THOUGHTS OF ISLAMIC RELIGIOUS EDUCATION TO RESPOND TO GLOBAL ETHICS, SOCIAL ETHICS AND HUMAN FRATERNITY

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Abstract: The purpose of this research is to see the impact of technological advances and the times on the development of society, especially in the world of education. This research is a qualitative type through literature study with a content analysis approach. The stages of the research were carried out by collecting library sources, both primary and secondary. The results of the study show that negative impacts in the form of social conflict, corruption, acts of violence all have an impact on societal values. This also has an impact on the world of education where it is not uncommon for violence to occur in schools, student brawls, immoral acts and so on. Islamic religious education as a forum for forming students who have morality and noble character are required to be able to play a role with various concepts and thoughts that can at least minimize negative actions that can undermine social norms so that they can answer global ethical problems, ethics social and human fraternity.

Keyword: Islamic Religious Education, Global Ethics, Social Ethics, Human Brotherhood

Introduction

The increasingly tenuous social ties within the family and society, the increasingly widespread acts of violence in various forms (including those in the name of progress and modernization), ecological crises, and various other forms of crises, have reflected a lack of respect for humans and nature. Progress after progress achieved by humans. All efforts and efforts supported by technological advances have produced so many new inventions that can be used to make it easier for humans to live their lives. In the name of development, modernization has a central place in human life. The modern world, with all its success stories, seems to be lacking in provision for humans so that many people stutter and get lost in the midst of progress and modernity. Humans become more practical and pragmatic creatures. This attitude refers to actions that all consider the value of use, without considering the right or wrong of that action. In addition, humans are more hedonic, in the sense that greed and ambition become the main and ignore the interests of others (Yulius Yusak,Ranimpi, 2006)

In the future, Islamic education is highly demanded to improve its education system by opening wide opportunities for seeding and cultivating moral and character values, as well as being oriented toward high moral achievement and depth of knowledge (Nurman Ginting, 2020)

Our education today is very apprehensive. Problem after problem occurs when it occurs in the world of education, both from the educators and from the students themselves (Robie Fanreza, 2016)

The fundamental problem in today's society is a spiritual crisis. Empty with life is marked when a person feels alienated from himself, the social environment, and the world of work. On the other hand, they have lost their vision and mission in life, they live a boring life, without passion, loneliness and anxiety problems that almost hit them all the time (Rosdilena, 2018)

Societal problems and the moral crises that occur, of course, if ignored, will have an impact that can undermine the social and religious foundations. There must be a reference or guideline that can serve as a guide so that people can live peacefully, without being colored by social conflict and irregularities. moral deviations that impact in life.

To counteract the negative effects of globalization, one of the efforts made is through education, especially Islamic religious education. With religious education, it is hoped that students will have a primary personality. Religious education aims to form human perfection (human perfection) which leads to self-approach to God and happiness in the world and the hereafter. Religious education is also expected to be able to form students' self-awareness as servants of God as well as their function as caliphs on earth (Zulkifli Lubis, 2019)

Islamic Religious Education which is a forum that aims to educate and shape one's character with the moral principles it instills can be an alternative to overcome problems that arise, so that what is the purpose of living in a society that is peaceful, calm and full of peace can be realized.

Education as an effort to foster and develop the human person; spiritual and physical aspects, must also take place gradually. Because there is no God's creation that is directly created perfectly without going through a process. (Arifin, 2003: 12). The expected maturity and perfection is based on optimizing their abilities and potential. The expected goals include the vertical dimension as a servant of God; and the horizontal dimension as individual and social beings. This means that the purpose of education in optimizing human abilities or potential is to have a balance and harmony in life in various dimensions. Likewise what is expected of Islamic religious education (Mahmudi, 2019)

Islamic religious education means efforts to educate the Islamic religion or Islamic teachings and their values so that they become one's views and attitudes in life. From the activity of educating the Islamic religion it aims to help a person or group of students in instilling and/or developing Islamic teachings and their values to serve as their way of life (Rahman: 2012).

In terms similar to Islamic religious education is Islamic education. Al-Syaibani defines it as "educational efforts to achieve it, both in behavior individual behavior and in his personal life or in the life of society and in the natural life around the educational process. Meanwhile, Al-Nahlawi provides an understanding of Islamic education as "as a personal and societal arrangement so that one can embrace Islam logically and in accordance with the whole in both individual and community (collective) life (Mahmudi, 2019)

Muhammad Fadhil al-Jamaly also conveyed the same thing; defines Islamic education as an effort to develop, encourage and invite students to live a more dynamic life based on high values and a noble life. With this process, it is hoped that students' personalities will be formed (Rahman: 2012).

From the definition of Islamic religious education and several definitions of Islamic education above, there are similarities in meaning, namely both contain the first meaning, there is a continuous effort and process of instilling something (education). Second, there is a

reciprocal relationship between the first person (adult, teacher). , educator) to the second person, namely participants and students. and third is akhlakul karimah as the ultimate goal (Mahmudi, 2019)

Literature Review

1. Global Ethics Review

Globalization in general is a form of openness to the world that is no longer bounded by state administration, ideology, religion, social culture and physical geographic separation of residence. The world can open because it is accelerated by the development of communication and transportation technology. This technology can penetrate the boundaries of various barriers in the human world. Through the means of information technology in the era of globalization too, everyone can get news, both from the most taboo things to even the most sacred ones.

The idea of global ethics is motivated by the awareness that on the one hand modernism has indeed brought progress in various fields of life, but on the other hand it has had bad consequences for human life and nature in general which is often called the global crisis. The crisis was not only caused by technical reasons, but rather because of the wrong world view of modern humans who no longer have a spiritual horizon (Achmadi, 2012)

Starting from this concern, the emergence of global ethics deserves gratitude as a universal basis for human rights to achieve a just and peaceful society in a world that is increasingly complex in multi and interdimensional terms. Since the introduction of global ethics, there have been many principles of the general good for people of different religions. The idea of world ethics plays out at the external level of religion by using a life philosophy approach regarding humanity in diversity in a multidimensional world. But unfortunately many religious people reject it outright as syncretism, considered something forbidden in religion. Even though as ethics, the principle is to play at the level of shared life in society, not a matter of mixing different religious teachings (Togardo Siburian, 2015)

Departing from this concern for the global crisis, the Parliaments of World Religions realize the need for a joint responsibility of the world's religions, a global responsibility in tackling this global danger, namely by trying to create a new, better global order. For this reason, we need an ethical foundation that is also global in nature which is called Global Ethics which has a dual purpose, namely to establish peace among the world's religions and to overcome various world crises that are global in nature. The global ethic declared by the Parliament of World Religions is an ethic that is based on the ethical values of existing religions. However, global ethics is not a global ideology or religious unity over all existing religions, nor is it the domination of one religion over another.

Global ethics is a fundamental consensus about binding values, inviolable standards, and fundamental moral attitudes. The basic idea of global ethics contains a very humanistic view, namely, "Every human being must be treated humanely" (Achmadi, 2012)

1. Social Ethics Study

The presence of Islam on earth is a guideline for human life and to provide firm solutions

to various humanitarian problems. One of the humanitarian issues that need to receive great attention from Muslims is the issue of social ethics, brotherhood and peace (Tobroni, 2011)

Humans besides being individual beings, are also social beings, who tend to always be able to live with other people. And when someone feels obliged, it means that he has been and is giving rights to others. Here there must be a balance between the rights and obligations that must be carried out by a person as a member of society, with a balance that will produce social order (Mukhibat, 2012)

Ethical studies are inseparable from interactions between human beings. Ethics comes from the Greek word ethikos, ethos (customs, habits, practices). This means that an institution of behavior of a person or group of people is composed of a system of values or norms taken from the natural phenomena of that society or group

In the Big Indonesian Dictionary, (Poerwadar Minta: 1992) ethics is formulated in three meanings, namely: first, the knowledge of what is good and bad and about moral rights and obligations (akhlak). Second, a collection of principles or values related to morality. Third, values regarding right and wrong that are adhered to by a group or society. According to Bertens, ethics can be used in the sense of moral values and norms that become a guideline for a person or a group in regulating behavior.Behavior, this meaning is also called the value system in individual human life or life socialize. For example, Javanese ethics. Ethics is used in the sense of a collection of moral principles or values commonly called a code of ethics. Then ethics is used in the sense of the science of good and bad. The meaning of ethics here is the same as moral philosophy (K Bertens, 2000)

Based on the above understanding, ethics is a science that investigates what is good and bad by looking at human deeds, as far as the human mind and conscience can know.

Social Ethics is an ethic related to human relations with each other in society (society). Social Ethics refers to ethics relating to a society that is specifically related to normative regulation of social relations in the framework of a common life order. What becomes the scope of social ethics is no different from the occupation of ethics itself as a branch of philosophy (Chandra: 2016) As a branch of ethics, social ethics studies the reality of human sociality, society itself and within its spheres such as conjugal or family society, society halfway between family and state, political society and international society, the relations of individuals and communities, and areas of life-human individual and collective actions involving social relations (Xaverius Chandra, 2016)

Islamic social ethics is a view of religious morality that directs humans to do good among themselves in order to create a good and orderly society. collaboration from an ethical point of view (good and bad and should be) with reason (Globethics, 2013)

Islamic social ethics must also guarantee individual freedom. According to Thaha, the basic rule of Islam is that everyone is free until he is practically unable to exercise his freedom. This freedom must be balanced with the obligation to fulfill obligations, namely how to exercise freedom properly. If they are unable to exercise their freedom, then their obligations must be revoked through "law", by balancing individual interests and collective interests (Tobroni, 2011)

As a religion, Islam certainly contains a set of ethical teachings for humans. Without intending to rule out other ethical schools, Muslims should be able to use Islamic ethics to be a guide for the development of science and a response to issues of modern science. The implementation of ethics is not only because of the consequences of faith, but also because

Islamic ethics is able to answer the challenges of modern life. Islamic ethics is not just theory, but has been practiced by a number of people, so that it was once the savior of the world and the pioneer of civilization (Globethics, 2013)

Ethics as a science is a practical science that is normative or related to human actions that must be chosen with deliberation power in such a way that supports the realization of humanity to become a good person.

1. Study of Human Fraternity

Human brotherhood or better known as ukhuwah, is a feeling of empathy and sympathy between two or more people. Each party has the same conditions or feelings, both joy and sorrow, both joy and sorrow. This feeling creates a reciprocal attitude to help each other when the other party experiences difficulties, and an attitude to share pleasure with the other party when one party finds pleasure.

The brotherhood of fellow Muslims contains an understanding between one Muslim and another, mutual respect, mutual assistance, mutual respect for each other's relativity as a basic human nature, such as differences in thoughts, so that it does not become a barrier to helping and helping each other, because between them they are bound by one belief and way of life, namely Islam (Alamsyah, n.d.)

The brotherhood referred to in this ukhuwah is not only limited to brothers who still have blood relations, but brothers in faith. So that in ukhuwah Islamiyah it is not only limited by ethnicity, nation and so on. Meanwhile, Ukhuwah Islamiyah is the power of faith and spiritual that is bestowed by Allah to His faithful and pious servants which fosters feelings of affection, brotherhood, glory, and mutual trust towards brothers and sisters in faith.

The Qur'an explains: Every believer is a brother who is commanded by Allah to pledge peace and do good to one another, in order to obey Him 3. Meaning: Believers are truly brothers. Therefore reconcile (improve the relationship) between your two brothers and fear Allah, so that you may receive mercy (QS. Al-Hujarat (49): 10 (Marhaban, 2019)

Islam provides clear instructions to maintain that brotherhood among Muslims can be firmly established. Ukhuwah in Islam has a meaning that is not simple. It does not merely describe the reality of the existence of fellowship among human beings, but also reflects the transcendental expression of divinity.

Islam places great emphasis on brotherhood and unity. Even Islam itself came to unite its adherents, not to divide them. however, sometimes it is the adherents themselves who sometimes provoke feuds by launching insults or insults at each other. Even though they are the ones who should be the most important axis to get the bond of ukhuwah and love. However, there are many people whose attitudes and orientations are constrained by group opinion fanaticism. However, the issue of ukhuwah (brotherhood) and unity is a very important issue and we must maintain the integrity of the ukhuwah Islamiyah that we have built (Hamidah, 2015)

The term ukhuwah is indeed often used to illustrate a social order that ties one another together. In fact, to emphasize the Islamic spirit which is the breath of his life, the term is almost always coupled with the word Islam

One of the most important things in human life on earth is the establishment of a strong

and harmonious brotherhood. Without brotherhood, human life will always be colored by strife, bickering and division. in practice later in society they will not be surprised if they encounter differences (Miftahur Rohman & Lessy, 2017).

In connection with ukhuwah Islamiyah, the Qur'an introduces at least four kind of brotherhood :
a. Ukhuwah al-'ubudiyyah, namely that all creatures are brothers in the sense of having something in common (Qs. Al-An'am (6): 38)
b. Ukhuwah fi al-insaniyah, in the sense that all human beings are brothers, because they come from one father and one mother. Verse Al-Hujurat 12 explains this. Rasulullah saw. Also emphasized it in his words: "Kuunuu 'ibadallah ikhwanaa al-'ibad kulluhumihwat".
c. Ukhuwah fi al-wathaniyah wa al-nasab. Brotherhood in descent and nationality as required by verse wa ila 'ad akhahum hud, and others.
d. . Ukhuwah fi din al-Islam. Brotherhood among fellow Muslims, as the sound of surah al-Ahzab 5 and Surah Alhujurat Verse 11. Likewise in the words of the Prophet Muhammad: "You are my friends, our brothers are those who come after my [death]" (Alamsyah, n.d.)

Method

Based on the nature of this research is descriptive qualitative, the approach used in this research is a qualitative approach. Qualitative research methods are used to obtain in-depth data, data that contains meaning. This descriptive qualitative approach aims to make a description, a systematic, factual and accurate description of the facts, characteristics and relationships between the phenomena investigated. (Sogiono, 2017)

Result and Discussion

Islamic Education Thought To Answer Global Ethics, Social Ethics And Human Fraternity Islamic education has a very big role in solving problems of norms and ethics, because in Islamic education humanizing humans in order to create a human culture is the main thing. Nur Cholis Majid (1999) said that Islamic religious education contains two dimensions of human life, namely instilling a sense of piety to Allah SWT and developing a sense of humanity towards others (Sogiono, 2017) (Muntaha, 2018)

The connection between these two dimensions, namely between piety and character (Islamic ethics), has the meaning of the relationship between faith and good deeds, prayer and zakat, relationship with Allah and relationship with humans. More specifically, is the absolute relationship between divinity as the first vertical dimension of human life. withhumanity as the second dimension of horizontal human life. This triggers automatically the relationship between Islamic religious education and social ethics. The object of Islamic religious education is human beings with all aspects of their lives, piety and humanity and so do the goals of social ethics which include human actions and behavior. If the goal of Islamic education is from the process of instilling religious values so that humans are ethical while social ethics moves from below as a form of understanding and appreciation of religious values.

The problem of thinking about Islamic religious education in responding to global ethics, social ethics and Muslim brotherhood can be divided into two categories, namely the first is the role of Islamic religious education in building social ethics, global ethics and brotherhood of the people and the second is to reconstruct Islamic religious education in formal institutions. Vomit : 2018)

The Role of Islamic Religious Education in Building Social Ethics, Global Ethics and 'Community Fraternity

Efforts to increase functional education with a social development approach

Global fraternity and ethics must depart from an understanding that Islamic education does not only lie in the teachings of faith and worship, but the main problem of education also lies in horizontal relations and appreciation of morals.

The results of research conducted by Tobroni and Asyraf at Indonesian and Malaysian High Schools show that the forms of social ethics that can be developed in schools are:

1. Gathering, namely the bond of love between human beings, especially between brothers, relatives, hamdaitolan, neighbors, partners and fellow friends. This value is a fundamental ethical value in building social ethics, brotherhood and global ethics. The value of love is the main characteristic of God and is a fundamental teaching in Islam.
2. Huznuzh-zhan, is the view that humans are basically kind-hearted (hanif), the noblest and most potential creatures among God's creations and the most trusted by God to manage this universe.
3. Tasamuh or tolerance is an attitude of mutual respect, mutual care and mutual cooperation between different ethnic, linguistic, political and religious groups in society.
4. Ihtiram means mutual respect and mutual respect for fellow human beings through words, attitudes and behavior, ways of dressing, how to get along better than other people.
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6. Ta'aruf, Tafahum and Ta'awun
7. Between taa'ruf, tafahum and ta'awun is a series in building brotherhood and peace. Ta'aruf can be interpreted as knowing each other, then followed by the process of tafahum, namely an attitude of mutual understanding and comprehensive understanding of other people's circumstances and continued by the process of ta'awun, namely helping each other.
8. 'Afie, is an attitude of forgiveness, forgiveness, healing and self-cleaning. Forgiveness is a fundamental attitude in building brotherhood and peace. Without forgiveness there is no brotherhood and peace. This is because humans are basically weak creatures, wrong place and forget. Because of that, without an apology, what happened was hostility, conflict and endless bloodshed, even with an increasingly violent escalation. Through giving forgiveness means we do healing, self-cleaning and forgiveness (Tobroni, 2011).

Reconstruction of Islamic Religious Education in Building Social Ethics, Global Ethics and Human Fraternity Problems in the field of education and religion that continue to develop require new paradigms, new theories and new methods to replace old paradigms, theories and methods that may be irrelevant or functional to solve new problems that are more complex and qualitative. On this basis, it is necessary to renew the thinking of studies and research on Islamic education to carry out the reconstruction starting from its theological, philosophical, substance, methodology and learning systems so that it is hoped that the implementation of Islamic religious education can run effectively (Tobroni: 2010)

1.   **Theological and Philosophical Reconstruction**
   a. Patterns of Religious Thought. Patterns of religious thinking that have been developed in PAI so far are still theocentric (god-centered). Religion originates from God which is accepted as it is and to serve or for the benefit of God. Religion

is more widely understood as technical guidance to serve God.In this pattern of understanding, religion becomes a barrier to human glory, which includes its independence

b. Discourse on God. The concept of god in the Koran can be understood in two terms ilah and rabb. Allah is a description of the substantive nature of God. On this basis, the discourse about God in PAI should be Allah as Rabb, not Allah as ai-ilah. Rabb is one of the roles and functions of Allah in His relationship with His creatures.

c. Worldview. Views on the nature of life greatly affect one's way of life. A person adheres to an ideology of mysticism which sees that the world is total mortality, the world and the desires of the world as a barrier to get to the essentials. Islamic religious education in schools needs to reconstruct a worldview from world mysticism to world asceticism.

2.   Reconstruction of Substantive Aspects

a) The substantive aspect is the content and material of the curriculum which includes the Formal Curriculum and the Hidden Curriculum.

b) Curriculum objectives. Muhaimin (2009) and Tobroni (2008) argue that the Islamic religion packaged in the PAI curriculum is religion as knowledge, science and even as technology, which results in PAI lessons being more dominant as teaching rather than education. PAI should not aim to form students who are religious experts, but rather become pious people.

c) PAI Learning Direction. The direction of PAI learning has so far put forward a transactional learning pattern, namely obeying God's commands and prohibitions which will be rewarded with heaven and avoided hell. This learning pattern is actually not wrong but is balanced with an ethical approach, namely doing good deeds not only from the outside, but an ethical calling or trying to do good deeds as a manifestation of gratitude to God and others.

d) Main Material of PAI. The main contents of PAI need to be reconstructed from Islamic normative and historical scholarship to the dimensions of life,

e) Nature of the Curriculum. Islamic religious education should be the spirit and vision for other subjects, not merely stand alone separately as one subject as has been the case so far. The nature of having interconnectivity with other subjects and life issues.

3. Reconstruction of Methodological Aspects

a. The Islamic religion learning methodology needs to be reconstructed from a material-centered, normative and doctrinal PAI learning pattern into an integrated learning model.

b. Learning models. The learning model which has been normative and doctrinal centered only on teachers and students can be reconstructed to integrate it into an integrated learning model. The role of the teacher. The teacher who teaches in front of the class who acts as a teacher and class manager needs to be changed into a role model and class leader who has moral and intellectual integrity.

c. Student Roles. Teachers need to give a big and strategic role to their students.

Learning based on the inquiry approach involves students starting from planning, exploring and brainstorming.

d. Learning Direction, Islamic religious learning needs to develop a transformative learning direction, which is not just transferring knowledge or information to students, but what is more important is the transformation of mindset, thinking patterns and methodology.

e. Learning Evaluation. PAI evaluation needs to be developed on a portfolio evaluation, namely an evaluation that includes a process, results and feedback. Evaluation is not only the teacher's prerogative, but students also have the right to assess what and how the process and results of the lessons they have followed so far (Muntaha, 2018) The role of the teacher. The teacher who teaches in front of the class who acts as a teacher and class manager needs to be changed into a role model and class leader who has moral and intellectual integrity.Student Role. Teachers need to give a big and strategic role to their students. Learning based on the inquiry approach involves students starting from planning, exploring and brainstorming.

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Conclusion

Education is currently continuing to develop along with the times, thus Islamic Religious Education and Islamic Education play an important role in guarding and implementing Islamic religious values so that they do not deviate from the teachings that have been included in the Al-Qur'an, Hadith, ijma. challenges of globalization, social ethics and problems of human brotherhood Islamic education must be reformed with a multi-approach.

In practice, Islamic education can combine socio-cultural values as well as multicultural values. The contribution of thought and also the strategy carried out by Islamic religious education is urgently needed for the realization of the goals of Islamic education to realize aspects of education that run according to its corridors. Islamic education must be holistic and integralistic, that is, it must be oriented towards the formation of the whole human being. Therefore, Islamic education materials contain a physical-spiritual educational unit, sharpening intellectual, emotional and spiritual intelligence, a theoretical and practical education unit, an individual-social education unit, and a unity of religious (diyah), philosophy, ethics and aesthetic (akhlak) education materials.

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