli saat wa al-makan. The second approach is the historical paradigm approach which directs religion to be functional in modern life. For this reason, religion must participate in dealing with problems in this modern era, direct the development of modern science, and adopt and develop modern ideas and concepts. Muslims need to be familiar with modern issues such as the nation state, nationalism and democracy.

Apart from interdisciplinary approaches and historical paradigms, there are several other approaches in social science-natural science and religious studies relations. Amin Abdullah with the integration-interconnection model or multidisciplinary, interdisciplinary and transdisciplinary approach, Agus Purwanto with the Islamic-Science model, Kuntowijoyo with the prophetic social sciences model, Imam Suprayogo with the Tree of Knowledge model, Mukti Ali with the Scientific cum Doctrinaire (ScD) model which combines historical-sociological-anthropological-psychological approaches, Ismail Raj'i Al-Faruqi and Seyyed Naquib Al-Attas with the Islamization model, Ziauddin Sardar, Fazlur Rahman, Mehdi Gholshani, and many more generally rooted in the religion and science approach model by Ian Barbour. In general, the concept of an integration model of religion and science was also developed by Abdulkarim Soroush, Holmes Rolston, Jasser Auda, Nidhal Guessoum. These

dialogical-interactive models create a comprehensive and universal scientific view between religion and science, especially in Islamic education.

In contrast to several experts above, this research builds a relationship between social ethics and Islamic religious education. The expected contribution is the formation of a relationship pattern between social ethics and Islamic religious education

METHODOLOGY

This research uses a qualitative approach, because the researcher wants to capture the implementation of guidance and counseling management in educational units. This research uses a qualitative approach because it prioritizes the depth of the researcher's formal thinking in answering the problems faced. In this case, the researcher explains the counseling guidance coordinator programs related to the use of gadgets for students.

This research uses the case study method as Creswell in Sugiyono (2013) states that: "Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures; collecting data in the participants' setting; analyzing the data inductively, building from particulars to general themes; and making interpretations of the meaning of data. The final written has a flexible writing structure."

Data collection techniques for this research used interview techniques, observation and documentation studies, because researchers wanted to obtain comprehensive field data. Comprehensive data is desired by researchers because by using observation techniques researchers can involve direct observation of the phenomenon or event being researched. By using interview techniques, researchers can collect data that involves questions and answers between researchers and respondents or research subjects. The final data collection technique is documentation study, where this technique involves collecting data from documents, notes, reports, or other written materials that are relevant to the research topic

RESULTS AND DISCUSSION

According to the famous Egyptian philosopher, Ahmad Amin, ethics is a science that explains the meaning of good and bad, explains what humans should do, states the goals that humans should aim for in their actions and shows the way to do what they should do. Another opinion states that ethics is a branch of philosophy that studies morality, namely human actions from the perspective of good and bad and right and wrong.

According to Buya Hamka, social ethics is a combination of elements of reason and heart which will form religious ethics which tends to prioritize divine principles with strong principles of faith which will form wisdom in all actions. The ethical concept according to Franz Magnis-Suseno is that anyone should be kind, regardless of skin color, ethnicity, culture and religion. With such a framework of thinking, human morality finds awareness of everyone's human rights as human beings. From the several opinions above, a common thread can be drawn that ethics is a science that builds individual awareness about good and bad which directs people to do good without discrimination by integrating heart, mind and actions.

Social relations are relationships built by a person or group of people to communicate which can produce good communication which can relate to areas of work, brotherhood, mediation and the teaching and learning process. Relations in the context of inter-religious relations in the Indonesian context, diversity should be the capital that binds the nation and Islam as rahmatan lil alamin is a concept in developing religious harmony, namely relationships based on mutual tolerance, understanding, respect, respect in equality in the practice of religious teachings and cooperation in social life. and state.

Good social relations are formed because of a good understanding of social ethics and the embodiment of these ethics in the social realm. Understanding and embodiment of social ethics can be formed through education which specifically intersects with Islamic religious education. This fact is an undeniable axiom because education is essentially an effort to pass on values, which will help and determine humanity in living their lives, and at the same time improve the fate and civilization of humanity. Without education, it is believed that today's humans are no different from past generations of humans, who compared to today's humans have fallen very far behind in terms of quality of life and empowerment processes. In the extreme, it can even be said that the progress or decline of the civilization of a society or a nation will be determined by the education that the people of that nation undergo.

Building the construction of social ethical relations and Islamic Religious Education can be understood as an educational process, especially Islamic Religious Education, in internalizing social ethical values which in the long term are realized in personal outcomes that are individually pious and socially pious. The construction of the relationship between social ethics and Islamic religious education can be designed in Figure 1 below:
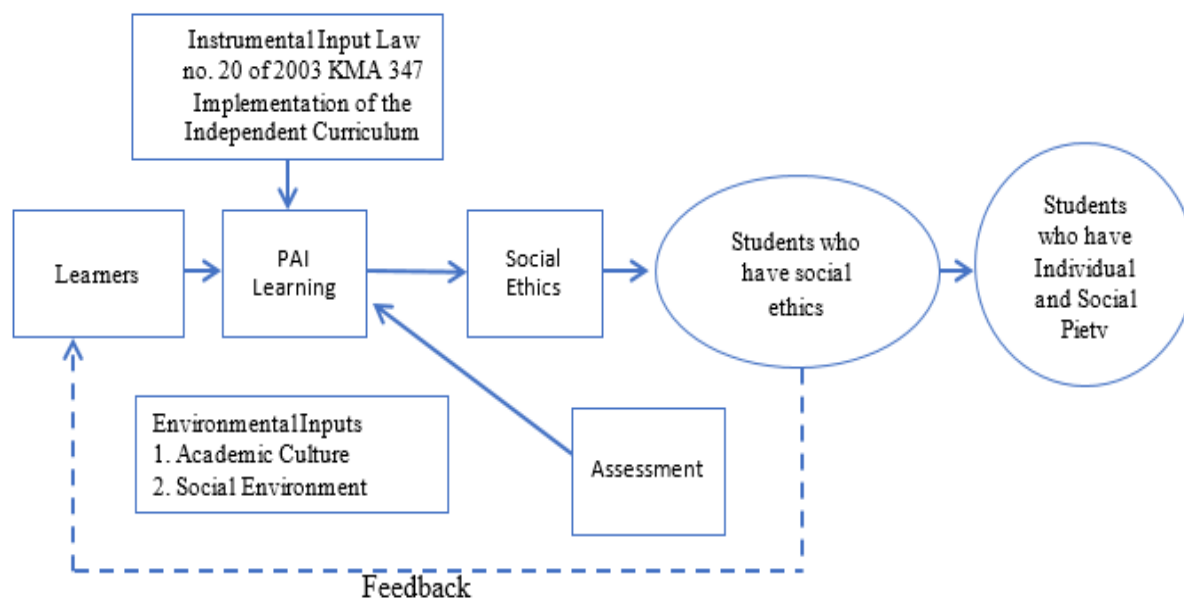
Figure 1

The Process of Building Construction of Social Ethical Relations and Islamic Religious Education

From Figure 1 above, it can be described that students are subjects in the process of constructing social ethical relations and Islamic Religious Education. As raw input, of course students have various social settings, as well as value systems that have been internalized within them. In essence, they are different, even though they are often considered homogeneous. As a learning subject, students and teachers interact in the learning process, which in this case is Islamic Religious Education. There are many factors that influence the quality of learning, including the quality of teachers as facilitators and educators who directly interact with students, but there is also Environmental Input in the form of academic culture and the social environment as well as instrumental input in the form of related regulations, one of which is Law Number 20 of 2003 concerning the National Education System. .

Another very influential instrumental input is the educational curriculum. Apart from containing the organization of student subjects, the Education Curriculum also has an emphasis on governance aspects such as the Education Unit Level Curriculum, cultural aspects, and the latest in the independent curriculum is the dimensions of the Pancasila Student Profile and Rahmatan Lil 'Alamiin Islamic Values. The curriculum will greatly color the output of students which in the long term forms a relatively permanent internalized output.

In the context of environmental input, there are at least two influential aspects, namely academic culture and the social environment. Academic culture is a value system in the

academic field such as academic honesty, students' daily learning habits, learning discipline, synergy in learning, assessment of learning outcomes, and other aspects that are mutually agreed upon in the academic field. Formally, education units usually prepare academic guidelines for their students. Cultures that are mutually agreed upon will shape students' academic ethics which lead to social ethics because interactions at school/madrasah are actually social interactions.

The social environment is very influential in forming social ethics empirically outside the school/madrasah. The social environment from an empiricist perspective will influence students' frames of thinking as well as real life in society. A good environment will shape good behavior so that students have good social ethics, and vice versa.

The learning process in the context of social ethical construction must be controlled through assessments so that there is an evaluation instrument to what extent the effectiveness and efficiency of social ethical construction learning is formed. In the context of the Independent Curriculum, this is designed in a learning project known as the Project for Strengthening the Pancasila Student Profile and the Rahmatan Lil 'Alamiin Student Profile. In this project, the orientation is on the dimensions of Pancasila and the Islamic values of Rahmatan Lil 'Alamiin, not on tangible project outputs.

A series of flow charts from the input, process, assessment means that the expected output is students who have social ethics. The output is certainly not the same and congruent for each student because it originates from different characteristics and learning readiness. Thus, there is a need for feedback, which in the Independent Curriculum is known as reflection on whether the process needs to be repeated or deepened so that the construction of social ethics in students gets better.

The outcome of this series of processes is students who have individual and social piety. As individuals, students have strong principles based on faith and devotion. As social creatures, students have a good social spirit, have adequate social competence so that they have excellent adaptability wherever they are

CONCLUSION

The educational perspective regarding the construction of social ethical relations and Islamic religious education, the substance of which is how education is able to create students who have social ethics that lead to individual and social piety. The realization of students who have good social ethics is achieved through a good education process, with a curriculum that emphasizes values, and is carried out seriously and continuously

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