

## QUR'ANIC EDUCATION ON SOCIAL ETHICS

**Basri, Nurhikmah Itsnaini Jufri**

IAIN Sultan Amai Gorontalo, MAN Insan Cendekia Gorontalo

[basri@iaingorontalo.ac.id](mailto:basri@iaingorontalo.ac.id), [nurhikmah.itsnaini.jufri@gmail.com](mailto:nurhikmah.itsnaini.jufri@gmail.com)

### Abstract

*This study aims to describe the content of verses from the Qur'an that provide education about how ethics are in undergoing association between fellow humans. Using descriptive-analytical methods, this study describes and analyzes the content of verses from the Qur'an about friendship or ethics in associations as well as several hadiths related to these verses. The results of this study show that friends or companions play an important role in a person's life. Bad effects may befall someone due to hanging out with friends with a bad character. Vice versa, great benefits will also be obtained when getting along with good (pious) people. Therefore, the Qur'an has provided education on how ethics are in living relationships between fellow human beings. Namely: 1.) In associating, social interaction relationships between fellow human beings are established; 2.) In getting along there is a strong ukhuwwah bond. Namely by always being tolerant between religious people, avoiding all kinds of attitudes that can damage the relationship between mankind, always helping each other in kindness and avoiding hostility regardless of social background, and always having an airy attitude and being happy to forgive others; 3.) The establishment of a solid friendship in getting along.*

### Keywords

*Ethics, Association, Friendship, Younger Generation*

### Abstrak

*Studi ini bertujuan untuk menggambarkan isi ayat-ayat dari Al-Qur'an yang memberikan pendidikan tentang etika dalam menjalani hubungan antara sesama manusia. Dengan menggunakan metode deskriptif-analitis, studi ini menggambarkan dan menganalisis isi ayat-ayat dari Al-Qur'an tentang persahabatan atau etika dalam pergaulan serta beberapa hadis yang terkait dengan ayat-ayat tersebut. Hasil dari studi ini menunjukkan bahwa teman atau sahabat memiliki peran penting dalam kehidupan seseorang. Dampak buruk dapat menimpa seseorang akibat bergaul dengan teman yang memiliki karakter buruk. Sebaliknya, manfaat besar juga akan diperoleh ketika berinteraksi dengan orang-orang baik (berakhlak mulia). Oleh karena itu, Al-Qur'an telah memberikan pendidikan tentang bagaimana etika dalam menjalani hubungan antara sesama manusia. Yaitu: 1.) Dalam bergaul, hubungan interaksi sosial antara sesama manusia terbentuk; 2.) Dalam berinteraksi terdapat ikatan ukhuwwah yang kuat. Yaitu dengan selalu bersikap toleran antara orang-orang beragama, menghindari segala jenis sikap yang dapat merusak hubungan antara sesama manusia, selalu membantu satu sama lain dengan kebaikan dan menghindari permusuhan terlepas dari latar belakang sosial, serta selalu memiliki sikap terbuka dan senang untuk mengampuni orang lain; 3.) Pembentukan persahabatan yang kokoh dalam berinteraksi.*

### Kata Kunci

*Etika, Asosiasi, Persahabatan, Generasi Muda*

## Introduction

**H**uman beings and the aspects of humanity related to them are very interesting things to research and continue to develop. This is because human life is so complex and unique. From time immemorial, since the beginning of the emergence of philosophical consciousness in the times of Ancient Greece, the desire to explain firmly and concretely the nature of man has continued to be carried out. Even today, research and assessment efforts about humans are not only using philosophical approaches, but also with various approaches, such as religion, sociology, psychology, anthropology, and Sufism (Rasjidi, 1980). So, with the existence of multicomplex human problems, humans never stop studying themselves in any field. Be it in the fields of education, economics, society, theological, and several other aspects of the problem. Specifically in terms of education, the study mainly focuses on the process of humanizing human beings or in other words how humans become more civilized, both individually and as social beings (Rasjidi, 1980).

Abu al-A'la al-Maududi stated that indeed a man in each generation regards his time as an advanced, modern, better, and more civilized generation than the previous age which is considered an ancient, old-fashioned, and shackled generation by decline and stupidity (Muzakkir, 2011). The emergence of various changes in civilization throughout the history of human life is actually inseparable from the role of young people. The potential of youth is analogous to a sharp sword, which if used by warriors in the way of God, it will bring goodness and benefit. However, if it is used by robbers, it will bring sprawl and destruction. Therefore, in various cases, there are youths who are perpetrators of crimes and improprieties. But on the other hand, it is also the youth who become warriors of struggle who uphold truth and peace. This is a phenomenon that occurs in every age. Sometimes young people will quickly experience moral decadence and create new shades of evil that have an impact on social life. But sometimes also young people are very passionate and persistent in defending and defending the values of truth that they believe in. Therefore, youth can be said to be not good entirely and also not entirely evil (Muzakkir, 2011).

Thus, the condition of the youth or teenagers is so important to pay attention to. Because the younger generation is the next generation of the ideals of the nation's struggle with various consequences that come with it. They are the ones who will one day take over the responsibilities of leadership, be it as leaders in the household to leaders of the nation and state. Therefore, coaching or education for adolescents needs to continue to be carried out so that their

potential can develop optimally and be oriented towards the common good and benefit.

One way to prevent young people or teenagers from avoiding negative things is to start from the smallest thing, namely by paying attention to their friendship. Because the influence of peers on the education of adolescents is a very important period in the process of development. The development and formation of adolescent identity is inseparable from the influence of peers. Because teenagers in general spend a lot of time with friends to exchange information about themselves and life problems. And this will certainly affect the thinking of adolescents in developing themselves and showing their existence.

### **Literature Review**

The author is not the first to examine verses about social ethics. Previous researchers have also conducted research on this subject, both in the form of books and in the form of scientific papers. The author will outline the contents of some of these papers and explain the differences between them and this research:

1. A thesis entitled "Keadilan Sahabat dalam al-Qur'an", written by Dede Rodin alumni of the Walisongo State Islamic Institute (IAIN) Semarang. In his writings he describes how the Qur'an views the companions of the Prophet Muhammad saw. in terms of fairness. The difference in Dede Rodin's writing is very clear when compared to this research. This research emphasizes more on the discussion of friendship between one another, not only specifically for the companions of the prophet.
2. A dissertation entitled "Konsepsi Etika Sosial dalam al-Qur'an", written by Nurul Fuadi. This study talks about the concept of social ethics in general in the Qur'an. She explained about personal relationships, in family life, to human relations in social life, whether related to social relations, economic relations, political and legal relations. It can be said that Nurul Fuadi's dissertation is more general than this research. Because this research specifically only discusses the ethics of socializing between friends, then it is contextualized in the current era.
3. Social and Political Science Journal of Hasanuddin University "KRITIS", with the title "Menuju Persahabatan Melalui Komunikasi Antar Pibadi Mahasiswa Beda Etnis", written by Arianto, a student of Communication Studies at Tadulako University. The writings in this journal focus more on friendship in ethnic, cultural, and religious differences. While this research

focuses on the discussion of social ethics in general by taking information from the Qur'an and hadith.

## Methods

This research is descriptive qualitative research. In other words, this study aims to describe the content of verses on social ethics. Because it is done through library research, the main object of this research is verses related to the social ethics in the Qur'an. And the main approach used in this writing is the exegetical approach because the main object is the Qur'an which is more in contact with the books of interpretation, then provides a critical analysis and takes the essence of each interpretation's ulama and then draws a conclusion from the various opinions that have been presented by the commentators. And the interpretation method used in this thesis is the thematic interpretation method (maudhu'i). With the thematic method, the writer determines the verses about social ethics, collects data relevant to the topic of discussion, then completes the discussion with the traditions and interpretations of the scholars. And then take the ideal moral from the content of the verse and contextualize it in the era of the metaverse.

## The Nature of Association Between Friends In The Qur'an

Humans as social beings certainly need others in living life. Humans need the presence of family, friends, relatives, or colleagues in everyday life. Because of the importance of man's position as a social being, Islam has regulated human relations with other humans. In Arabic, one of the mentions for humans is al-nas. The concept of al-nas in the Qur'an tends to refer to the status of man in relation to the surrounding society or man as a social being. Because it has become the nature of man as a social being. In living life, human beings need a partner, and indeed are created in pairs as described in QS. an-Nisa'/4: 1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

The translation:

*O people, be devoted to your Lord who created you from alone, and from him God created his wife; and of these God bred many men and women. and be devoted to Allah who by (using) His name you ask one another, and (nurture) the relationship of silaturrahim. Indeed, God always guards and watches over you.*

And also in QS. al-Hujrat/49: 13 Allah swt. Said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ

The translation:

*O man, Verily We created you from a man and a woman and made you a nation - a nation and a tribe that you might know one another. Verily the noblest among you by the side of Allah is the most devout among you. Indeed, Allah is all-knowing again All-Knowing.*

Both postulates explain that man as a social being must need others in living life in this world to develop the potential that exists in him in order to be part of his social environment and society. With regard to the social life of man, Allah swt. explaining with His word: “وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا” which means “and We make you nations and tribes, that you may know each other”. From this passage it can be understood that God made man a nation-nation and a tribal one so that man could know one nation and another or between one tribe and another, whether it was in terms of kinship or far away (al-Thabari, 2000).

Therefore, humans are referred to as social beings because humans cannot live alone without other humans. For in man there must be an impulse to relate (interact) with others. The existence of social needs to live together with others is often based on similar characteristics or the existence of similar interests. For example, rich people will tend to associate with fellow rich people, or people who work as artists will also tend to associate with other fellow artists.

So naturally every human being certainly needs interaction with others so that his instincts as a social being can be channelled. But what needs to be considered is how humans can interact with others without falling into misguidance and misguidance. In other words, as a social being, every human being must pay attention to his association and interaction with others. Whether the association lived is able to provide benefits or not. One of the ways emphasized by the Messenger of Allah pbuh is to see who are the friends or companions around us. As in his words that read:

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدِّبُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ  
كَثِيرِ بْنِ زَيْدٍ، عَنْ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: «الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكْفُ عَلَيْهِ ضِعْفَتَهُ، وَيَحْوَطُهُ مِنْ  
وَرَائِهِ» (Abu Daud, n.d)

Means:

Has told us al-Rabi' ibn Sulaiman al-Muazzin said, has told us Ibn Wahb of Sulaiman means Sulaiman ibn bilal- from the cashier ibn Zaid of al-Walid ibn Rabah of Abu Hurairah of the Messenger of

Allah: *“One believer is a mirror to another believer, and a believer is a brother to another believer; he helped her at a loss (endured her hardships) as well as guarded her (defended her) from behind.”*

This hadith gives an idea that the friend is like a mirror. If a person wants to know himself, then look at who he is friends with. If he sees the goodness in his friend, then he will also see the goodness in himself as well. And vice versa, if he sees evil in his friend then he will also see evil in himself as well (Zain al-Din Muhammad, 1356). Therefore, it can be said that choosing a friend or companion is not an easy enough matter. Islam commands to always choose good social friends as the prophet said.:

حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمَرْءُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُجَالِلُ» (Ahmad bin Hanbal, 2001)

Means:

Has told us Abu 'Amir has told us Zuhair has told me Moses bin Wardan of Abu Hurairah of the Messenger of Allah. Said: *“A person depends on the religion of his close friend, so let one of you see who he is making a close friend.”*

This hadith explains that a person will follow the habits of his friend's behaviour, morals, or character. This is because psychologically, everyone has a tendency to choose friends they like. The friend who is liked is generally in accordance with what he likes. So in a relationship or friendship there must be similarities between fellow friends. Both in terms of fun, character, hobbies, disposition, profession, and so on. Therefore there are many groups or organizations that bind people with similar tendencies (Abdul Majid Khan, 2012). For example, associations between students, associations between teachers or lecturers, associations of doctors, and others. Thus, it is necessary to pay attention to who we associate with or make friends with. People who are made close friends should have traits that support friendship. The Qur'an and the hadith of the Prophet pbuh. have informed how the criteria of a good friend or companion are. One of them is mentioned in QS. al-Zukhruf 43: 67.

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

The translation:

*The intimate friends of the doomsday were partly enemies to some of the others except for the friendship of the devout.*

This verse clearly explains that friendships or associations established on the basis of tyranny will one day cause hostility in the doomsday. Meanwhile, friendships or friendships are established on the basis of obedience to Allah

swt. it will also provide good benefits in the final day. Therefore, through this verse, Allah swt. hints that everyone should be good at choosing associations. Because friends or companions are one of the factors that greatly determine a person's temperament or character. Until there is a phrase that says that "*if you want to know a person's personality, do not ask about him, but ask about his friend because every friend will follow his friend's example*" (Quraish Shihab, 2002).

So based on the information from the Qur'an verse above, it can be concluded that friends or companions play a very important role in a person's life. The role of friends in everyday life, especially among teenagers, is interesting to serve as an example. Adolescence is a period of coaching and education in schools, especially in the early days of growth in the adolescent phase. During the process of coaching and education, interactions are generally established between fellow adolescents and also between adolescents and educators. The process of interaction in reality is not only a positive sociological aspect, but also brings other consequences that provide encouragement for school teenagers to break the relationship between one friend and another (Sudarsono, 2005).

### **Social Ethics Of The Qur'anic Perspective**

Islam as a perfect religion has regulated adab-adab or ethics in living life. No exception in the problem of association between fellow human beings. Because it has become known together that association greatly affects a person's life. Bad effects may befall someone as a result of hanging out with friends who have a bad character. Vice versa, great benefits will also be obtained when getting along with good (pious) people. Many people fall into misguidance and misfortune due to the influence of bad social friends. But not a few people also get hidayah and a lot of kindness because they associate with good (pious) friends. Therefore, the Qur'an has provided education on how ethics are in living relationships between fellow human beings. That is:

1. In getting along, social interaction relationships between human beings are established

Social interaction in Islam is known as "*hablun min al-na>s*" (relationship with fellow human beings). It means the same as social interaction which means the relationship of the individual with other individuals, the individual with a group, and a group with another group (Sahrul, 2001). The relationship can be in the form of greeting each other, shaking hands, silaturrahim, social solidarity, islamic ukhuwah and so on, all of which are established in the form of friendship.

Allah swt. creating humans with a diversity of nations and tribes so that humans can get to know each other. The beginning of civilization of a society is certainly inseparable from the existence of social inetraktion (friendship) that occurs between humans. Whether it's interactions between community members in a community, or interactions that occur with other community members outside their community (Muhammad al-Sayyid Yusuf, 2007). The uniqueness of a civilization of a society with its various characteristics and customs has produced so many varieties of cultures. Among them, there are many types of language that are used as a condition for interacting. Interactions that occur between fellow humans with different backgrounds may cause problems and conflicts. Is it caused by a misunderstanding in looking at a situation or because of differences in points of view. But in Islam, this kind of reality is not necessarily a reason not to make associations and friendships (Muhammad al-Sayyid Yusuf, 2007). Islam views that the existence of problems, frictions or conflicts that occur in social interaction is part of the learning process and the test of patience and is a challenge in a plural community. So this is a virtue, as the Messenger of Allah said:

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمَيْتِيِّ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ شَيْخٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَاهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ إِذَا كَانَ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَىٰ أَدَاهُمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَىٰ أَدَاهُمْ.» (al-Turmudzi, n.d)

Means:

It has been told to us Abu Musa Muhammad ibn al-Musanna, it has been told to us Ibn Abi 'Adwi of Syu'bah of Sulaiman al-'A'masy of Yahya ibn Wasab from an alim of the companions of the Prophet Muhammad saw.: *"Indeed, a muslim, if he associates with humans and is patient for their disturbances is better than a muslim who does not associate with humans and is impatient for their disturbances"*.

This hadith shows the virtue of associating and interacting with others by always doing good and avoiding impossibility, as well as doing good with fellow human beings. Indeed, it is nobler than people who are exclusive, aloof, and not patient in getting along. In relation to this hadith, al-Nawawi said that virtues will be gained when getting along well with human beings, such as attending congregational prayers with them, following dhikr assemblies with them, visiting the sick from them, attending the care of their remains, helping the needy of them, and giving instructions to someone who does not know among them. As well as for those who are able to command to the good and



prevent impoverishment, and refrain from hurting others and being patient over the distractions of others (al-Qari, n.d).

So the desired purpose of a friendship relationship is actually the establishment of a good social interaction relationship as advocated by the Qur'an and hadith. In living a bond of friendship there is the value of worship and hopes that there will be a spread of positive values in everyone in the association. And in the end, friendship or interaction that is established will be able to build the spirit of faith in inviting people to the path that Allah swt. as well as the emergence of affection and please help in terms of kindness.

## 2. In getting along there is a strong ukhuwwah bond

Ukhuwwah in Indonesian is called brotherhood, which means a person who is as whole and as shaky, or just one or one. Or it can also mean people who are related to family and also include people who are in the same class or understanding, as religious, equal, and some similarities (Departemen Pendidikan Nasional, 2002). According to Ibn Manzur the word "ukhuwwah" can also mean friend or friend (Ibn Mandzur, 1414). Ukhuwwah or brotherhood is an important part of islamic teachings because it is the advice of Allah swt. and His Prophet to be realized in forming unity. If all Muslims pay attention to the ukhuwwah and then bind the ukhuwwah through the bonds of heart or mind (qalbiyah), then a solid influence will be born in the development of humanitarian relations, and create a community that has strong consistency in its life (Quraish Shihab, 1998). Therefore, Allah swt. has given some hints for the brotherhood in the association to remain firmly intertwined. That is:

1. Islam introduced the teaching of tolerance between religious people. Fraternity or association between a Muslim and a non-Muslim is not strictly prohibited in Islam as long as the other party respects the rights of muslims. In undergoing social interaction, you should acknowledge the existence of the other party and avoid blaming each other. This is illustrated in QS. al-Kafirun/109: 6:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

The translation:

For you your religion and for us our religion.

2. Avoiding all sorts of attitudes that can damage human relations (Quraish Shihab, 1998). As in QS. al-Hujrat/49: 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ  
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقِ  
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

The translation:

*O people of faith, let not a group of men despise another group, perhaps the one who is laughed at is better than them. and neither should a group of women demean the other group, perhaps the demeaned is better. and do not like to reproach yourself and do not call with a title that contains ridicule. as bad as the call is the bad (call) after faith and whoever does not repent, Then they Are the ones who are zalim.*

3. Please-help in kindness and avoid hostility regardless of social background.

In QS. al-Maidah/5: 2:

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

The translation:

*... and help ye in (working out) virtue and piety, and do not help in sinning and transgression. and be devoted unto God, Verily Allah is very heavy in his torment.*

4. A chest-to-chested attitude and a happy to forgive others. Basically, all the qur'anic instructions that talk about social interaction ultimately aim to establish ukhuwwah by avoiding ugliness and infamy and forgiving others. Among them are: the prohibition of making transactions of a vanity nature (QS. al-Baqarah / 2: 188), the prohibition of usury (QS. al-Baqarah / 2: 278), the recommendation to write debt receivables (QS. al-Baqarah / 2: 282) and the prohibition of reducing and exaggerating scales (QS. al- Mutaffifin / 83: 1-3).

From this description, it can be concluded that ukhuwwah in Islam actually has the aim of eliminating competition between individuals, tribes, excessive self-love, and eliminating ego traits. It even aims to revive the spirit of mutual help, cooperation and love with the basis of love because of Allah Almighty and His Messenger (Azim Muhammad, 2004). Therefore, the Prophet has also made this ukhuwwah a strong bond in interacting with his ummah. Thus, if the purpose of this ukhuwwah is applied in friendship and social relationships, a true friendship will be created.

3. The establishment of a solid friendship in getting along

In the Big Dictionary of Indonesian, friendship or silaturahmi means the rope of friendship or brotherhood (Departemen Pendidikan Nasional, 2002). While in Arabic the word "*shilah*" means relationship, giving, or gifts (Ahmad Warson Munawwir, 1997). While the meaning of "*womb*" is interpreted as peranakan or relative (Ahmad Warson Munawwir, 1997). Al-Ragib al-Asfahani associated the word "*womb*" with "*rah}im al-Mar'ah*" (the womb of a woman) which means that the baby has the nature of being cherished at the time in the belly and loves others after it comes out of the mother's belly. And the word

“rahim” is interpreted as “relative”, because the relative comes out of the same womb (al-Asfahani, 1373). Based on this understanding, the etymological meaning of friendship is to connect affection or kinship that desires goodness.

Islam is a religion that pays great attention to relations between people. This is illustrated by the existence of various sharias about human relations, both regarding family and community relationships. To strengthen relations between families, Islam promotes friendship. The Qur'an describes that friendship is a form of performing a servant's worship to His Rab. And the hadith describes that the person who is always in friendship will be extended in age and expanded his sustenance. In addition, there are many information that explains that people who break the relationship will not go to heaven, their charity is not accepted, and there are many other threats. Therefore, as Muslims, they must always maintain friendship for the salvation of the afterlife. In addition, friendship contains various virtues. That is:

1. Constitutes part of the convenience of faith and its signs.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحْمَةَ اللَّهِ» . (al-Bukhari, 1987)

Means:

It has been told to us 'Abdullah bin Muhammad, has been told to us Hisham, it has been told to us Mu'ammara of Zuhri of Abi Salamah of Abi Hurairah ra., said, Messenger of Allah. Said: “Whoever has faith in God and the last day, let him establish a relationship of friendship”.

2. Getting the blessings of age and sustenance

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحْمَةَ اللَّهِ» (al-Bukhari, 1987)

Means:

It has been told to us Yahya ibn Bakir, it has been told to us al-Lais of 'Aqil of Ibn Shihab, he said ahwa has been told to me from Anas bin Malik that the Messenger of Allah said: “Whoever enjoys being extended his sustenance and extended his life, then let him establish a relationship of silaturahmi”.

3. One of the main causes of going to heaven and far away from hell.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو الْأَحْوَصِ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ: جَاءَ

رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُدِينِنِي مِنَ الْجَنَّةِ، وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ ذَا رَحِمِكَ» (Muslim n.d).

Means:

It has been told to us Yahya al-Tamimi, it has been told to us Abu al-Ahwas, and it has been told to us Abu bakr ibn Abi Syaibah, it has been told to us Abu al-Ahwas of Ishaq of Moses bi Talhah of Ayyub al-Ansari said: "Once upon a time a man came to the Apostle and said, O Messenger of Allah, tell me the practice that puts into heaven and keeps me from hell. So the Prophet Muhammad saw. said: *"You worship Allah and do not associate anything with Him, establish prayers, perform zakat and connect the cords of friendship."*

So from this description it can be understood that friendship is actually a worship full of glory and blessings. There are many ways that can be done to realize friendship, including by making pilgrimages, giving gifts, giving a living, being meek, sweet-faced (smile), and glorifying and respecting others. All this can be applied in friendship or association relationships so that a good relationship is established and in accordance with the teachings of Islam.

## Conclusion

The condition of the youth or teenagers is so important to pay attention to. Because the younger generation is the next generation of the ideals of the nation's struggle with various consequences that come with it. Therefore, coaching or education for adolescents needs to continue to be carried out so that their potential can develop optimally and be oriented towards the common good and benefit. One way to prevent young people or teenagers from avoiding negative things is to pay attention to their friendships. Islam as a perfect religion has regulated adab-adab or ethics in living the association between fellow human beings. the Qur'an has provided education on how ethics are in living relationships between fellow human beings. That is: 1.) In associating, social interaction relationships between human beings are established; 2.) In getting along there is a strong ukhuwwah bond. Namely by always being tolerant between religious people, avoiding all kinds of attitudes that can damage the relationship between mankind, always helping each other in kindness and avoiding hostility regardless of social background, and always having an airy attitude and being happy to forgive others; 3.) The establishment of a solid friendship in getting along.

### Bibliography

- al Salami>, Muh}ammad bin 'I<sa> Abu> 'I<sa> al-Turmuz\i>. (t.th.). *al-Ja>mi' al-S}ah}i>h} Sunan al-Turmuz\i>*. Juz IV. Beiru>t: Da>r Ih}ya>' al-Tura>s\ al-'Arabi>.
- al-As}faha>ni>, al-Ra>g}ib. (1373 H.). *Mufrada>t alfa>z} al-Qur'a>n*. Iran: al-Maktabah al-Murtad}awiyah,
- al-Ja>'fi>, Muh}ammad bin Isma>'i>l Abu> 'Abdulla>h al-Bukha>ri>. (1987). *al-Ja>mi' al-S}ah}i>h} al-Mukhats}ar*. Juz V. Beiru>t: Da>r Ibn al-Kas\i>r.
- al-Naisabu>ri>, Muslim bin al-H}ajja>j Abu> al-H}usai>n al-Qusyairi>. (t.th.). *S}ah}i>h} Muslim*. Juz I. Beiru>t: Da>r Ih}ya>' al-Tura>s\ al-'Arabi>.
- al-Qa>ri>, Ali bin Sult}a>n Muh}ammad. (t.th.). *Mirqatu al-Mas}a>bi>h} Syarh} Misyakatul al-Mas}a>bi>h}*. Juz V. Beiru>t: Da>r al-Kutub al-'Ilmiyyah.
- al-Sajista>n, Abu> Da>ud Sulaima>n bin al-Asy'as\ bin Ish}a>q bin Basyi>r bin Syida>d bin 'Amru>' al-Azdi>. (t.th.). *Sunan Abi> Da>ud*. Juz 4. Beiru>t: al-Maktabah al-'As}riyyah.
- al-Syaiba>ni>, Abu> 'Abdulla>h Ah}mad bin Muh}ammad bin H}anbal bin Hila>l bin Asad. (2001). *Musnad al-Ima>m Ah}mad bin H}anbal*. Juz XIV. Cet. I. Beiru>t: Muassasah al-Risa>lah.
- al-T}abari>, Abu Ja'far Muh}ammad bin Jari>r. (2000). *Ja>mi' al-Baya>n Fi> Ta'wi>l al-Qur'a>n*. Cet. I. Beiru>t: Muassasah al-Risa>lah.
- Departemen Pendidikan Nasional. (2002). *Kamus Besar Bahasa Indonesia Edisi Ketiga*. Cet. II. Jakarta: Balai Pustaka.
- Karim, Abdullah. (2010). *Tanggung Jawab Kolektif Manusia Menurut al-Qur'an*. Cet. I. Yogyakarta: Ortindo Digital Print.
- Khan, Abdul Majid. (2012). *Hadis Tarbawi Hadis-hadis Pendiidkan*. Cet. I. Jakarta: Kencana Prenadamedia Group.
- Manz\ur, Jama>l al-Di>n ibn. (1414 H.). *Lisa>n al-'Arab*. Juz XV. Cet. III. Beiru>t: Da>r al-S}adr.
- Muh}ammad, Az}i>m. (2004). *Al-Takhtit} li al-Hijrah Maba>d>' 'Ilmiyah wa Ilha>ma>t Rabban>îyah*. Cairo: Da>r at-Tauzi>' wa an-Nasy}r al-Isla>miyah.
- Muh}ammad, Zain al-Di>n. (1356 H.). *Fai>d} al-Qadi>r Syarh} Jam'ul al-S}ag}i>r*. Juz VI. Cet. I. Mesir: Maktabah al-Tija>riyyah al-Kubra>.

- Munawwir, Ahmad Warson. (1997). *Kamus al-Munawwir Arab-Indonesia Terlengkap*. Cet. IV. Surabaya: Pustaka Progressif.
- Muzakkir. (2011). *Pembinaan Generasi Muda, Kajian dari Segi Pendidikan Islam*. Cet.I. Makassar: Alauddin University Press.
- Rasjidi, M. (1980). *Humanisme dalam Islam*. Cet. I. Jakarta: Bulan Bintang.
- Sahrul. (2001). *Sosiologi Islam*. Medan: IAIN Press.
- Shihab, M. Quraish. (2002). *Tafsir al-Mishbah Pesan, Kesan dan Keserasian al-Qur'an*. Vol IX. Cet. I. Jakarta: Lentera Hati.
- (1998). *Wawasan al-Qur'an, Tafsir Maudu'i atas Pelbagai Persoalan Umat*. Cet. VIII. Bandung: t.tp.
- Sudarsono, S.H. (2005). *Etika Islam Tentang Kenakalan Remaja*. Cet. IV. Jakarta: Rineka Cipta.
- Yusuf, Muhammad al-Sayyid. (2007). *Pustaka Pengetahuan al-Qur'an*. t.t: PT. Rehal Publika.