

The Idea of Imam al-Shafi'i in the Development of Community Values and its Application to Social Welfare in Malaysia Today

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Abstract

This article examines Imam al-Shafi'i's contribution to the development of community values and his role in creating social well-being. Although Imam al-Shafi'i is better known as an Islamic jurisprudence, he had an intelligent idea about the development of community values in his time towards creating a prosperous life. Nowadays, there are various types of confusion among some people regarding the appreciation of social well-being, especially from a societal point of view because they are influenced by the current negative currents. This situation, if left unchecked, will have a negative impact on social well-being itself. The application of the development of community values presented by Imam al-Shafi'i plays an important role in shaping the character of the community in today's challenging era. Imam al-Shafi'i's idea of introducing the development of community values is a useful contribution to fill the intellectual superiority of the community with elements of high social values without being swept away by the current of such rapid progress. Implementation towards creating social well-being is in line with the country's aspirations that are sensitive to current changes to face the current era. Good community values need to be applied to give birth to a prosperous life. This study was written based on bibliography by researching and filtering information from primary and secondary sources. In order to further strengthen the study empirically, the author used an online questionnaire method against 112 respondents from various states in Malaysia. As a result of the responses of the respondents, they were analyzed using the SPSS technique to identify the extent to which the respondents were able to apply the development of community values based on the understanding and appreciation of religion in themselves. The screening results found that Imam al-Shafi'i contributed many ideas to the development of community values. Among his ideas is to provide information about interpersonal skills, personality, social skills, communication and so on. The findings of the study also found that the development of community values that are used can form a high level of social well-being. At the same time, it can contribute to social development holistically in creating a prosperous country in Malaysia.

Keywords: Imam al-Shafi'i, Development, Values, Society, Social Welfare

Background

In general, the Muslim community knows better that Imam al-Shafi'i is a person who has expertise in jurisprudence. This is said to be so because they are less exposed to Imam Shafi'i's expertise in other fields. While in the history of Imam Shafi'i's life, he not only learned knowledge related to *fiqh*, Islamic law and sciences in the discipline of Islamic studies, he even had time to learn knowledge related to history and some other skills. This is because according to him, the concept of knowledge is too broad which includes all branches of knowledge including various fields. Apart from being skilled in the field of Islamic law, he is also skilled in other fields such as teaching and learning methodology, leadership, interpersonal skills, medicine and others (Al-Bayhaqi, 1970; Al-Baghdadi, 1997; Al-Dhahabi, 1985; Al-Razi, n.d).

Imam al-Shafi'i is one of the figures who have the values of interpersonal skills that can be highlighted to the community in an effort towards the development of excellent community values. Although his views and figures in this field are less disclosed, but when studied, he is one of the best figures who can be highlighted to the community in the development of community values through interpersonal skills that parallel his deep knowledge of Islamic teachings. This is because, he not only has a very deep knowledge of Islamic Shari'a, but he also puts his knowledge into practice in his interactions with the community.

Self-sufficient, attitude, superior personality and high values, he can highlight the interpersonal skills he has and thus can build a moral society. These skills not only involve family, friends and the Muslim community but also the non-Muslim community, the international community, government officials and the government at that time. The writer will display some of his ideas and advice on the development of community values through certain skills.

This is important because with the development of community values, it is able to create social well-being. It also builds a prosperous country. A prosperous country is important to provide a prosperous life to the community. It simultaneously leads to economic and political success as well as the existence of a balanced and sustainable relationship and harmony that is supported by preserving and conserving the soul, mind, life, lineage, wealth and religion as a result (Dzulkifli, 2019).

The purpose of this study is to examine the role shown by the community in the development of community values in well-being in Malaysia. This study was carried out in a library to analyze the content found in the collection of classic and contemporary books.

The study was also carried out based on an online questionnaire among Malaysians from various states. The study conducted is a survey study using a quantitative method approach. The questionnaire was used as a research instrument to measure the level of practicing humanitarian values based on the understanding of the respondents. The researcher chose to use a five-point Likert agreement scale to measure the questionnaire items in this study, namely: (1) Strongly Disagree, (2) Disagree, (3) Not Sure, (4) Agree and (5) Strongly Agree. This questionnaire describes the measurement of the perspective of respondents who are members of the Malaysian community. According to Cohen, L., Manion, L., & Morrison, K.

(2007), this Likert scale is suitable for measuring the views given about a practice, perception and attitude.

The results of the research and analysis that have been made are able to find out the frequency distribution, do the respondents know about the development of community values, are they able to apply those values in themselves and how do they apply those values in their social well-being in creating a prosperous country. This is important so that they can have the right and accurate knowledge and understanding about the development of community values able to be applied in their lives.

The data collected was analyzed and coded quantitatively using SPSS techniques on the questionnaires answered by the respondents. This allows the researcher to have a deeper understanding of the issue under study.

Analysis is also done by determining the theory/hypothesis from the collected data (grounded theory). As well as looking for information implied in the text (discourse analysis), analysis of clues such as words, body language and so on (semiotic) and understanding of the perspective/view and experience of an individual or student (interpretive phenomenological experience).

The objective of the study is to collect data, analyze the respondents' opinions and views about the application of the development of community values based on religious beliefs and to see the extent to which these values are able to be lived by the community towards building a prosperous nation in Malaysia. This study also identifies how the values practiced by them are able to face today's challenges.

Imam al-Shafi'i's Experience in Interpersonal Skills

The writer will mention only a few aspects that he feels can help the community to recognize Imam al-Shafi'i from the point of view of his background which can contribute towards human development through interpersonal skills since he was a child until reaching adulthood. Among the important factors that encourage Imam al-Shafi'i to have credibility in human development through interpersonal relationships is due to the factor of his noble lineage (Al-Baghdadi, 1997; Al-Razi, n.d).

Imam al-Shafi'i's relationship with his loved ones and the outside world has been highlighted and described by Allah SWT while he was still in his mother's womb. When his mother was pregnant with him, his mother had a dream as if the light of the planet Jupiter radiated from her genitals to the land of Egypt and it spread to other countries. He was born in the village of Ghaza, Palestine in the year 150H as an orphan who could never feel the caress of his father's pampering hands. But it gave an advantage to Imam al-Shafi'i to build a high personality so that he was able to be independent, lead himself and learn through experience in going through a challenging life and dealing with various reactions from society (Al-Bayhaqi, 1391H; Al-Baghdadi, 1997; Ibn Kathir, 1990).

Imam al-Shafi'i is also considered a person with a high level of interpersonal skills in his family. He has 4 children from his marriage with his wife Humaydah bt. Nafi' b. 'Uyaynah b. 'Amr b. 'Uthman b. 'Affan. With these skills, Imam al-Shafi'i succeeded in educating his eldest son,

Abu 'Uthman Muhammad b Idris, as a kadi in the city of Halab. Imam al-Shafi'i was also able to control his emotions and be patient in the face of great suspicion when his second son, al-Hasan, died while still a child. Imam al-Shafi'i had two daughters, Fatimah and Zaynab. Many bitter experiences faced by Imam al-Shafi'i and his family in life, but by being equipped with high interpersonal skills in educating a family, he was able to go through it calmly, especially when he was faced with slander while in Yemen (Al-Razi, n.d).

Among the supplies and efforts that make Imam al-Shafi'i a distinguished academic figure and a person with great interpersonal skills is the building of a high character. This is because he is not only strong in seeking, studying and researching knowledge but he is also strong in worshipping Allah s.w.t. which pushed him to excel from a mental and spiritual point of view. His strength in performing worship was recorded by al-Rabi' b. Sulayman (al-Asbahani, n.d):

"Imam al-Shafi'i divides his night into three parts. The first is to compose, the second is to pray and the third is to sleep"

From a young age, his mother taught him not to cut off relationships between people, especially relationships with his immediate family and worried about losing his identity as a Quraysh and some rights as Bani Hasyim to obtain some of the necessities of life in the face of the hardships of life even through a difficult path. His migration with his mother Hafidah from Ghazah, Palestine to Makkah opened a page for Imam al-Shafi'i to establish extensive interpersonal relationships because Makkah is the center and agent of the globalization of Islam which remains until now (Al-Baghdadi, 1997; Khalil, 2002).

The difficult life lived by Imam Shafi'i has educated him to be a superior personality so that he is not easily influenced by the world's wealth and luxury. This is one of the factors that encourage him to have a sincere soul and heart and thus become a stimulus for him to appreciate the feelings of people around him and understand various things that involve himself and their lives. This is able to generate a sense of social responsibility that is needed in community affairs and establish relationships among its members (Zahrah, 1987).

Because his life was shrouded in poverty, he did not show a less than pleasant reaction to his mother and the community around him by asking for alms on the roadside. But what he did was write down the hadiths he learned from his teachers on the barks of wood and belulang. However, with his interpersonal skills, he went to government offices and asked permission from the office to reuse the used papers. With the blessings given by Allah s.w.t, he was able to memorize many of the hadiths of the Prophet s.a.w. This caused him to successfully memorize the book Muwatta' written by Imam Malik b. Anas at the age of ten (Al-Syarqawi, 1991; Al-Syaykh, 1988; Zahrah, 1987; Al-Razi, n.d; Khalil, 2002; Al-Daqqar, n.d).

Among the circumstances that describe him as a person who understands the interpersonal relationship between students and teachers from an educational point of view is the honest nature highlighted by him (Zahrah, 1987; Al-Razi, n.d; Al-Baghdadi n. d; Talib, 1990; al-Syarqawi, 1991).

At a young age, Imam al-Shafi'i was exposed to the atmosphere of community life in the interior. He was sent by his mother to a place outside the city of Mecca, in the village of the

Huzayl tribe. The Huzayl tribe is a large Arab tribe in the north of the Arabian Peninsula, a tribe attributed to their grandfather Huzayl b. Mudrikah b. Ilyas b. madar There, Imam al-Shafi'i learned a lot and gained knowledge and experience including skills involving Arab culture and interpersonal relationships. This is because the Huzayl people are a people rich in various information regarding Arabic language, literature and culture (Al-Rumi, 1979).

At the same time he had time to learn knowledge related to history and some other skills. Among them he was skilled in horse riding, archery, medicine, astronomy and clairvoyance (Al-Bayhaqi, 1391; Al-Baghdadi, 1997; Al-Dhahabi, 1985; Al-Razi, n.d).

Therefore it is not surprising that, at a young age of 15, his teacher Muslim b. Khalid al-Zinji allowed him to issue a fatwa after seeing that Imam Shafi'i had skills from the point of view of knowledge, the way of imparting knowledge and his relationship with his teachers, friends and the community. This was able to develop society at that time with high intellectuality (Al-Baghdadi, 1997; Al-Bayhaqi, 1391H; Ibn Kathir, 1990; Zahrah, 1987; Al-Syaykh, 1988).

During his stay in Mecca, Imam al-Shafi'i succeeded in creating a social network with teachers, his students and the outside community when he appeared as a high scholar in the field of interpretation, jurisprudence and the Arabic language. This was acknowledged by his teacher Sufyan b. 'Uyaynah and also those who visit Mecca to perform the Hajj. This is because when he was still young, he was given permission to create knowledge events held in the Haram Mosque (Al-Razi, n.d; Zahrah, 1948).

In his quest to find a teacher or scholar of caliber, Imam al-Shafi'i did not abandon his relationship with his beloved mother. This is because he first asked for advice and blessings from his mother even though he was already 20 years old and had the title of a scholar. His mother listed several scholars and teachers that Imam Shafi'i should have learned from (Al-Syarqawi, 1991).

Although Imam al-Shafi'i was considered a respected scholar in Mecca, he considered that the knowledge he had was not sufficient. He wanted to improve himself and his personality by creating an interpersonal relationship with a hadith figure in Medina, Imam Malik. Before Imam al-Shafi'i expressed his desire to continue studying in Medina, he first dared to ask his mother's permission. This illustrates that Imam al-Shafi'i places great importance on the relationship with his mother even if it involves his own career. At the initial stage, Imam al-Shafi'i almost canceled his desire to continue his studies in Medina as he saw his mother in a sad state and was reluctant to allow him to continue his studies. Then he asked for forgiveness from his mother if the desire could cause her to be sad so that he was willing to cancel his desire to stay studying in Mecca (Hakim, 2002).

The stance shown by Imam al-Shafi'i caused his mother to feel moved not because Imam al-Shafi'i wanted to continue his studies but because she was sad because she could not afford Imam al-Shafi'i's expenses while traveling to Medina. In fact, his mother stated that one of her ideals was to be able to see Imam al-Shafi'i become a person who loves knowledge, loves wisdom and becomes a mansia who fears Allah s.w.t. Then his mother allowed Imam al-Shafi'i to continue the students to Madinah with high spirits and hoping for help from Allah SWT. (Hakim, 2002).

The interpersonal skills possessed by Imam al-Shafi'i were also evident when he managed to get a letter of support from the governor of the city of Mecca at the time and his own former teacher, Ibn Khalid al-Zinji, before he left for Medina. Armed with knowledge in his chest and the letter of support, Imam al-Shafi'i left for Medina and handed the letter to the governor of Medina. At first the governor refused to bring Imam al-Shafi'i to meet with Imam Malik because he was a scholar who was respected not only by ordinary people but also by the government at that time. But the communication skills possessed by Imam al-Shafi'i finally allowed the governor to bring him to see Imam Malik (Al-Baghdadi, 1997; Ibn Kathir, 1990; al-Rumi, 1979; Al-Razi, n.d).

Among the scholars of Madinah who are closest to him is Imam Malik b. Anas r.a. Imam al-Shafi'i was one of Imam Malik's beloved students. So that the teacher was very interested in Imam al-Shafi'i's communication skills when speaking. Imam Malik once ordered Imam al-Shafi'i to read the book of al-Muwatta' as much as one page to Imam Malik's students. After he finished reading one page, Imam Malik wanted him to finish it to another page because he was fascinated by Imam al-Shafi'i's voice and the way he recited it steadily in addition to his very effective tone (Zahrah, 1987).

He also established a good relationship with several other scholars including Ibrahim b. Sa'ad al-Ansari, 'Abd al-'Aziz b. al-Darudi, Muhammad b. Abu Sa'id b. Abu Fadik and others. With this, he was able to master the jurisprudence of the Medina school introduced by Imam Malik and the scholars who were in Medina (Al-Razi, n.d; Al-Rumi, 1979; Al-Razi, 1953; Zahrah, 1948).

After the death of his teacher Imam Malik, Imam al-Shafi'i decided to return to Mecca because he could no longer afford the cost of living in Medina. It was destined that when Imam al-Shafi'i returned to Mecca, a delegation of Yemeni dignitaries arrived to visit the Hijaz, especially in Mecca. At that time, the dignitaries from among the Quraysh introduced Imam al-Shafi'i to the delegation. Because Imam al-Shafi'i has a high personality either from an intellectual or spiritual point of view, he was offered as an officer of Najran by the Yemeni dignitaries. He accepted the offer and performed his duties as an official with full justice and responsibility (Zahrah, 1987).

While in Yemen too, Imam al-Shafi'i had the opportunity to establish academic relationships with several teachers. He learned jurisprudence from Matarraf b. Mazin, Hisham b. Yusuf, 'Amr b. Abu Salamah was a student of al-Awza'i and mastered fiqh al-Layth from Yahya b. Hassan was a student of Imam al-Layth. Among Imam al-Shafi'i's tolerance and openness in establishing interpersonal relationships, he not only studied with Sunni scholars but also with Shi'a scholars such as Sulayman b. Muqatil and others (Zahrah, 1987; Al-Razi, n.d; Al-Syarqawi, 1991).

Despite the attitude of justice and responsibility shown by Imam al-Shafi'i when carrying out his duties, there are still some people in Najran who are not happy with such an attitude. This is because they like to pardon officials and dignitaries in order to gain their own interests. Thus, Imam al-Shafi'i was accused by them of being a rebel and leading a group that wanted to overthrow the 'Abbasiyyah government which was then led by Harun al-Rasyid. This is said to be one of the factors that caused Imam al-Shafi'i to go to Iraq (Al-Razi, n.d).

In the face of the conflict, Imam al-Shafi'i and the accused were brought to the center of the 'Abbasiyah government at that time to be tried in front of Caliph Harun al-Rasyid. Due to Imam al-Shafi'i's wisdom and communication skills, he managed to deal with the conflict until he was freed from accusations and released (Al-Razi, n.d).

However, the release of Imam al-Shafi'i needs to be followed by the guarantee of Muhammad b. al-Hasan al-Shaybani who was a great scholar in Baghdad at that time. He is the one who played an important role in ensuring that Imam al-Shafi'i survived the accusation. This is because Imam al-Shafi'i once established a friendship with Muhammad b. al-Hasan while they were both studying and in Medina (Al-Khudari, 1965; Al-Says, n.d; Al-Syarqawi, 1991).

The intellectual atmosphere that prevailed in Baghdad greatly contributed to the breadth and openness of Imam al-Shafi'i in science. There is a lot of knowledge produced in Yunan, Persian and Hindi translated into Arabic which can cause the development of various types of knowledge. With these developments, it is not surprising if Imam al-Shafi'i seizes the opportunity to acquire all the knowledge that benefits him in addition to being inspired in presenting scientific arguments and debates. Because of that, he was able to face the community and was able to uphold every truth and reject all falsehoods that occur in scientific debates (Al-Haqq, 1991; Zahrah, 1987; Talib, 1990).

The unstable political scenario in Baghdad during the reign of Caliph al-Ma'mun, forced Imam al-Shafi'i to migrate to Egypt around the year 199H/815 AD even though he was offered by Caliph al-Ma'mun as a kadi in Baghdad. His migration to Egypt was to strengthen his discipline. This is because, in Egypt there are some people from the students of Imam Malik and Imam al-Layth b. Sa'ad. However, Imam al-Layth, the famous Egyptian scholar, died during the arrival of Imam Shafi'i. Furthermore, the Egyptian government at that time al-'Abbas b. 'Abd Allah b. al-'Abbas b. Musa b. 'Abd Allah b. 'Abbas is from the Quraysh lineage (Khalil, 2002; Zahrah, 1987).

Scientific meetings continued to be held by Imam al-Shafi'i at the Mosque of 'Amr b. 'As every day. This situation can maintain the reputation of Imam al-Shafi'i in establishing a good relationship with the scholars and the local community. He died on Friday night after the time of 'Isha' 27 Rajab in the year 204H corresponding to January 4 in the year 820 AD when he was 54 years old (Zahrah, 1987).

Imam al-Shafi'i's Ideas About the Development of Community Values

There are many ideas of Imam al-Shafi'i regarding the development of community values that can be used as a guide in daily life, especially those involving relationships between individuals. It includes the formation of one's self and personality in establishing interpersonal relationships, social skills, communication, conflict and how to deal with it, leadership and the advantages of establishing interpersonal relationships.

Personality and Social Skills

In shaping a person's personality, attitude, personality and value in interpersonal relationships, Imam al-Shafi'i emphasized how important it is for a person to have knowledge so that goals in relationships between individuals can be achieved effectively. This is because, when a person has deep knowledge, it will certainly benefit others. This is important because

knowledgeable people will talk or communicate with other individuals in a good and structured way. Unlike those who do not have knowledge will speak according to their existing mentality (Al-Mistawi, 2005).

For Imam al-Shafi'i, one of the privileges of a person in shaping himself is that a person knows about himself but it is difficult and private and unknown to others. In this regard, Imam al-Shafi'i once asserted that a person's glory is when he is able to hide his poverty so that others think he is a wealthy person. So is the glory of a person when he does not show his anger so that others think he approves of something. Among the height of a person's self-esteem is also when he is able to hide his extremes so that others think he is a calm person (Al-Mistawi, 2005).

In building a good and superior personality, Imam al-Shafi'i advised people to try to avoid associating with stupid people and some scientists who do not repent. He placed a measure of credibility, satisfaction and trust in a person is seen in the number of people who want to accompany him or have many friends. In order to realize the goal, an individual needs to work hard to build friendship between fellow human beings by improving the identification and understanding between them (Al-Mistawi, 2005).

Interpersonal relationships that are brought to life and fueled by a person will help him achieve a high level of personality in the eyes of Allah SWT and achieve several privileges and priorities. Among them as stated by Imam al-Shafi'i is that a person will gain the pleasure of Allah s.w.t because Allah and the angels are very fond of people who establish interpersonal relationships. In addition to interpersonal relationships, a person will be respected and respected by the community around him and able to increase the reward of a person's charity after he dies. With interpersonal relationships, it succeeds in fostering love and mutually pleasing both parties in daily interactions, can increase sustenance and prolong life. In addition, with this interpersonal relationship, demons and devils become more restless and hurt (Al-Mistawi, 2005).

Imam al-Shafi'i also outlines some guidelines for the community to find and obtain true friends or individuals in establishing interpersonal relationships. This is because according to him true friendship is hard to find. Only those who are truly friends with a sincere and sincere heart can find the meaning of genuine friendship (Al-Mistawi, 2005).

According to Imam al-Shafi'i a true friend will not do things that can offend someone's heart and feelings. Therefore, a friend who cannot be used when it is difficult can become an enemy to someone and is far from being a friend. Nothing is eternal and there is no true friend except the one who helps his friend in times of trouble. Among the recommendations highlighted by Imam al-Shafi'i is visiting friends who are sick and suffering (Al-Mistawi, 2005).

The practice of visiting the sick is a practice demanded by Islam because it can strengthen interpersonal relationships. This practice should be done at any time not only when someone is sick. In fact, the practice was practiced by the Prophet SAW towards his family, the elderly, single people and others.

Because of this, Imam al-Shafi'i always hopes to find a true friend who is committed to friendship and does not fade whether in a state of happiness or sadness. The expression is immortalized in his poem which means (Al-Mistawi, 2005):

"I have never met in this world a friend who is faithful in grief. In my life, I always alternate between joy and sorrow. When love strikes, I often ask: 'Who is willing to be my friend?' When I'm happy, it's common for many to be envious, but when it's my turn to be difficult, they applaud."

According to Imam al-Shafi'i, one of the characteristics of a good friend is an individual who is often with him and who protects his good name during life or after death. This kind of interpersonal relationship is often desired by all individuals and it is certain that the relationship will remain long and loyal to each other (Al-Mistawi, 2005).

Among the steps that need to be taken in an effort to maintain interpersonal relationships is by respecting each other, not making negative perceptions, insulting and hating each other. This is because according to Imam al-Shafi'i whoever respects others, of course he will be respected. Similarly, whoever insults others, of course he will also be insulted. Therefore, whoever does good to others, then God will give him a reward. On the other hand, whoever does evil to others, Allah will reward him with a terrible punishment (Al-Mistawi, 2005).

In creating interpersonal relationships, Imam al-Shafi'i once reminded the community about the ups and downs of friendship between individuals. This is because there are individuals who show unfaithful attitudes in friendships. While interacting positively is essential in a friendship relationship. Many people today have friends but their friends are only with them when they are happy or there are certain interests and leave them when they are in trouble and suffering. That is why it is necessary for people to find quality friends. This suggestion can be seen clearly in Imam al-Shafi'i's poem which means (Al-Mistawi, 2005):

"I can mix freely with other people when my luck is in a good situation. However, when misfortune befalls me, I get them as if they are like the wheel of time that does not want to be friends with the situation".

While a quality friend or friend is actually able to help stabilize emotions and relieve stress when facing problems or bereavement. This is because friendship is an effect of interpersonal skills that is not given much attention, either by teenagers or the general public. According to Imam al-Shafi'i, a person's personality is evident because it originates in a person's heart. There are two types of potential in humans, namely deception and seduction. Imam al-Shafi'i made an analogy about the two situations, namely fraud is like a thorn when held and seduction is like a flower when looked at. When someone needs the help of others, act like a fire that can burn the thorn or deception (Al-Mistawi, 2005).

Imam al-Shafi'i has revealed that one of the characteristics and traits of dishonest individuals in friendship that should be avoided is that they like to mock and do not care if their friend is sick. Individuals who are envious if their friends are happy and happy if their friends are suffering. It is rather unfortunate and sad if a person wants good things to be enjoyed by his friends while his own friends want bad things to happen to him (Al-Mistawi, 2005).

Conflict And How To Deal With It

Imam al-Shafi'i has presented some ideas and guidance in problems related to conflict and ways to overcome it. There is a reference and the best source to see the way and ideas of Imam al-Shafi'i (1309H) detailing matters of conflict or disagreement is through his book *al-Risalah*. In general, he (1309H) classified conflicts into two parts, which are conflicts that are prevented and conflicts that are not prevented (must). This classification can be understood through his views.

"Indeed, I found that the scholars of the past and now have different opinions (conflicts) on some of their affairs. So is it possible (should) such a thing? He (Imam Shafi'i) said to him: There are two forms of conflict, the first is a conflict that is prevented (*al-ikhtilaf al-muharram*), I do not say that (haram) on the other form (the second conflict). Haram conflict is conflict in matters that Allah SWT has presented arguments in the Qur'an, arguments through the prophet's tongue with clear evidence. It is not permissible for those who know it to conflict on that matter".

As for the conflict that should be on the texts in the Qur'an and hadith that are open to interpretation and can be understood by analogy. At that point, people who want to make interpretations and analogies adhere to the understanding that is within the meaning of the text or analogy even if it differs from the other party's view. The idea of Imam al-Shafi'i (1309H) can be clearly seen in his book *al-Risalah* which means:

"And anything from that can be interpreted and understood through analogy, then the person who interprets or analogizes adheres to the meaning that is within the meaning of the news (the text) or by analogy; if other people have a different opinion with him about it:- I did not say that narrowed down on him the narrowness of error in the matter that has been written".

In the meantime, Imam al-Shafi'i suggested several steps that need to be taken and dealt with by a person when faced with various difficulties and conflicts between people whether it is a conflict of ideas, interests or the like. Among them is showing patience over the mistakes made by his beloved friend. Try to forgive him because doing so will erase the feelings of resentment and hostility towards him. The step highlighted by Imam al-Shafi'i can be seen clearly in his poem which means (Al-Mistawi, 2005)

"When I am forgiving and do not hold grudges, my heart is relieved, my soul is free from the heat of enmity. When my enemy is in front of me, I always respect him". "I do all that so that I can protect myself from evil. I show my friendliness, politeness and sense of friendship to the people I hate, just as I show it to the people I love".

In addition, Imam al-Shafi'i also suggested that a person can control his emotions with a sweet face even towards the person he hates as if his heart is full of love in addition to leaving a bad perception of someone and does not need to repeat it again. Therefore, calmness in facing this situation, one will obtain its goodness (Al-Mistawi, 2005).

Among the theories put forward by Imam al-Shafi'i in dealing with conflicts that cannot be dealt with is to isolate and try to avoid getting caught up in the conflict scene. That step is

better than associating with people who have bad intentions. For this reason, Imam al-Shafi'i called on people to find pious friends. If you don't get it, the appropriate step to take is to live alone and avoid associating with bad people and people who don't know the difference between good and bad (Al-Mistawi, 2005).

In achieving success in the goals of life, a human being will not establish a good relationship with an evil individual who can push him towards error and destruction in life. How bad is the implication for a person that Imam al-Shafi'i made a parable that is quite terrifying? He is more willing to be friends with dogs than evil humans and destroy human lives. This is because according to Imam al-Shafi'i, no matter how humble a dog is, it can still show the way for its master who is lost, unlike evil humans who will never give directions. Therefore, the Imam advises people to save themselves, to guard their tongue because in this way a person will live happily even if he has to live alone (Al-Mistawi, 2005).

Imam Shafi'i is not only known as an academic figure, but he also has experience in human development through interpersonal skills. With his expertise and wisdom, he can adapt to various situations in an effort to develop society through interpersonal relationships.

He not only has experience in human development, but also has many very insightful ideas and advice as contributors to human development through interpersonal skills. This is supported by his qualities as a scholar and academic figure not only respected by the people but also by the government at that time. Most of the views and experiences emitted by Imam Shafi'i regarding human development through interpersonal skills are in line with the will of Islam brought by the Prophet SAW.

Thus, the experience and ideas of community value development shown by Imam Shafi'i include various levels that can be used as an example and role model for Muslims so that all forms of interpersonal relationships carried out by them are able to develop human civilization and thus receive the pleasure and blessings of Allah SWT.

Application of Community Value Development in Social Welfare in Malaysia

In general, the well-being of the people in Malaysia is closely related to the standard and quality of life that includes economic, social, physical and psychological aspects. Social integration program and unity between efforts that continue to be a platform to expand interaction and involvement among the people. Programs and initiatives to promote active and healthy lifestyles and foster unity among Malaysians have attracted huge engagement across the country.

Various efforts and approaches used by a country to meet the needs of social welfare goals for its people. The effort or approach includes the effort or approach of community value development, the approach of social administration, the approach of social donation, as well as the approach of social work (Kotler & Maon, 2016).

Efforts to foster national unity among the multiracial Malaysian community are still a challenge due to polarization and various forms of socioeconomic imbalance across regions and ethnicities. In addition, the social integration process still shows a lack of effective interaction and involvement in the community to foster unity and tolerance. Meanwhile,

technological progress has facilitated the dissemination of information more widely and quickly, especially through social media.

However, the irresponsible actions of a few individuals and groups in spreading seditious material and fake news can cause anxiety and disharmony among the people. This situation is made worse when readers think any news they receive through social media is true.

In order to obtain the results and findings of the study empirically, the author has distributed a questionnaire to 112 respondents to obtain information about the extent of their application to the development of community values in their lives.

Based on the survey conducted, the author found that the majority of respondents even almost all indicated that balanced societal values play an important role in forming a more effective and sensitive social well-being in Malaysia. The items for humanitarian values, practices and challenges will be commented further based on the following tables.

Respondent Profile

All data from Google FormsApp was entered into SPSS to be used as the main database. Then, a review was made to eliminate respondents who did not answer and it was found that the final respondents of this study were 112 people who were involved as respondents. The final respondents of this study consisted of people from various states in Malaysia. The gender frequency of respondents shows that there are 30 males (26.79 percent) and 82 females (74.9 percent). The number of female respondents exceeding male respondents can be considered normal in society. A summary of gender is seen as in Table 1.

Table 1

Gender Distribution of Respondents

Gender	Frequency	Percent
Male	30	26.79
Female	82	74.9
Total	112	100.0

The majority of respondents were 22 years old (37.5 percent). This was followed by respondents aged 21 years (27.68 per cent), aged 23 and 24 respectively (7.14 per cent), aged 25 (4.46 per cent), aged 30 and 31 respectively (2.68 per cent), aged 29 and 41 years respectively (1.79 percent), aged 20, 27, 32, 34, 35, 43 and 45 years old respectively 0.89 percent. Table 2 shows a summary of the age distribution of the respondents.

Table 2

Age Distribution of Respondents

Age	Frequency	Percent
20	1	0.89
21	31	27.68
22	42	37.50
23	8	7.14
24	8	7.14
25	5	4.46
27	1	0.89
28	1	0.89
29	2	1.79
30	3	2.68
31	3	2.68
32	1	0.89
34	1	0.89
35	1	0.89
41	2	1.79
43	1	0.89
45	1	0.89
Total	112	100.0

The majority of respondents are from the state of Selangor (34.82 percent). Next is the state of Johor (13.39 percent). This was followed by Negeri Sembilan (10.71 percent). While the respondents from Putrajaya were the least (0.89) percent and other states between (6.25 to 1.79 percent). A summary of the flow of respondents can be seen as in Table 3.

Table 3

State Distribution of Respondents

State	Frequency	Percent
Johor	15	13.39
Kedah	5	4.46
Kelantan	3	2.68
WP Kuala Lumpur	7	6.25
Melaka	3	2.68
Negeri Sembilan	12	10.71
Pahang	6	5.36
Perak	7	6.25
Pulau Pinang	3	2.68
Putrajaya	1	0.89
Sabah	2	1.79
Sarawak	3	2.68
Selangor	39	34.82
Terengganu	6	5.36
Total	112	100.0

Findings

The current generation is the generation that was born around the 1980s-2000s, already showing symptoms of deranged thoughts and attitudes. The lifestyle of hedonism, unlimited freedom, and the loss of ethics on social media are a series of examples of the disorder. Khasali (2018) referred to the current generation as the strawberry generation, which is described as an interesting generation, but fragile because it does not have the strength of mentality and thoughts and intact values in facing the challenges of today. Based on the results of the study on the application of community value development among the respondents, the overall level is very high. This shows that Imam al-Shafii's ideas on the development of community values have been applied despite the current challenges. The next discussion will prove more about the items in the development of community values from the point of view of personality/self, social skills, communication and conflict and how to deal with them.

Personality and Social Skills

When viewed from the perspective of the respondent's personality, the study found that the majority of respondents, 55 respondents (49.10 percent) agreed that they would follow religious requirements in their behavior. While 31 respondents (27.67 percent) were neutral, followed by 22 respondents (19.67 percent) who expressed a strong agreement and 2 respondents (1.78 percent) each who disagreed and strongly disagreed. Refer to Table 4.

Table 4

Following religious requirements in behavior

	Frequency	Percent
Strongly disagree	2	1.78
Disagreed	2	1.78
Neutral	31	27.67
Agreed	55	49.10
Strongly agree	22	19.67
Total	112	100.0

A string of strong religious beliefs, respondents are seen to prioritize cleanliness. This is because the study also found that 72 respondents (64.28 percent) strongly disagreed with some of the community's attitudes that do not care about cleanliness. Followed by 31 respondents (27.67 percent) indicating their disagreement with this attitude, 5 respondents (4.46 percent) were neutral. However, there are also 4 respondents (3.59 percent) who agree about indifference to cleanliness. Refer to Table 5.

Table 5

Doesn't really care about cleanliness

	Frequency	Percent
Strongly disagree	72	64.28
Disagreed	31	27.67
Neutral	5	4.46
Agreed	4	3.59
Strongly agree	0	0
Total	112	100

Not only do they want cleanliness around them, the study also found that the majority of respondents, 79 respondents (70.55 percent) strongly agreed that they love a peaceful and prosperous life. Followed by 30 respondents (26.78 percent) agree, followed by neutral 3 respondents (2.67 percent) and none of the respondents (0 percent) who showed an attitude of disagreement and strongly disagree. Refer to Table 6.

Table 6

Love Peaceful And Prosperous Life

	Frequency	Percent
Strongly disagree	0	0
Disagreed	0	0
Neutral	3	2.67
Agreed	30	26.78
Strongly agree	79	70.55
Total	112	100.0

This can be done because the study found that the majority agreed that they do good practices with earnestness. There are 53 respondents (47.32 percent) who agree that they do good practices earnestly. While 46 respondents (41.07 percent) strongly agree, followed by 12 respondents (10.71 percent) being neutral, 1 respondent (0.9 percent) strongly disagreeing and no one strongly disagreeing. Refer to Table 7.

Table 7

Doing good deeds earnestly

	Frequency	Percent
Strongly disagree	1	0.9
Disagreed	0	0
Neutral	12	10.71
Agreed	53	47.32
Strongly agree	46	41.07
Total	112	100.0

In addition, most respondents do not show arrogance towards other people because they do not think that their lives are happier than others. This is said because the study found that the majority of respondents, 59 respondents (52.67 percent) were neutral that their lives were happier than others. While 23 respondents (20.53 percent) agreed, followed by 16

respondents (14.28 percent) disagreed, 10 respondents (8.95 percent) strongly disagreed and 4 respondents (3.57 percent) expressed strong disagreement. Refer to Table 8.

Jadual 8

Kehidupan saya lebih bahagia berbanding orang lain

	Frequency	Percent
Strongly disagree	4	3.57
Disagreed	16	14.28
Neutral	59	52.67
Agreed	23	20.53
Strongly agree	10	8.95
Total	112	100.0

Among the personalities shown by the respondents is that they behave truthfully when dealing with other human beings. It is proven that the majority of respondents do not agree if they try to lie to others to get what they want. This is said to be so because the study found that 43 respondents (38.39 percent) disagreed that they tried to lie to others to get what they wanted. While 36 respondents (32.14 percent) strongly disagree, followed by 21 respondents (18.75 percent) neutral, 9 respondents (8.03 percent) agree and 3 respondents (2.69 percent) strongly agree. Refer to Table 9.

Table 9

Try to lie to others to get what you want

	Frequency	Percent
Strongly disagree	36	32.14
Disagreed	43	38.39
Neutral	21	18.75
Agreed	9	8.03
Strongly agree	3	2.69
Total	112	100.0

In a productive effort towards the economic stability of the community and contributing to personal and family finances, the study showed that 55 respondents (49.10 percent) strongly agreed that working productively towards the economic stability of the community and contributing to personal and family finances. While 36 respondents (32.14 percent) agreed, followed by 16 respondents (14.28 percent) who were neutral, 5 respondents (5.56 percent) said they disagreed and none of the respondents stated that they strongly disagreed. See Table 10.

Table 10

Productive efforts towards improving the economy of the community and contributing to personal and family finances

	Frequency	Percent
Strongly disagree	0	0
Disagreed	5	4.46
Neutral	16	14.28
Agreed	36	32.14
Strongly agree	55	49.10
Total	112	100

From the point of view of social skills, the study found that respondents are faced with various situations when dealing with fellow human beings. This is able to shape the respondent's skills in social life. That is why the respondents are so concerned about social problems. This is said because the study found that the majority of respondents, 51 respondents (45.53 percent) did not agree that they care less about social problems and 34 respondents (30.35 percent) were neutral. Next, 19 respondents (16.96 percent) strongly disagreed, 7 respondents (6.25 percent) agreed and only one respondent (0.89 percent) strongly agreed. Table 11 shows the summary.

Table 11

Lack of concern for social problems

	Frequency	Percent
Strongly disagree	19	16.96
Disagreed	51	45.53
Neutral	34	30.35
Agreed	7	6.25
Strongly agree	1	0.89
Total	112	100

Thus, if viewed from the perspective of the respondents' perception of the people around them, particularly regarding the attitude of having confidence that most of the people they deal with are honest and trustworthy, the study found that the majority of respondents, 50 people (44.64 percent) were neutral with confidence that most of the people he deals with are honest and trustworthy. While 38 respondents (33.92 percent) agreed, followed by 13 respondents (11.6 percent) who disagreed, 11 respondents (9.86 percent) said they strongly agreed and none of the respondents said they strongly disagreed. See Table 12.

Table 12

Instills Confidence That Most People Who Deal With Me Are Honest And Trustworthy

	Frequency	Percent
Strongly disagree	0	0
Disagreed	13	11.60
Neutral	50	44.64
Agreed	38	33.92
Strongly agree	11	9.86
Total	112	100.0

When some people are afflicted with misfortune and trials in life, what is the attitude shown by the respondents in facing this situation. Do they have a sense of sympathy or not for some of the community who have been hit by the death test due to the Covid-19 case and see the hardships of their lives. In this regard, the study found that 52 respondents (46.42 percent) agreed that they sometimes feel sad and sad when they read the news of Covid-19 deaths in a country and see their hardships in life. Followed by 35 respondents (31.27 percent) agreed, 23 respondents (13.0 percent) were neutral, and 1 respondent (0.89 percent) each said they disagreed and strongly disagreed. Refer to Table 13.

Table 13

Sometimes Feeling Sad and Disappointed When Reading the News of the Death of a Covid-19 Case in a Country and Seeing the Difficulties in Their Lives

	Frequency	Percent
Strongly disagree	1	0.89
Disagreed	1	0.89
Neutral	23	20.53
Agreed	52	46.42
Strongly agree	35	31.27
Total	112	100.0

In addition, in a situation when respondents are faced with some people who are disrespectful towards them, do they easily feel angry or not. In a situation like this, the study found that the majority of respondents, 57 respondents (41.96 percent) showed a neutral attitude that they are easily angry and 27 respondents (24.10 percent) disagreed. Next, there are 23 respondents (20.53 percent) who agree that they are very easily angry, 10 respondents (8.9 percent) strongly disagree and 5 respondents (4.49 percent) strongly agree that they are very easily angry. Table 14 shows the summary.

Table 14

Very Easy to get angry

	Frequency	Percent
Strongly disagree	10	8.92
Disagreed	27	24.10
Neutral	47	41.96
Agreed	23	20.53
Strongly agree	5	4.49
Total	112	100.0

In maintaining relationships with family, respondents are seen to have a very high value of family relationships. This is said to be because when the holiday season arrives, they prefer to go back to the village to visit their families. The study found that 39 respondents (34.82 percent) agreed that they like to go back to the village to visit their family. While 37 respondents (33.03 percent) strongly agree, followed by 30 respondents (26.78 percent) being neutral, followed by 5 respondents (4.46 percent) disagreeing and only one respondent (0.91 percent) expressing a strong disagreement. Refer to Table 15.

Table 15

When on vacation, I prefer to go back to my village to visit my family

	Frequency	Percent
Strongly disagree	1	0.91
Disagreed	5	4.46
Neutral	30	26.78
Agreed	39	34.82
Strongly agree	37	33.03
Total	112	100.0

Among the attitudes shown by the respondents is tolerance in inter-ethnic relations. This is said to be so because the study found that 50 respondents (44.64 percent) did not agree that they were cold and too calculating with friends from other ethnicities. While 42 respondents (37.5 percent) strongly disagreed, 16 respondents (14.28 percent) were neutral, 3 respondents (2.67 percent) agreed and one respondent (0.91 percent) strongly agreed. Refer to Table 16.

Table 16

Being Cold And Too Considerate With Friends From Other Ethnicities

	Frequency	Percent
Strongly disagree	42	37.5
Disagreed	50	44.64
Neutral	16	14.28
Agreed	3	2.67
Strongly agree	1	0.91
Total	112	100.0

Apart from that, the study also found that 36 respondents (32.14 percent) disagreed that they would not be able to be themselves living in a room or a house with another race. While respondents who are neutral and strongly disagree, there are 34 respondents each (30.35 percent). Followed by 6 respondents (5.35 percent) agree and 2 respondents (1.81 percent) strongly agree. Refer to 17.

Table 17

Will Not Be Able To Allow Myself To Be In A Room/House With Another Race

	Frequency	Percent
Strongly disagree	34	30.35
Disagreed	36	32.14
Neutral	34	30.35
Agreed	6	5.35
Strongly agree	2	1.81
Total	112	100.0

When respondents interacted with other races, they did not feel less comfortable. This is said because the study found that 52 respondents (46.425 percent) expressed a strong disagreement that they often feel uncomfortable when interacting with other races. While 41 respondents (36.60 percent) expressed disagreement, 16 respondents (20.6) were neutral, 3

respondents (2.7 percent) agreed and none of the respondents (0.0 percent) showed a strong agreement. Refer to Table 18.

Table 18

When I interact with other people, I always feel uncomfortable

	Frequency	Percent
Strongly disagree	52	46.42
Disagreed	41	36.60
Neutral	16	14.28
Agreed	3	2.7
Strongly agree	0	0
Total	112	100.0

Apart from that, the study found that the majority of respondents sympathized with other people who were less fortunate than them despite being of different religions, races and ethnicities. This is said because a total of 57 respondents (50.89 percent) strongly agree that they sympathize with people who are less fortunate despite their different races, religions and ethnicities. While 42 respondents (37.5 percent) agreed, followed by 9 respondents (8.03 percent) were neutral, 3 respondents (2.67 percent) disagreed and 1 respondent (0.91 percent) strongly disagreed. Refer to Table 19.

Table 19

Sympathize with other people who are less fortunate than me even though they are of a different religion, race and ethnicity

	Frequency	Percent
Strongly disagree	1	0.91
Disagreed	3	2.67
Neutral	9	8.03
Agreed	42	37.5
Strongly agree	57	50.89
Total	112	100.0

Conflict and how to deal with it

One of the important things that a person needs to do in social life is to think about the consequences before taking an action. This is done in order to avoid any form of conflict that occurs in the community. In the research that has been done, it was found that 65 respondents (58.03 percent) agreed that they would think about the consequences before taking action. While 25 respondents (0.89 percent) did not agree and none of the respondents expressed strong disagreement. Refer to Table 20.

Table 20

Think about the impact before taking Action

	Frequency	Percent
Strongly disagree	0	0
Disagreed	1	0.89
Neutral	25	22.32
Agreed	65	58.03
Strongly agree	21	18.75
Total	112	100

Therefore, controlling emotions is very important if there is a disagreement in the community. In the research conducted, 48 respondents (42.85 percent) agreed that they are able to control my emotions when faced with disagreements with others. This was followed by 36 respondents (31.8 percent) being neutral, 18 respondents (20.6) strongly agree, 9 respondents (8.03 percent) disagree and only 1 respondent (0.91 percent) expressed a strong disagreement. Refer to Table 21.

Table 21

Able to control my emotions when faced with disagreements with others

	Frequency	Percent
Strongly disagree	1	0.91
Disagreed	9	8.03
Neutral	36	32.14
Agreed	48	42.85
Strongly agree	18	16.07
Total	112	100.0

One of the ways to prevent conflict from happening is to control one's emotions by forgiving and forgetting if insulted by others. The findings of the study found that 43 respondents (38.39 percent) were neutral to forgive and forget if they were insulted. While 32 respondents (28.57 percent) agreed, 22 respondents (19.64 percent) disagreed, 9 respondents (8.05 percent) strongly agreed and 6 respondents (5.35 percent) strongly disagreed. Refer to Table 22.

Table 22

Forgive and forget if insulted

	Frequency	Percent
Strongly disagree	6	5.35
Disagreed	22	19.64
Neutral	43	38.39
Agreed	32	28.57
Strongly agree	9	8.05
Total	112	100.0

Not only that, even a person should not have feelings of anger if others do not understand his wishes. The study found that a total of 48 respondents (42.85 percent) had a neutral stance towards arising among them feelings of anger if others do not understand their wishes. While

33 respondents (29.46 percent) disagree, followed by 20 respondents (17.85 percent) agree, 9 respondents (8.03 percent) strongly disagree and only 2 respondents (1.81 percent) strongly agree. Refer to Table 23.

Table 23

I feel angry if others do not understand my wishes

	Frequency	Percent
Strongly disagree	9	8.03
Disagreed	33	29.46
Neutral	48	42.85
Agreed	20	17.85
Strongly agree	2	1.81
Total	112	100.0

One of the practical steps to deal with conflicts that occur in society is to follow the rules that have been set by the authorities. Among them is following the Standard Operating Procedure (SOP) rules in dealing with the spread of Covid-19. The study found that 42 respondents (37.5 percent) strongly disagreed that there are members of the public who do not care about people who do not comply with the SOP in dealing with the spread of Covid-19. While 44 respondents (39.28 percent) said they did not agree. While 20 respondents (17.85 percent) took a neutral attitude. However, there are 4 respondents (3.57 percent) who agree and 2 respondents (1.8 percent) strongly agree. Refer to Table 24.

Table 24

It doesn't matter if there are people around me who don't comply with the SOP in dealing with the spread of Covid-19

	Frequency	Percent
Strongly disagree	42	37.5
Disagreed	44	39.28
Neutral	20	17.85
Agreed	4	3.57
Strongly agree	2	1.8
Total	112	100

The actions that have been taken by the community above are included in matters that contribute to solving community problems so as to be able to avoid conflict in the community. This kind of attitude can be seen in the practice of most of the community when the study found that 84 respondents (75 percent) showed a very agreeable attitude that they enjoy being able to solve other people's problems. While 28 respondents (25 percent) agreed. What is interesting is that none of the respondents (0 percent) are neutral, disagree or strongly disagree. Refer to Table 25.

Table 25

It's fun to solve other people's problems

	Frequency	Percent
Strongly disagree	0	0
Disagreed	0	0
Neutral	0	0
Agreed	28	25
Strongly agree	84	75
Total	112	100.0

Apart from being able to solve conflict problems in the community, some of the community also show a caring attitude towards any form of efforts to deal with damage that can harm the lives of the community. This is said to be so because the study found that 41 respondents (36.60 percent) strongly disagreed that they did not care about any form of efforts to deal with damage in community life. While 34 respondents (30.35 percent) disagree, 15 respondents (13.39 percent) are neutral, 13 respondents (11.60 percent) agree and 9 respondents (8.06 percent) strongly agree. Refer to Table 26.

Table 26

Indifference to any form of efforts to deal with damage in community life

	Frequency	Percent
Strongly disagree	41	36.60
Disagreed	34	30.35
Neutral	15	13.39
Agreed	13	11.60
Strongly agree	9	8.06
Total	112	100.0

In an effort to create social welfare in a country, laws and social policies need to be changed to reflect the changing needs of the world. This is considered a necessity because the study found that 47 respondents (41.96 percent) agreed that the country's laws and social policies should be changed to reflect the changing needs of the world. While 34 respondents (30.35 percent) were neutral, 28 respondents (25 percent) strongly agreed, 2 respondents (1.78 percent) disagreed and only 1 respondent (0.89 percent) expressed strong disagreement. Refer to Table 27.

Table 27

National laws and social policies should be changed to reflect the changing needs of the world

	Frequency	Percent
Strongly disagree	1	0.89
Disagreed	2	1.78
Neutral	34	30.35
Agreed	47	41.96
Strongly agree	28	25
Total	112	100

Discussion

Social welfare has a direct relationship with the value of community life. When the state of social well-being is good, it will be able to ensure that the level of development and progress that society wants and also achieves will be realized. Therefore, one of the strategies to change a community's life for the better is based on an approach related to aspects of the development of the community's own values.

Based on the findings of the study above, the researcher found that the majority of respondents instill religious values in their behavior that is demanded in religion. This includes things related to cleanliness, love for a peaceful and prosperous life, do good deeds earnestly, do not show arrogant attitude towards other human beings, they behave truthfully when dealing with other human beings, work productively towards the economic stability of society and contribute to personal and family finances. This proves that they have a good attitude from a personality/individual point of view.

This finding illustrates the existence of compatibility with Imam al-Shafi'i's ideas in previous studies. This is said to be so because to form a person's self, attitude, personality and values in developing community values is by emphasizing how important it is that a person has knowledge so that goals in relationships between individuals can be achieved effectively (Al-Mistawi, 2005).

That is why, in building a good and superior personality, Imam al-Shafi'i advised people to try to avoid associating with fools and some scientists who do not repent. In order to realize that goal, an individual needs to make a concerted effort to build relationships between people by improving their identification and understanding (Al-Mistawi, 2005).

Interpersonal relationships that are brought to life and fueled by a person will help him achieve a high level of personality in the eyes of Allah SWT and achieve several privileges and priorities. Among them as stated by Imam al-Shafi'i is that a person will gain the pleasure of Allah s.w.t because Allah and the angels love people who establish interpersonal relationships. In addition to interpersonal relationships, a person will be respected and respected by the community around him and able to increase the reward of a person's charity after he dies. With interpersonal relationships, it succeeds in fostering love and mutually pleasing both parties in daily interactions, can increase sustenance and prolong life. In addition, with this interpersonal relationship, demons and devils become more restless and hurt (Al-Mistawi, 2005).

Referring to the aspect of social skills, the study found that respondents were faced with various situations when dealing with fellow human beings. This is able to shape the respondent's skills in social life. That is why the respondents are so concerned about social problems.

This shows that interpersonal relationships that are successfully implemented by respondents through perception are also given attention. This is said to be so because from the perspective of the respondents' perception of the people around them, especially regarding the attitude of having confidence that most of the people they deal with are honest and trustworthy. It is seen in parallel with the ideas that have been highlighted by Imam al-Shafi'i. Among the steps that need to be taken in an effort to maintain interpersonal relationships is by respecting each

other, not making negative perceptions, insulting and hating each other. This is because according to Imam al-Shafi'i whoever respects others, of course he will be respected. Similarly, whoever insults others, of course he will also be insulted. Therefore, whoever does good to others, then God will give him a reward. On the other hand, whoever does evil to others, Allah will reward him with a terrible punishment (Al-Mistawi, 2005).

When some people are afflicted with misfortune and trials in life, what is the attitude shown by the respondents in meeting this situation. Do they have a sense of sympathy or not for some of the community who have been hit by the death test due to the Covid-19 case and see the hardships of their lives. This coincides with the idea put forward by Imam al-Shafi'i when he always hopes to find a true friend who is committed to friendship and does not fade whether in a state of happiness or sadness. According to Imam al-Shafi'i, one of the characteristics of a good friend is an individual who is often with him and who protects his good name during life or after death. This kind of interpersonal relationship is often desired by all individuals and it is certain that the relationship will remain long and loyal to each other (Al-Mistawi, 2005).

In addition, in a situation when respondents are faced with some people who are disrespectful towards them, do they easily feel angry or not. This finding illustrates the existence of compatibility with Imam al-Shafi'i's ideas in previous studies. This is said to be so because Imam al-Shafi'i has outlined some guidelines for the community to find and obtain true friends or individuals in establishing interpersonal relationships. According to Imam al-Shafi'i a true friend will not do things that can offend someone's heart and feelings. Therefore, a friend who cannot be used when it is difficult can become an enemy to someone and is far from being a friend. Nothing is eternal and there is no true friend except the one who helps his friend in times of trouble (Al-Mistawi, 2005)

In maintaining relationships with family and kinship, respondents are seen to have a very high value of family relationships. This is said to be because when the holiday season arrives, they prefer to go back to the village to visit their families. Among the recommendations highlighted by Imam al-Shafi'i is visiting friends who are sick and suffering (Al-Mistawi, 2005).

The practice of visiting the sick, especially among family members, is a practice demanded by Islam because it can strengthen interpersonal relationships. This practice should be done at any time not only when someone is sick. In fact, the practice was practiced by the Prophet SAW towards his family, the elderly, single people and others.

Among the attitudes shown by the respondents is tolerance in inter-ethnic relations and sympathizing with others who are less fortunate than them despite being of different religions, races and ethnicities. This practice is seen in accordance with what Imam al-Shafii recommends. According to him, a person's personality comes out because of a person's sanubari. Imam al-Syafi'i has revealed that one of the characteristics and traits of dishonest individuals in friendship that should be avoided is that they like to mock and do not care if their friend is sick. Individuals who are envious if their friends are happy and happy if their friends are suffering. It is rather unfortunate and sad if a person wants good things to be enjoyed by his friends while his own friends want bad things to happen to him (Al-Mistawi, 2005).

The findings of the study found that the respondents have a very high attitude and values of society when they understand and understand how to deal with conflicts that occur in society. One of the important things that a person needs to do in social life is to think about the consequences before taking an action. This is done in order to avoid any form of conflict that occurs in the community. This kind of attitude is seen to be in line with the ideas put forward by Imam al-Shafi'i. According to him, people are advised to save themselves first by guarding their tongues from speaking if the effect will not lead to establishing a good relationship with someone and may push them towards misguidance and destruction in life. This kind of attitude can lead a person to a happy life even if he has to live alone (Al-Mistawi, 2005).

One of the ways to prevent conflict from happening is to control one's emotions by forgiving and forgetting if insulted by others. Not only that, even a person should not have feelings of anger if others do not understand his wishes. Therefore, controlling emotions is very important if there is a disagreement in the community. This attitude is in line with what Imam al-Shafi'i said. He has suggested that a person can control his emotions with a sweet face even towards individuals he hates as if his Heart is full of love in addition to leaving a bad perception towards someone and does not need to be repeated again. Therefore, calmness in facing this situation, one will obtain its goodness (al-Mistawi, 2005).

One of the practical steps to deal with conflicts that occur in society is to follow the rules that have been set by the authorities. In addition to the caring attitude towards any form of efforts to deal with damage that can harm the lives of the community. Among them is following the Standard Operating Procedure (SOP) rules in dealing with the spread of Covid-19. By following the rules that have been set, it is able to avoid health conflicts brought by those who are not responsible for not following the SOP that has been set. The attitude taken by this respondent can be seen to be linked to the theory put forward by Imam al-Shafi'i in the face of conflicts that cannot be dealt with by isolating and trying to avoid getting caught up in the conflict scene. That step is better than leaving one's self vulnerable by associating with people who have evil intentions and are unconcerned with all harm. For this reason, this step should be taken by living in seclusion (quarantine) and avoid associating with bad people and people who do not know the difference between good and bad (Al-Mistawi, 2005).

Conclusion

The formation of community values is a major matter that needs to be shouldered by each individual in creating social well-being. The reinforcement of good values has a great influence and impact on the development of society in Malaysia. It is an invaluable contribution to social well-being in ensuring that community values can be applied to form identity and ethics among them.

Imam Shafi'i is not only known as an academic figure, but he also has experience in human development through interpersonal skills. With his expertise and wisdom, he can adapt to various situations in an effort to develop society through interpersonal relationships.

He not only has experience in the development of community values, but also has many very insightful ideas and advice as contributors to human development through interpersonal skills. This is supported by his qualities as a scholar and academic figure not only respected by the people but also by the government at that time. Most of the views and experiences

emitted by Imam al-Shafi'i regarding human development through interpersonal skills are in line with the will of Islam brought by the Prophet SAW.

Thus, the experience and ideas of community value development shown by Imam Shafi'i include various levels that can be used as an example and role model for Muslims so that all forms of interpersonal relationships carried out by them are able to develop human civilization and thus receive the pleasure and blessings of Allah s.w.t.

In addition, Imam al-Shafi'i suggested several steps that need to be taken and dealt with by a person when faced with various difficulties and conflicts between people, whether it is a conflict of ideas, interests or the like. A deep awareness of the values of society helps foster understanding in a country. This awareness has a high value in forming a good heart among a multi-racial and multi-cultural society.

The ideas presented by Imam al-Shafi'i are so suitable for dealing with all kinds of symptoms and social problems. It is seen in parallel with the residual model introduced by Wilensky and Lebeaux (1965). The residual concept refers to the delivery of social services related to solving social problems and social pathologies in an effort to help adapt and restore a person or family in accordance with society's values and norms. According to the assumptions of this residual model, a person fails to function when they are faced with the obstacles of illness or personal problems. Therefore, assistance must be given to the individual concerned to improve their lives (Titmus, 1974).

All parties involved including family institutions, education, government, non-government agencies and the community need to join hands and not just point the finger at one party. This is because the rise and fall of a country and society depends on the young generation that will drive the country in the future. Thus, a truly quality generation will guarantee the development and excellence of the country and vice versa.

In summary, the results of this study prove that the level of application of community values is at a very high level and at the same time can create excellent social well-being. This study also indirectly shows the relevance of Imam al-Shafi'i's ideas in forming good values among society in Malaysia today. The results of this study also prove that the view of a few parties who claim that the symptoms or social problems that occur today cannot be improved is an irrelevant claim. This is said to be so because there is a wide space to foster and shape social well-being through the application of community values based on ideas from previous scholars. Therefore, social well-being is a goal that all individuals, families and communities want to achieve. It is the main element in determining the level of development of a community and country.

For this reason, social well-being cannot be separated from the perspective of community value development. This community value development approach has a direct relationship with the achievement of the social well-being of a community. This is because social well-being does not happen directly through economic development alone, but it results from the development of society's values itself. The development of community values does not only focus on the aspect of preparation from a material point of view but also needs to be focused

on a wider aspect in the community with the aim of improving and improving the quality of life of the members of the community in order to be in line with the concept of real people.

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