The Social Educational Values in the Book *'Iqd Al Jawāhir* Creation of Syekh Ja'far Al Barzanji

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Abstract: This research aims to elucidate the social education values within the book 'Iqd Al Jawāhir and explore their practical implementation. Employing content analysis as the research methodology, this qualitative study delves into the text of 'Iqd Al Jawāhir to scrutinize its content. The study relies on existing theories to provide a comprehensive interpretation of the data derived from literature sources. The findings reveal several key social education values present in 'Iqd Al Jawāhir by Syekh Jaafar Al Barzanji, including devotion to Allah, love for Prophet Muhammad, and adherence to social ethics, encompassing association etiquette, children's rights, parental and familial rights, professional ethics, honesty in communication, partner selection ethics, contentment (qona'ah), patience, humility, and the ethics of speech and greetings. Furthermore, the research highlights the importance of educators embodying the Prophet Muhammad's virtues when imparting these moral values to students, emphasizing qualities such as honesty, compassion, forgiveness, friendliness, kindness, and asceticism. Educators can employ various strategies such as association, role modelling, invitation, and practical application to effectively instill these morals in students.

Keywords: Book of 'Iqd Jawāhir, Social Education, Value of Education

A. Introduction

Human life is very complex, as well as the relationships that occur in humans are very broad. This relationship can occur between humans and humans, humans and nature, humans and living creatures in nature, and humans and the Creator. Each of these relationships must be balanced. Humans are born with limitations, and instinctively humans need to live with other humans (Caluori, Jackson, Gray, & Gelfand, 2020). Humans are nurtured and raised from birth in the smallest society, namely the family. The family is formed because of the association between members so that it can be said that having a family is a human need (Kamaruddin et al., 2023). In essence, humans need other people or live in groups.

Humans as social beings always interact with other humans in groups and communities. In these interactions arise social values and social norms adopted by the community (Nerubasska, Palshkov, & Maksymchuk, 2020). For humans, value is the basis, reason, or motivation for all actions. In implementing values in the form of norms, namely actions can be in the form of warnings, recommendations, or prohibitions (Jaenullah, Ferdian Utama, 2022). The value of social education is something abstract, such as an assessment of whether something is good or bad, which can influence human behaviour in acting or doing something in human life (Muhtar, Iriantara, Handayani, Wahyudin, & Yudianti, 2022). The social interaction needed is certainly not just ordinary interaction, but quality social interaction that is built on the basis of affection, sincerity and harmony (Ritonga, 2022). In Islam, social interaction based on affection or friendship is something that is highly recommended (Adam, 2020). Regarding this matter, Allah SWT states in His Word in His Surah that humans must be in society, humans are brothers with each other.

Social interaction is a process by which communicating people influence each other in thoughts and actions. Communication as a practice already exists along with the creation of humans, and humans use communication in the context of carrying out their social activities (Wahab Syakhrani, Hartati, & Tinggi Agama Islam Rasyidiyah Khalidiyah Amuntai, 2020). Social interaction is the relationship between one individual and another individual (Kartikawati, Roni, & Purwanti, 2022). One individual can affect other individuals or vice versa. So, there is a reciprocal relationship. These relationships can be in the form of relationships between individuals, individuals and groups, or between groups (Anwar, 2021). Seeing the many social lives that exist in Indonesia's diversity, the potential for conflict is very open. Conflicts often look like violence, riots and various other deviant behaviour (Fatmawati, 2021). Society in facing and resolving conflict requires insight into wisdom, spiritual depth and moral strength. So that people can learn lessons from events that occur and then turn them into something of positive value. With this diversity, forcing uniformity is impossible, because it will actually cause clashes and result in conflict. Therefore, by instilling the values of social education, it is hoped that it will foster harmony in life (Fortuna & Khadir, 2022).

The fact that occurs in the field is that very few people have good social values due to globalization, modernization and secularization. The current attitudes of Indonesian society include the following, selfish, individualist, materialistic, secular, hedonic, moral crisis, religion is only used as a symbol. There are several issues and problems that often occur in the educational environment as a result of social decline and lack of attention from educators and institutions. Social problems in educational institutions that still occur frequently today, such as skipping school, smoking, violence, sexual perversion, drinking, and narcotics, as well as other destructive behaviours. All of these problems need to receive more attention from various parties, whether from parents, educators, or the community (Desnelita et al, 2023).

The book *'Iqd al Jawāhir* is actually a literary work in the form of prose and poetry, the side of which tells about the biography of the Prophet Muhammad SAW, including his lineage (genealogy), his life from childhood to becoming an Apostle. However, people are more familiar with the name of Barzanji than the title of the essay. Apart from that, it also talks about the noble qualities that he has, as well as various events that make him a role model for humans. This book is one of the most popular and most widely distributed Islamic scriptures in all corners of the Arab world and other Islamic countries, both in the East and West. In fact, there are many Arab and non-Arab circles who memorize it and they read it according to their respective religious traditions (Azzuhri, 2021).

In looking at the phenomenon of reading the book Al-Barzanji in a number of regions in Indonesia, it is growing among both rural and urban communities. Which is done as a hope of achieving something better, for example at the time of a baby's birth, shaving a baby's hair (aqiqah), circumcision, weddings, and other religious rituals (Rusli, Amin, Nasir, & Rusydi, 2021). However, in reality, many people in society who read the text of Barzanji just do it and enjoy the sound of the song without knowing the meaning contained in the scripture. The author's curiosity, to learn more about the book Al-Barzanji, history records that the book Al-Barzanji written by Sheikh Ja'far Al Barzanji who was born in the Barzanji area (Kurdistan) is a work that has been used by everyone for hundreds of years. Certainly, a person with proficiency in Arabic will find themselves astonished by the rich content within the book *Al-Barzanji* authored by Sheikh Ja'far Al-Barzanji, who was amazed by the morals of the Prophet Muhammad. It seems as if reading the book *Al Barzanji* has become a culture in both urban and rural areas, but do they know the meaning contained in reading the book Al Barzanji, and quite a few of them just follow and enjoy the rhythm sung in the reading of the book *Al Barzanji*? Don't even know the content and meaning implied in the book Al-Barzanji.

Based on the phenomena above, it is necessary to look for the values of social education in the book *'Iqd al Jawāhir*, with the hope that the Muslim community will know the meaning contained in the book *'Iqd al Jawāhir* and also practice it in their daily lives. It can also give rise to new thoughts in forgotten aspects of social research. sFrom the above explanation, the author considers it necessary to examine in more depth the Values of Social Education in the Book *'Iqd al Jawāhir* by Sheikh Ja'far Al Barzanji.

B. Methods

This type of thesis research is library research or literature study which is a type of qualitative research (Connaway, L. S., & Radford, 2021). The fundamental characteristic of this study is that the data studied are written literature in the form of documents in the form of books or literature (Baker & Zubair, 1990). Mustika Zed in the book Library Research Methods mentions four steps to be taken in conducting

library research, one of which is reading and making research notes. What things are needed in the research carried out must be recorded so that there is no confusion (Mustika, 2018). The analysis of this research data is literature research (Content analysis), so that the data analysis technique used in this study is to draw conclusions in the process of trying to find social educational values in the book 'Iqd al Jawāhir by Syekh Ja'far Al Barzanji. In this study using a character study approach.

One form of study in the field of Islamic thought is character study, which is a systematic study of the thoughts/ideas of a Muslim thinker, in whole or in part. From an epistemological point of view, the study of the character is carried out using a historical, socio-cultural-religious approach (not detaching from the sociocultural and religious context of the character) and is analytically critical (Rahmadi, 2019). As for the analysis of the study in this study, if the data has been collected, qualitative data analysis is carried out using deductive, interpretive and comparative analysis instruments. Deduction is an analysis step from general things to specific things. Interpretive means interpreting, making interpretations, but which are not subjective (according to the taste of the interpreter) but rely on objective facts to achieve objective truth. And comparative is something that can be compared with another thing.

C. Results and Discussion
Islamic Education

Education is a conscious effort made by adults to those who are considered immature. Education must be able to plan, implement and assess a specific goal in the educational process (Baniyah, Jannah, & Utama, 2023). National education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life, Forming national character and civilization and dignity is one of the main essences of religious teachings, and religious education as a very strategic medium for this culture (Suwono, 2022). Islamic education is an education system based on the teachings and values of Islam (Novita, 2021). The learning process integrates Islamic religious teachings into the educational curriculum, with the aim of forming individuals who have a deep understanding of the Islamic religion, Islamic ethics, and have the skills and knowledge needed to succeed in daily life and contribute to society (Rasyid, Al-Azhary Mamuju, & Makassar, 2012). Islamic education can be provided at various levels, from primary to higher education. In addition, Islamic education can be delivered in a variety of institutions, including madrasas (Islamic schools), Islamic universities and educational programs around the world. These principles and concepts form the theoretical basis for Islamic education, which aims to form pious and qualified individuals in religious aspects and daily life.

Islamic education is education carried out based on the pattern of Islamic teachings. Because Islamic teachings are based on the Koran, Sunnah, the opinions of scholars and historical heritage, Islamic education also bases itself on the Koran,

Sunnah, the opinions of scholars and historical heritage. Islamic education has integral components in shaping individual understanding and character (Muhtar et al., 2022). One of them is tawhid, the belief in One God, which is the main basis of this education. In addition, Islamic education focuses on developing the right morals and ethics, teaching values such as honesty, justice, compassion and mercy inspired by Islamic teachings. An understanding of the Quran, the holy book of Islam, is also a major focus, with an emphasis on correct recitation and interpretation as well as an understanding of the moral teachings contained therein. Hadith and Sunnah, as important sources of learning, play a key role in Islamic education. In addition to the religious aspects, this education also includes practical skills such as literacy, numeracy and everyday skills. In addition, Islamic education teaches values that support positive social interactions and meaningful contributions in society, such as the concepts of *amanah* (trust), *ukhuwah* (brotherhood) and *mu'amalah* (social and economic relations). Thus, Islamic education shapes individuals who are not only faithful, but also moral and able to contribute positively to social life and society (Fauzi, Pepilina, Warisno, Andari, & Anshori, 2023).

Therefore, even though science occupies a high and honorable position in the concept of Islamic education, science is not an end in itself. The goals of science are outlined based on the guidance of revelation, because science itself comes from revelation. Science acquires its essential meaning if it is able to lead humans (seekers of knowledge) to their essential goals, namely closeness (*taqarrub*) to Allah, and kindness to fellow humans *akhlaqul karimah*. Therefore, morals occupy an important, even central, position in Islamic education. This is a logical continuation of the Prophet's statement. himself that he was sent to bring Islam to this world to perfect the nobility of human morality. Education in Islam is a means to lead to the perfection of morals (Sari, 2023). In other words, education in Islam is a function to achieve moral nobility, while educational institutions are the material aspect to carry out this function. Education is the substance, while educational institutions are institutions or institutions that have been established steadily and firmly in society. Regardless agree or not, the purpose of education is to improve human quality (Arini, Mudjito, & Hariyati, 2021). Namely, humans who believe and are devoted to God Almighty, have noble character, have a good personality, are disciplined, work hard, are responsible, independent, intelligent and skilled and are physically and spiritually healthy. Education, whatever its vision and mission, must be able to educate the life of the nation and develop the whole person.

Education in Islam is a means to lead to the perfection of morals. In other words, the function of education in Islam is to achieve moral nobility. The purpose of education is to improve human quality. Namely, humans who believe and are devoted to God Almighty, have noble character, have a good personality, are disciplined, work hard, are responsible, independent, intelligent and skilled and are physically and spiritually healthy. This literary work written by Sheikh Ja'far bin

Hasan Al Barzanji has social and educational value. The social education values referred to in this research are the social values taught to children in order to form good social personalities in society.

In the context of this research, social education values refer to the fundamental principles and ethical guidelines instilled in children to nurture their development into well-adjusted and socially responsible individuals within society. These values encompass a range of important aspects, including respect for others, empathy, cooperation, conflict resolution, honesty, responsibility, and civic engagement. Through various channels such as formal education, familial guidance, religious teachings, and community involvement, these values are carefully imparted to help children not only develop a strong moral foundation but also acquire the necessary skills and attitudes for positive and constructive social interactions (Kartikawati et al., 2022). The ultimate aim is to cultivate individuals who, equipped with these social education values, can actively contribute to their communities, fostering a more harmonious and inclusive society. The basics of social education that Islam places in educating children is accustoming them to behaviour in accordance with applicable social ethics, and forming their personality traits from an early age with the basic concepts of good education.

In the realm of Islamic education, the foundational principles of social upbringing center on instilling behaviors that align with the ethical standards set by Islam and shaping the character of children from an early age through essential educational concepts. This approach places a strong emphasis on teaching children to conduct themselves in accordance with Islamic social ethics, emphasizing virtues like honesty, respect, kindness, and fairness in their interactions. Early education is seen as a critical phase for molding a child's moral and ethical compass, and parents and caregivers are entrusted with the responsibility of creating a nurturing environment for this purpose. Islamic education also underscores the importance of providing children with a well-rounded knowledge base, incorporating both religious teachings and secular education. It emphasizes the emulation of Prophet Muhammad (peace be upon him) as a role model for ethical behavior and encourages a sense of social responsibility, emphasizing the significance of giving back to the community and promoting the welfare of society. So that when a child reaches adolescence, and gradually begins to understand the meaning of life, his association with other people and his behaviour in society will appear very good. He will be kind and gentle towards others, love others and have noble morals. social ethics that the author has previously described. If social interaction and the implementation of ethics in general are based on the foundations of faith and piety, brotherhood and compassion, prioritizing others and courtesy, then the social education of children will achieve its highest goals. In fact, he will appear in society with excellent temperament, morals and interactions as a pious, intelligent, wise and dynamic human being. This is a

problem that Islam pays great attention to in laying down educational methods for the moral, behavioural and social formation of children.

The Relevance of Moral Education in the Book of *'Iqd Al Jawāhir* by Syekh Ja'far Al-Barzanji to Current Islamic Education

We find a lot of unpleasant phenomena in the world of education, this can be seen from the many student brawls, immoral relationships among students, unstoppable pornographic obscenity, game addiction, among teenagers covered in the habit of skipping school, drinking, ecstasy addiction, cocaine slaves and morphine, a favourite of gambling in popular culture and the like. Teenagers tend to move into a generation of foam crashing on the beach and don't dare to participate in the race for the waves of the oceans of globalization. In essence, all of these immoral behaviours were born out of control of religious values and deviated far from the flow of the nation's noble culture (Junaedi & Digdowiseiso, 2023).

Such conditions have given a bad assessment of the world of education in general. Teenagers will become the main actors on the world stage; therefore, the younger generation/adolescents must be nurtured with a strong culture cored by dynamic values that are relevant to the reality of progress in the era of globalization. Culture is a vehicle for national revival. The progress and decline of a nation are determined by the strength of its culture. Cultural integrity rests on individuals and groups of community institutions that have the capacity to unite all existing potentials (Acemoglu et al., 2021). Future developments are largely determined by the role of adolescents as the next generation and heirs with clear ownership of interaction space to become agents of socialization in order to drive the continuation of future survival. Anxiety over deviant behavior, moral and moral decline, loss of control among teenagers, should be a concern for all parties. The nation's resilience will disappear with the weakness of youth. Juvenile delinquency is mostly caused by damage to educational systems, patterns and politics. The damage was exacerbated by the loss of role models, the growth of parental crimes, the escape from the responsibility of community environmental institutions, impotence among traditional leaders, the loss of the authority of the clergy, the shifting of the function of educational institutions to business institutions, and the harassment of the teaching profession.

The idea and task of building, cultivating and improving the quality of morals among teenagers is a big responsibility. It cannot be carried out successfully except by people who have a big soul and have high human qualities. It must start by producing leaders of the people who have morals, faith and piety. Leaders who have Islamic moral values, have very high spirituality, inherit the characteristics of the struggle of the Prophet who was sent to build the morals and nobility of mankind. Islamic religious teachings originate from the main norms included in the Qur'an and the sunnah of the Prophet which are related to human morality as role models in everyday life. A fundamental aspect of Islamic religious teachings lies in their origins, which are

derived from the central norms outlined in the Quran and the Sunnah of the Prophet Muhammad. These teachings are deeply intertwined with human morality and serve as guiding principles for individuals to emulate as role models in their daily lives. The Quran is the holy book of Islam, believed by Muslims to be the literal word of God as revealed to Prophet Muhammad. It serves as the primary source of Islamic teachings and provides guidance on various aspects of life, including morality and ethics. The Quran contains numerous verses that outline moral values and virtuous conduct, offering a blueprint for how Muslims should lead their lives. It covers topics such as honesty, justice, compassion, humility, and respect for others. The Sunnah refers to the actions, sayings, and approvals of the Prophet Muhammad. These traditions, recorded in collections known as Hadiths, offer practical examples of how to implement the moral teachings of the Quran in everyday life.

Muslims view the Prophet's life as a model of exemplary behavior and strive to emulate his actions and character. His kindness, honesty, humility, and concern for others serve as inspirational models for Muslims seeking to lead morally upright lives. Islamic religious teachings are deeply concerned with human morality. They emphasize the importance of upholding moral values in all aspects of life, whether in personal conduct, business transactions, family life, or interactions with the broader community. Muslims are encouraged to be honest, just, and compassionate individuals, treating others with respect and dignity. In Islamic tradition, the Prophet Muhammad is regarded as the ultimate role model for Muslims. His life serves as a practical embodiment of the Quranic teachings and provides a real-life example of how to implement moral values in a diverse range of situations. Muslims look to his life story and his interactions with others as a source of inspiration and guidance for their own behaviour.

In essence, Islamic religious teachings are deeply rooted in the Quran and the Sunnah, both of which emphasize the significance of human morality and ethical conduct. Muslims are encouraged to draw upon these teachings to shape their character, making them role models for others and contributing positively to their communities and society as a whole. The Prophet had great morals, as a good role model. Having Islamic morals means implementing Islamic teachings in a straight path consisting of faith, Islam and sincerity. Noble morals in the Islamic religion are carrying out obligations, avoiding all prohibitions and carrying out all commands. Moral education in the book 'Iqd al Jawāhir provides an example to us all people, this is evident that in the book 'Iqd al Jawāhir which contains examples of the morals of the Prophet Muhammad, and very beautiful artistic values.

The book 'Iqd al Jawāhir is a work that was born as a form of love for the Prophet Muhammad and was read in the majlis of religious associations in Indonesia as a form of love for him which contains moral education including piety to Allah SWT, love for Rasulullah SAW, maintaining the rights of others , carrying out social ethics which includes: ethics in association, rights to children, rights to parents and family, ethics

in work, ethics in speaking, ethics in choosing a life partner, patience, saying kind words and greetings, not belittling others. In this case, the value of social education contained in the book 'Iqd al Jawahir by Syekh Ja'far Al Barzanji has relevance as well as added value from social education. The author can draw the conclusion that social education includes instilling the basics of social education from an early age. The poetry of Sheikh Ja'far Al Barzanji contains many of the values of social education. Based on the previous explanation, it can be seen that the relevance of social education values in the book 'Iqd al Jawāhir by Syekh Ja'far Al Barzanji with Islamic Education in Indonesia. Referring to the current scope of Islamic education, proving that the value of education according to Sheikh Ja'far Barzanji in his book 'Iqd Al Jawāhir is relevant to Islamic education in Indonesia. The value of social education in the book 'Iqd Al Jawāhir by Sykh Ja'far Al Barzanji with Islamic Education in Indonesia, namely:

The value of social education contained in the book 'Iqd Al Jawāhir includes the following moral values: piety to Allah, love of the prophet Muhammad, carrying out social ethics which includes: ethics in association, rights to children, rights to parents and family, towards the profession, and honest morals in conveying, morals in choosing a partner, qona'ah, patience, resignation, ethics of saying good and giving moral greetings, not belittling other people. The implementation of the moral values contained in 'Iqd Al Jawāhir is reflected in that a teacher must have the characteristics of the Prophet Muhammad, and teach them to his students. namely honest, merciful, forgiving, friendly, kind, and ascetic. To carry out the tasks (efforts) in instilling morals in students there are many ways that every educator can do through various attitudes, including: Associating, providing role models, Inviting and practicing. The association here is an educational association.

To instill social attitudes, there must be a reciprocal relationship between educators and students or students. Educational practice starts from educational interactions that are educational in nature between educators and students. Through educational interactions, educators and students interact with each other and receive and give each other. Educators in educational circles play an important role. He is the one who communicates the noble values of Islamic morals to students, either through discussions or questions and answers. Zakiah Darajat commented on this attitude of setting an example by role models. He said that religious training, which concerns morals or social worship, or human-to-human relations in accordance with religious teachings, is far more important than explanation in words. These exercises are carried out through examples given by teachers or parents. Therefore, religious teachers should have a personality that can reflect the religious teachings they teach to their students. Then his attitude in practicing good habits that are in accordance with religious teachings, should be pleasant and not rigid.

After going through the attitude of providing role models to instill education in students or students, then the next way is to invite and practice. In Islam, what is

taught to students is not only to be memorized as knowledge that is purely cognitive, but also to be internalized and becomes a psychological attitude in themselves that is effective, and must be practiced in everyday life which is psychomotor. Telling stories in an educational environment is very high. Telling stories is a technique of conveying valuable information and instructions, and a Muslim educator must exploit the potential of stories or stories for the formation of attitudes, which is an essential part of Islamic education. One main thing that interests educational thinkers and is very relevant to the story of the Koran is the phenomenon of repetition. However, what is interesting is that even though stories are repeated, one story is narrated to confirm a specific fact. This effort is very effective in instilling religious values and moral values in students. Third, the cultivation of social education cannot be separated from the cultivation of noble psychology, protecting the rights of others, maintaining social ethics, supervision and social criticism.

The relevance of the social education values contained in the book *'Iqd Al Jawāhir* by Shaykh Ja'far Al Barzanji is still very relevant to the context of contemporary moral education, because it is directly related to morals that occur in the present (contemporary). A person's success lies in his morals, good morals always make those around him calm, safe and protected from despicable actions. A person who has bad morals becomes a spotlight for others, family, society and the country. For example, actions that violate the norms that apply in life, actions that display disgraceful characteristics and not carrying out obligations that should be carried out objectively. So, this will cause damage to the structure of the environmental system. The tradition of reading the book *'Iqd al Jawāhir* or barzanji which is held at the celebration of the Prophet's birthday and in various other ceremonies in society, such as marriages, child births, circumcisions, etc. This traditional activity is a space for people to socialize with one another. Barzanji activities bring together those who rarely meet, thereby strengthening the ties of brotherhood and social ties in society.

This research makes some important contributions in the context of education and understanding social values in Islamic literature. In the book *'Iqd al Jawāhir* or Al Barzanji by Shaykh Ja'far Al Barzanji, this research reveals social values that include morality, ethics, and good social behavior in Islam. The findings provide a deeper understanding of the way Islam teaches and encourages ethical behavior in daily life. In addition, this research has practical relevance in Islamic education, assisting educators and educational institutions in developing adequate curricula and teaching methods that are in accordance with Islamic moral principles. Furthermore, the study highlights the importance of Islamic educators as moral role models, by describing characteristics that reflect the Prophet Muhammad. It provides strong guidelines for educators on how they can play an important role in shaping the character of their students. By providing practical guidance, such as association, modeling, invitation to discussion, and practice of these values, this study also makes a valuable contribution in enriching practical understanding for Islamic educators. Finally, as an addition to

studies on Islamic literature and its social values, this research serves as a valuable reference source for researchers and academics interested in the exploration of educational and moral values in Islam. As such, this study serves as a valuable resource in the development of understanding of social values in Islam and the way they can be implemented in education and daily life.

D. Conclusion

Based on the results of the author's research on the Values of Social Education in the Book *'Iqd al Jawāhir* or Al Barzanji by Syaikh Ja'far Al Barzanji. The educational values contained in the book *'Iqd Al Jawāhir* by Syaikh Ja'far Barzanji include the following social values: First: The social educational values contained in the book *'Iqd Al Jawāhir* include the following moral values: piety towards Allah, love for the Prophet Muhammad, implementing social ethics which include: ethics in relationships, rights for children, rights for parents and family, towards profession, and honest morals in conveying, morals in choosing a partner, qona'ah, patience, tawakkal , etiquette of saying good things and giving moral greetings, not belittling other people. Second: The implementation of the social values contained in *'Iqd Al Jawāhir* reflects that a teacher must have the characteristics of Rasulullah SAW, and teach them to his students. Namely honest, merciful, forgiving, friendly, kind, and ascetic. To carry out the tasks (efforts) in instilling morals in students there are many ways that every educator can do through various attitudes, including: Associating, providing role models, Inviting and practicing. Overall, the research underscores the significance of integrating these social educational values into the teaching and learning process, as they not only promote moral development but also contribute to the holistic growth of students as responsible and ethical individuals in society.

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