Implementation of Community Moral Religiosity Values in Hadith and Educational Psychology in Congregation of Al-Amin Godegan Mosque, Yogyakarta

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Abstract
        Changes in society from traditional patterns to modern patterns have a significant influence on changes in behavior and lifestyle. Lifestyle changes that eliminate Islamic behavior, for example lack of respect for others and other behaviors. This activity was carried out in the godegan community. Their lives are heavily influenced by Javanese traditions. Some of them pay less attention to Islamic teachings, especially moral teachings. Even though the Prophet emphasized morals to educate children and adolescents. This service uses the lecture and learning model method. This activity aims to make people know and understand and practice the hadiths about social morality in everyday life. The results of this activity are: First, the community understands and understands the Prophet SAW's message about morals. Second, social moral education can have a better impact on change with character education in community and family life. Third, the community can understand and implement social morality that is in line with the values of religiosity contained in the hadith of the Prophet and the psychology of Islamic education.
Keywords: implementation, religiosity, morals, hadith, educational psychology

Abstrak
        Perubahan masyarakat dari pola tradisional ke pola modern memberikan pengaruh yang signifikan terhadap perubahan perilaku dan gaya hidup. Perubahan gaya hidup yang menghilangkan perilaku Islami, misalnya kurang menghargai orang lain dan perilaku lainnya. Kegiatan ini dilaksanakan di komunitas godegan. Kehidupan mereka banyak dipengaruhi oleh tradisi Jawa. Sebagian dari mereka kurang memperhatikan ajaran Islam khususnya ajaran akhlak. Padahal Nabi menekankan akhlak untuk mendidik anak dan remaja. Pengabdian ini menggunakan metode model ceramah dan pembelajaran. Kegiatan ini bertujuan agar masyarakat mengetahui dan memahami serta mengamalkan hadis-hadis tentang akhlak sosial dalam kehidupan sehari-hari. Hasil dari kegiatan ini adalah : Pertama, masyarakat memahami dan memahami risalah Nabi SAW tentang akhlak. Kedua, pendidikan moral sosial dapat memberikan dampak yang lebih baik terhadap perubahan karakter pendidikan dalam kehidupan bermasyarakat dan berkeluarga. Ketiga, masyarakat dapat memahami dan menerapkan moralitas sosial yang sejalan dengan nilai-nilai religiusitas yang terkandung dalam hadis Nabi dan psikologi pendidikan Islam.
Kata kunci: implementasi, religiusitas, akhlak, hadis, psikologi Pendidikan

1. Introduction

Today the problem that is the subject of discussion in society is despicable morals. Despicable morals are an inseparable part of humans who have a tendency to follow lust (R. Rohmansyah, 2021). The rise of killings, rape and other bad behavior is concrete evidence of the decline of al-Karīmah's morality in people's lives (R. Rohmansyah, 2017). This is an unfinished problem because of human attitudes and actions. However, humans are given directions and goals in living life by adhering to the teachings of the Koran and hadith. These two sources serve as guidance for humans to be guided in their lifestyle and goals so that they are safe and happy in this world and the hereafter (As-Shalih, 2013).

Some people do not feel noble and glorified by God. Even though its status is as a perfect creature with complete limbs. All limbs are given for the benefit of man. Even so, some people have good potential but do not use this potential for good in society, but quite the opposite. Damage to morals shows a decrease in moral values and faith in him (Al-Bukhāri, 2002). This has implications for changes in people's lives that do not show religiosity towards religion. Some of them are free to commit immorality such as gambling, adultery and drinking and other bad attitudes (Arifin, 2016).

The Prophet's moral education is very important to be conveyed to the community properly. It aims to overcome the spread of disobedience and criminal acts that are contrary the teachings

of the Koran and the hadith of the Prophet. The Prophet as the best role model who succeeded in changing the ignorant society into an Islamic society (Al-Mubākfūri, 2009) & (Munir, 2010). This is an infinite achievement so that the life of Muslims becomes safe, stable and peaceful under the auspices of Allah. In the midst of some societies not reflecting the value of religiosity, community moral education is very important for overcoming various social-religious problems. Society is a human community that is not limited by age from childhood to adulthood. Society in Law number 27 of 2007 is divided into three, namely customary law communities, local communities and traditional communities (Yulianti, 2021).

This service will be focused on the Godegan community located in Tamantirto, Kasihan sub-district, Bantul district, Special Region of Yogyakarta. Some of the people can be said to be middle class people. On average they work as lecturers, teachers and education staff, employees. But there are some others as traders and cattle breeders. In the midst of their busy lives, the takmir of the al-Amin Godegan mosque held a recitation for women every Saturday afternoon. There are quite a number of them and they are enthusiastic about reciting the Koran, but they have not received content about moral education so that it can be practiced in their daily lives. The role of parents and figures pays little attention to the morality of their children. Their lifestyle is almost close to urban and living communities which tend to reinforce old cultural values (Supriyadi, 2016).

On another occasion, the godegan community did not seem to pay too much attention to the morals of children, especially teenagers and youth. They allow their children to mingle freely and do not care about their religious education, so it is not surprising that morals towards older people are not used properly. His words and actions show symptoms of bad morals and tend to like to play games and are not too concerned with religious activities and more in the social life of the old tradition. It seems that moral education from parents is not always given to their children so that their behavior does not present the values of Islamic teachings. Some of them stayed up late until the liquor and others. Based on the results of observations so far, the center point is education in the family, where both parents educate their children to have good morals. Thus, dedication to the moral education model is expected to make it easy for parents to be able to educate their children to be pious children. The congregation, on average, who are diligent in worship are immigrants who are not native Godegan residents. This is the question, why it is difficult for them in the implementation of worship to congregate. This also makes servants want to change the model of society that tends to prioritize the world over the afterlife. This condition is due to morals towards Allah and morals towards humans not going well.

Figure 1. Location of the Al-Amin Godegan Mosque in Yogyakarta

Devotion is clearly different from previous services, such as the dedication that was carried out regarding the care of corpses in the hadith (Rohmansyah Rohmansyah, 2021). Then regarding religious moderation that was conveyed to the Tesbatan community so that they understand about religious moderation (Saingo et al., 2022), the spirit of religious moderation to children about the importance of teaching the Koran, practical worship training and environmental cleanliness (Dalimunthe et al., 2022). Apart from that, interesting services are prevention of HIV-AIDS (Patimah et al., 2021), religious tolerance, sharia economic empowerment, and empowering

co-operative societies in Islamic boarding schools (Sulaiman et al., 2016). Spiritual devotion, namely ruqiyah hadiths based on digital applications (Y. A. Rohmansyah, 2021). Furthermore, the dedication was carried out to motivate the people of Sendangrejo in producing snacks and processed catfish products into shredded catfish. This service is carried out by providing a marketing strategy by utilizing digital applications to increase selling prices (Rohmansyah & As'ad, 2022). Some of these forms of service, servants have not found specifically related to the implementation of social morality in hadith and psychology. In addition, this service is carried out with a model of integrating hadith and Islamic educational psychology.

This service is carried out so that it becomes a solution to the problems of people's lives who feel uncomfortable and calm from various disturbances. This service setting will be made in a pleasant and enlightening atmosphere. This is done so that people feel enjoy and enjoy this service. On that basis, service is part of a form of attention to the community so that they know and understand the importance of morals that must be educated to themselves and their families. So it is hoped that this service will have a positive impact on the progress of people's lives.

2. Method

The method of implementing community service is qualitative in nature by conducting field observations, interviews and tracing documents of hadiths about social morality (Meleong, 2017). The activity was carried out in several stages, namely: The first stage, collecting service data. This aims to obtain detailed information from the field where the service is held, so that it really provides benefits and overcomes problems in the community. This first stage is divided into three methods, namely: a) Observation Method. In the observation method, the servant conducts a field survey by looking at the service location and visiting the takmir of the al-Amin mosque. This observation is very useful because it gets an overview of the service locations and activities carried out by the community every day. (b) Interview Method. In this interview method, the servant holds a meeting of the takmir of the mosque and representatives of the community and asks about the problems faced by the community regarding moral problems in society. Interviews were conducted to obtain information so that service was carried out according to the problems faced by the community. (c) Document Search Method. At this stage, the servant conducts a search related to the material of the hadiths in society about the values of religious morality in society.

Second stage. In this second stage, the implementation of community service is carried out with several stages of implementation, namely: a) Conducting socialization of community service regarding the service to be carried out. (b) Conduct an assessment of the community about the extent to which they know and understand the morals of society in the hadith of the Prophet Muhammad SAW. (c) Conveying the hadiths about morals to the congregation of the mosque and the urgency of understanding and applying them in daily life. (d) Carrying out the implementation of the application of hadiths about social morality by delivering material to the Godegan community and its surroundings.

Third stage. At this stage, after the service is complete, the servant evaluates the implementation of community service, so that the advantages and disadvantages of the service can be identified. In addition, at this stage a survey was carried out on the community about the satisfaction of the service being carried out. Then follow-up activities are carried out so that they are better than the previous service. The flow of the stages of the service method is shown in the following flowchart:
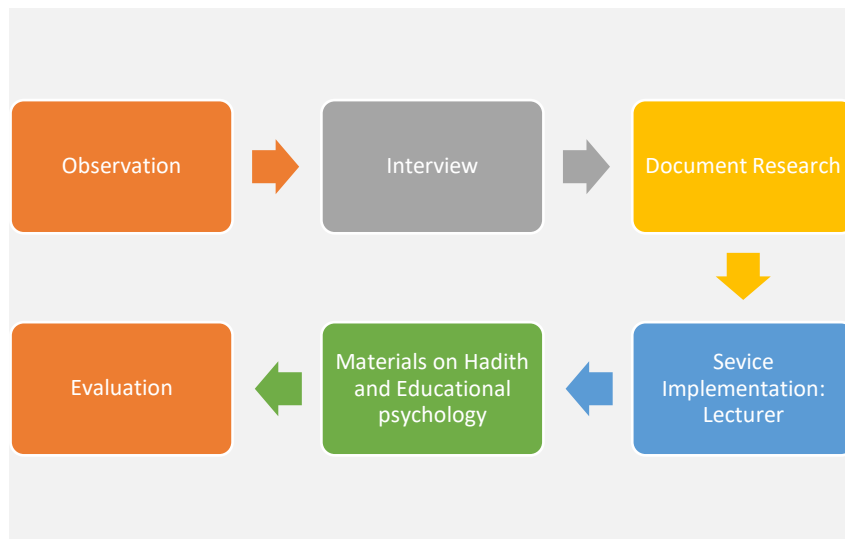
Figure 2. Community Service Flowchart

3. Result and Discussion

3.1. Community Morals in Hadith and Educational Psychology

Social morality is the application of behavior related to other people. These morals are clearly different from the morals in family life, because the community is more complex. However, it cannot be separated from morals towards oneself and morals in family life. Therefore, good morals in society depend on self-moral education and education in the family environment. When individual and family morals are given good religious education, it will affect people's lives. This was conveyed about the importance of social morality to the godegan community as shown in the following figure:

Figure 3. Submission of Materials to the Godegan Society

The social morality that must be implemented in life is to speak kindly and gently, to be honest and trustworthy, to maintain good relations with neighbors, to build social piety, to build brotherhood. These five things must be proven in concrete actions so as to create a safe, calm, just and dignified society. The level of progress of Muslims is largely determined by the people who always embody peace, harmony and brotherhood. Islamic civilization in the past showed moral and spiritual progress in worship which was not only measured by advances in science and technology. The five societal morals conveyed to the Godegan community turn out to be in line with the psychology of moral education. This is a way to integrate Islamic knowledge with science which is described as follows:

3.1.1. Speak Kindly and Gently

Speak kindly and gentle to other humans is prescribed in Islam. Because both of them can create peace and brotherhood. Therefore, the relationship between humans and other humans

is very important to present an attitude of mutual respect and respect and there is not the slightest suspicion. Saying kind and gentle means showing a clean heart condition and far from heart disease. Cleanliness of heart can be seen from words and attitudes. Hadith mentions that humans must say good things and if they can't say good things, it's better to keep silent.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (رواه البخاري ومسلم)

"From Abi Hurairah said, Rasulullah SAW said: whoever believes in Allah and the last day, then let him say good things, or keep silent." (Narrated by Al-Bukhāri and Muslim).

This hadith shows that people who believe in Allah and the Last Day are people who can create a calming atmosphere for life and make people feel comfortable. The trick is to tell others with kind and gentle words. This shows the safety of Muslims from the dangers of dirty words and their actions. Words that are in accordance with Islamic teachings actually contain a deep meaning of goodness so that when implemented properly they will create harmony and harmony between religious communities, especially in Indonesia. People who can say something good, and try to avoid bad words that invite punishment from Allah, will get a good reward from Allah. This does not mean that humans must be silent in a thousand languages not to say good, dhikr, command the good and prevent evil, but the words that come out of their mouths are good and useful words (Al-Bāji, 1999).

According to an-Nawawi, when someone wants to speak, they must think about it first. If those words do not result in mafsada (damage), and do not lead to what is unlawful and do not cause something displeasing to Allah, then say so. However, if those words are useless and useless, then it is better to remain silent so as not to turn to unlawful and makruh actions (Al-Mubārakfūri, n.d.). Good words in the view of psychology can provide peace of mind, always be kind and bring great benefits to life.

In realizing social morality, it is necessary to know the conditions/states of society, so far have they spoken good words in their lives and lives? Not many people say good words and are happy to be heard because they require training and good habits, moreover their character is difficult to change. Changing behavior requires habits that are continuously carried out. This can be influenced by family factors and environmental factors that are imitated and imitated, even though without realizing it good behavior or speech is not the same as the teachings of the Prophet SAW.

3.1.2.   Tell the Truth dan Trust

Being honest and trustworthy is very obligatory in Islam which is mentioned in the hadith narrated by Muslim and Abu Dawud:

عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ —صلى الله عليه وسلم: إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِى إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِى إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِى إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِى إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا (رواه مسلم وأبو داود)

"From Abi Wāil from Abdillah said, the Messenger of Allah said: stay away from lying words because lying will lead to evil and evil will lead to Hell. That someone really lies and chooses to lie until he is recorded by Allah as a liar. Be honest, because honesty points to goodness and kindness will lead to Heaven. In fact, a man tells the truth and chooses to tell the truth so that he is recorded as an honest person in the sight of Allah '(Narrated by Muslim and Abu Dāwud) (al- Naisābūrī, 1998) & (Abū Dāwud Sulaimān bin al-Asy'aś al-Sijistāni, n.d.).

This hadith provides important information, that honesty cannot be replaced by lying. Honesty will benefit humans in achieving the goal of a happy life in the world and in the hereafter. An honest person will feel calm in his soul and always give the best to others. This is natural, so that honesty will bring true happiness, namely eternal heaven in it. On the other hand, lies that are carried out continuously without repenting to Allah will suffer losses both in this world and in the hereafter. People who lie in the world will be shown their lies until they get world punishment, such as corrupt people, lying traders and others.

Honest and trustworthy is one of the success of a leader of the people in carrying out their duties. Usually both are pinned on national leaders who are required to always be honest and trustworthy. Because if not, it will give birth to state leaders who are corrupt and untrustworthy. The Prophet as a good example teaches honesty and trustworthiness to avoid damage to the country. If the country is not led by an honest and trustworthy person, then wait for destruction. This is the same as when honesty and trust are not upheld in the community, it will hinder the development and progress of society in various aspects. Such as weak law enforcement, and the increasing theft and corruption which increasingly shows the damage to human morality.

3.1.3. Maintain Good Relations with Neighbors

Good relations with neighbors will strengthen the bonds of brotherhood. This is in line with what was conveyed by the Prophet and in accordance with the psychology of Islamic education. Because this can provide good education for the community in interacting with others.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا وَاللهِ لَا يُؤْمِنُ لَا وَاللهِ لَا يُؤْمِنُ لَا وَاللهِ لَا يُؤْمِنُ قَالُوا وَمَنْ ذَاكَ يَا

رَسُولَ اللهِ قَالَ جَارٌ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ قِيلَ وَمَا بَوَائِقُهُ قَالَ شَرُّهُ (رواه أحمد)

"It was narrated from Abi Hurairah that Rasulullah SAW said: No, for Allah's sake do not believe, for Allah's sake you do not believe, for Allah's sake you do not believe. The friends asked, who is it, O Messenger of Allah, he replied: a neighbor who he does not feel safe from the disturbance of other neighbors. He was asked, what disturbance?, he replied, his crime." (Narrated by Ahmad) (Ḥanbal, 2001) .

Implementation of societal morals can be realized by not disturbing and disturbing other people. Because, if done, then the consequences are not going to heaven. This is as conveyed by the Prophet which was narrated by Ahmad, which means: *"From Abi Hurairah from the Prophet SAW, he said: not going to heaven, people who do not feel safe in their neighbors will be disturbed."* (Ḥanbal, 2001). If this relationship is maintained properly and responsibly, mutual empathy, mutual assurance, mutual help and mutual understanding will be realized. Security and comfort between about will be created by itself. Everyone feels responsible for what they do without discriminating against race, religion and others.

3.1.4. Build Social Piety

The most important part in implementing societal morals is to build social piety in the midst of the Muslim community or community. This is as stated in the following hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ

وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ (رواه البخاري ومسلم)

"From Abū Hurairah RA, said I heard Rasulullah SAW say, the obligation of Muslims towards other Muslims there are five words, namely answering greetings, visiting sick

people, delivering bodies, fulfilling invitations, praying for people who sneeze." (Narrated by Al-Bukhāri and Muslim).

The hadith shows that fellow Muslims must fulfill five important things as an embodiment in building social piety. The five things are answering greetings, visiting people who are sick, doing takziah, fulfilling invitations and praying for people who sneeze. If it is done sincerely for the sake of Allah, it will create a society that is strong, safe, peaceful and full of joy because everyone feels that they have brothers and sisters who share the same faith and religion. If these five obligations are carried out correctly according to religious rules, they will bring good in the life of the world and the hereafter. Because what the Prophet said, actually one solution in solving the problems of society which has recently been rife is an arrogant attitude which causes divisions among Muslims.

Social piety is piety related to humans by giving the best to them, either in the form of wealth, mind and soul or energy for the common good. Therefore, piety is not only measured by individual piety related to worship of God alone, but must apply individual piety to social piety. Changes in social behavior will affect individual piety. For example, in a society, if people have a pious personality attitude, it will affect changes in individual attitudes. So social piety related to the environment is very influential in presenting an attitude of individual piety. Therefore, social piety cannot be separated from individual piety, because the two are like two sides of a coin that become one. So social failure is proof of humans as social beings who need each other.

3.1.5. Build Brotherhood

Building brotherhood is a characteristic of mid-Islam which is a blessing for the whole world. Middle Islam or wasathiyah means Islam that can balance personal interests and public interests. Therefore, personal interests can be carried out to carry out public interests. This is as conveyed by the Prophet SAW in the following hadith:

عَنْ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا 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 كُرُبَاتِ يَوْمِ الْقِيَامَةِ وَمَنْ

سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ (رواه البخاري ومسلم)

"From Abdillah bin Umar RA, he told him, that the Prophet SAW said, A Muslim is a brother to other Muslims, must not be tyrannical and may not leave his brother without help. Whoever helps his brother's needs, Allah will be in his needs (sufficient for his needs). Whoever provides relief from the difficulties of a Muslim, Allah will relieve him of difficulties on the Day of Resurrection, and whoever covers the disgrace of a Muslim, Allah will cover his disgrace on the Day of Resurrection." (HR. Al-Bukhari and Muslim).

The hadith instructs people to help each other and to be prohibited from tyrannizing others. However, not a few people leave their relatives hungry, even though they should be able to share with others (Ibnu Batal 6/571). If the hadith is implemented in everyday life, it will give birth to comfort and tranquility among Muslims. Comfort and calm will be realized if: a) guarantees and helps each other, (b) eases the burden on his brother, (c) covers up the disgrace/mistakes of his brother and tries to straighten and advise him.

3.2. Implications of the pattern of social moral life

The survey results show that after serving the Godegan community and its surroundings, the pattern of people's lives has changed and they are convinced that practicing morals in accordance with the guidelines will create an environment that is harmonious, safe, peaceful,

prosperous and full of Allah SWT's mercy. If this happens, then the attachment will be very strong by providing solutions to the problems experienced by their siblings. This is proof that the Prophet conveyed a hadith fourteen centuries ago containing very valuable meanings and wisdom for his people in realizing a peaceful civil society. Among the changes in behavior based on community satisfaction level data can be seen in table 1. Implications of the pattern of social moral life:

Table 1. Implications of the pattern of social moral

Before Serving	After Serving
Society is Individual	Society has a social soul
Society shows indifference	Society shows concern for others
They haven't been able to practice the morals of the Prophet	Society can practice the morals of the Prophet Muhammad SAW
Have not shown the attitude of sharing with others	Has shown an attitude of sharing with others
Brotherhood has not established friendly relations	Friendships have been established

In social theory, societal change is highly dependent on the environment and activities in daily life. Then the pile of information that will be seen and read by the public will affect behavior changes, both positive and negative (Luckmann, 2013). In this service in the form of socialization as well as the provision of noble morals and educational psychology to the community, it has a positive influence, especially on the congregation involved in this activity. This activity provides learning for parents to provide moral education that can support changes in their behavior, so that little by little they will show concern for others.

The practice of social morality in psychology will provide a sense of security and will take place depending on the system and rules that apply in a particular area. However, it should be noted that the pattern of people's lives will change according to institutional rules and the social structure of relations between groups. Relationships between groups and other groups will give birth to interactions and relationships that will lead to changes in morals or behavior (Goa, 2017). Therefore, good words and deeds will have a positive effect and if the form of words and deeds is bad, it will have a bad impact. As in the formation of morals in Islamic teachings is strongly influenced by the books read, and association with close friends or neighbors. In addition, there are other factors that influence changes in people's behavior, namely social, economic, and cultural factors that develop in society. In this service, more social and cultural factors influence the pattern of life. For example, cultural factors that are commonly practiced in society sometimes defeat Islamic teachings. They prefer to choose a culture of society that has roots. But if the moral teachings in people's lives are in accordance with the traditions of society, then they do it.

When analyzing changes in society in Godegan in general, there are changes that are in accordance with the values of Islamic teachings. Some of them have started to understand the importance of social moral education. So do not be surprised there is a change in behavior. For example, friendly relations in accordance with traditions that have developed very massively are carried out when there are community meetings and festival events. They assume that what they do is in accordance with the traditions of their former ancestors (Weber, 2012). Some of their traditions are in accordance with social moral education, for example shaking hands and visiting each other if some of them are sick. In the end, this behavior becomes a culture and tradition that develops in society. Such traditions must be preserved because they are in accordance with the values of Islamic teachings. Therefore, not all traditions that develop in society are negative. It's just that they do this behavior because of their ancestors. Even though this good behavior is something that is prescribed in Islam, part of the practice of morality in life and community life.

4. Conclusion

Community morality is an Islamic teaching contained in the Koran and hadith. Many hadiths teach humans to develop morals in social life. It aims to create peace and harmony. Because social moral teachings provide education to human beings so that they say and behave in accordance with Islamic teachings. this is in line with Islamic psychology. So the morals that must be implemented based on hadith and psychology are to speak kindly and gently, to be honest and trustworthy, to maintain good relations with neighbors, to build social piety and to establish ukhuwah Islamiyah. Moral education in society is in line with what is usually done in society which is based on the traditions that develop among them.

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