

Understanding the Direction and Implementation of Morality in Life

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Abstract

This research aims to find out where morals go in the daily life of Muslims. This research, using qualitative research methods with a literature study approach, tends to be based on studying books, literature, notes, and journals. This Arikel discusses the moral direction as a basic principle in building the character of the Society. With the research methods used, it is explained how the importance of ethics and morals is the main key in creating good and distinguished character. This article also explains the role of religion, culture, and education in creating moral directions, as well as identifying the challenges that threaten the Development of Community Morality. By understanding and living moral values, it is hoped that humans can reach their full potential in building the morals of society.

Keywords

Morals; Direction; Society; Education; Building

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INTRODUCTION

The existence of morals refers to the moral guidelines that regulate human behavior in everyday life. This includes the values of ethical principles and morality that guide every human being and society in clarifying what is right and wrong. The direction of morals comes from the coffers of social norms believed in in a culture or religion. Humans often refer to the beliefs taught by religion, or the ideology of life that they believe in to determine the direction of morals in a religious context. Where morals refer can be taken from sacred teachings and spiritual guidelines that regulate the relationship between humans and God and relationships between humans, this is based on the word of Allah in (QS. Az-Zariyat 51: Verse 56) and (QS. Al-Hujurat 49: Verse 10).

Based on the explanation of the verse above, humans are included in his creation and the urgency of his creation is to worship his creator or the Creator. In the social sphere, morality encompasses values such as honesty, justice, compassion, and empathy, which form the pillars of human social interaction in everyday life. Referring to the explanation above, morality is certainly urgent in creating civilized and harmonious individuals and societies.

RESEARCH METHOD

This research uses a qualitative research method with a literature study approach, namely analyzing data using data collection techniques by reviewing books, literature, notes, and journals related to the problem we will analyze or the problem to be discussed.

RESEARCH RESULT AND DISCUSSION

A. Understanding of Adab and Khalik

Adab is a norm or code of courtesy based on religious or cultural rules. Adab also means politeness, friendliness, and refinement. good manners, putting things in their place, meals, etc. 1 Prof. Nquib Al-Attas defines adab as disciplining the soul and mind. 2 Adab or norms are commonly used in everyday human life, whether interacting with others or not. Meanwhile, the meaning of khalik is Allah the Creator, meaning Allah is the Creator of everything in the universe, including every living creature. According to Shihab, khalik comes from the words خلق - يخلق - خالق which has the basic meaning of refining or measuring (Shihab, 2004), which meaning has developed into several meanings, namely creating from nothing, creating without a prior example, arranging, making and so on. 3

B. Morals Towards the Creator

"Khaliq" is a derivative of the word "khalaqa-yakhluqu ," meaning "creator." Khaliq is the doer of the work, the one who creates. Khaliq is also one of the 99 names of Allah, the Creator. Regarding morality, the author will explain how to behave towards the Creator, or Allah SWT. In the book Mihajul Muslim by Shaykh Abu Bakr Jabir Al-Jazairi, he explains how a Muslim is civilized towards his creator, namely Allah SWT.

1. Be grateful for all the blessings Allah has bestowed upon His servants. A Muslim must realize that everything on this earth is a gift from Allah SWT

for the continued existence of His creatures. Therefore, as His creatures, we simply need to enjoy and be grateful for these blessings. We can express our gratitude verbally, by praising Him, or physically, by worshipping Him. This is good manners toward Allah.

2. Feeling ashamed when about to commit a sin because you know that Allah sees your actions. Therefore, it would be bad manners if we repay the kindness of Allah who has given us everything by committing a sin against Him.
3. Trust in Allah. A Muslim believes that Allah is in control of all things. Therefore, if a trial or calamity befalls him, he will immediately complain and run to his Lord, Allah SWT.
4. Hope in Allah's love and do not despair of His mercy. A Muslim always repents to Him when he commits a sin and asks for Allah's mercy because in fact the form of Allah's mercy or compassion towards His servants is to forgive the servant's mistakes.
5. Be devoted to Allah and abandon everything He has forbidden, aware of the severity of His punishment. 6. Have good thoughts about Allah, that He will fulfill His promises to His servants, and that it is bad manners to have bad thoughts about Allah.

C. Islamic Morals of a Muslim Towards Fellow Creatures.

1. Parents

Respecting and behaving well toward parents is the beginning of good morals for every Muslim. They have worked hard to raise their children, even from the time they are in the womb. Therefore, Allah obliges every Muslim to treat both parents with special care. 5 As Allah SWT says:

And your God has ordained that you should not worship but Him alone and that you should do good to your parents. If one of the two, or both of them, reaches old age in your care and pet, then do not say to them (any harsh words) even the word "ah" and do not scold them both but say to them noble (polite) words. (Al Qur'an 17:23)

Based on the verse above, children should speak to their parents in gentle, polite, and loving words, and avoid using inappropriate language that could upset or offend their parents. Children should also strive to do things that will make their parents happy. If you want to give advice to your parents about matters related to Apart from that, Rasulullah SAW said about the rights of parents over their children:

From Abu Hurairah ra, he said, "A man came to the Messenger of Allah and asked, "O Messenger of Allah, who is the person I have the most right to treat well? Rasulullah saw said. Your mother. the man asked again. Then who else?" Rasulullah saw answered, Your mother. the man asked again. Then who. Again? Rasulullah saw replied, Then your mother. The man asked again (the fourth time), Then who else? Rasulullah saw said, "Then your father."

According to the hadith above, it is stated that the word "Mother" is repeated three times, only then is it called "Father". This illustrates that

children should give more preferential treatment to mothers than fathers. The reason is because mothers experience three difficult conditions when pregnant, giving birth and breastfeeding their children. However, both mothers and fathers have a joint responsibility in educating children. 8 As the word of Allah SWT means: We have commanded man to do good to both his parents, his mother has conceived him in a weak condition (from the beginning of the time of pregnancy to the end of the period of breast-feeding) and the period of dissolving his milk is two years of age. (Al Qur'an 31:14)

2. Family

A Muslim should also respect, cherish and love his family. Islam teaches us to always do good, watch our words, be polite, and be kind to our family, including father, mother, wife and children. Families must help each other, respect each other, and fill their shortcomings with advice so that they can live in good conditions. The following is a hadith that tells about the habits of the Prophet Muhammad when he was at home:

From Al-Aswad he said, I asked Aisyah ra. "What did the Messenger of Allah usually do to his family?" He said, "The Messenger of Allah went about his family affairs. When the time for prayer arrived, he got up to perform the prayer."

The meaning of mihnah in the above hadith is to serve the needs of her family. According to Imam Ibnu Hajar Al-Asqalani, based on several other hadiths, the Messenger of Allah sewed his clothes, repaired his sandals, and did what men usually do in their homes. 11

3. Teacher

Good morals towards teachers is something that is emphasized when seeking knowledge as per the hadith of the Prophet Muhammad as narrated by Abu Musa ra: message: message: message: message: message From Abu Musa ra he said, "Someone asked the Prophet about something he didn't like. So when the person asked too many questions, the Prophet became angry. Then he said, "Ask what you want to ask." A man asked, "Who is my father?" The Messenger of Allah answered. "Your father is Hudzafah. "He also asked others. "Who is my father, O Messenger of Allah?" The Prophet SAW answered, "Your father is Salim, Syaibah's servant." When Umar saw the displeasure displayed on the face of the Messenger of Allah because of the uncertainty of the matter, he immediately said, "O Messenger of Allah! We repent to Allah the Almighty and the Most Glorious (for offending you)."

This hadith is included in the chapter "getting angry in giving advice and teaching if you see something you hate". The implication of this hadith is adab towards teachers. When learning something from a teacher, students should only ask about important things that they need to know. Students should not ask questions that will make the teacher feel uncomfortable and offended the teacher. According to Imam Ibnu Hajar Al-Asqalani, among the things that the Messenger of Allah did not like to ask his Majesty were questions about the Day of Judgment and so on. When Umar saw the angry face of the Messenger of Allah as he said, "I repent from the things that

made you angry". The Prophet's anger towards something shows that it is forbidden or hated."

D. Morals Towards Society

1. Be kind to your neighbors

Neighbors are the people closest to us. In this case, close not because of blood ties or fraternal ties. Even though they may not be as religious as us. Near here are people who live close to our house. So, doing good to neighbors is a commendable moral that must be practiced in social life.

2. Ta'awun (Helping Each Other)

Ta'awun is the attitude of mutual assistance toward others. In this life, no one is free from the need for assistance from others. Humans are fundamentally social creatures. Therefore, they cannot live alone. They need the help and assistance of others, even if they are wealthy or have a high position. Helping fellow Muslims is a commendable moral and deed, as long as it is done for good. Therefore, mutual assistance and assistance are highly recommended in Islamic teachings (Samsul Munir Amin: 2015, 221-222). 14

3. Tawadhu (Humble Yourself to Others)

Tawadhu is maintaining relationships and relationships with fellow human beings, without feelings of superiority of oneself in front of other people. Apart from that, tawadhu also means not demeaning other people. Tawadhu will not make someone lowly and dishonorable, on the contrary, it will cause oneself to gain height and glory (Samsul Munir Amin: 2015, 222). 15 Abu Fudahil bin Lyadh was once asked about the meaning of tawadhu. So he answered, "It means to submit to truth and obeying it and being willing to accept the truth from whoever speaks it (Ibnul Qayyim Al-Jauziyyah: 2017, 324). 16 An exemplary example that was set by the Prophet in. Tawadhu includes:

- a. Rasulullah SAW. always show an attitude of humility towards anyone.
- b. If he passed a group of small children, he would say hello to them.
- c. If he eats, he licks his fingers three times
- d. When he is at home, he does his family chores. He could sew sandals, mend clothes, milk his family, feed camels, eat with the servants, sit with the poor, walk with widows and orphans, provide for their needs, always say a word to them first.
- e. Fulfilling the invitation of anyone who invites him, his morals are gentle, his character is noble, his relationships are good. his face is always radiant, smiles easily, humble but does not humiliate himself, generous but not wasteful, his heart is easily touched, and he loves every Muslim and protects them (Ibnul Qayyim Al-Jauziyyah: 2017, 324). 17

4. Respect Friends and Companions

Respect for friends and companions is a commendable attitude in Islamic morals. Because friends and companions are people we associate with in life, doing good to friends and companions is highly recommended.

This respectful attitude towards friends and companions was taught by the Prophet Muhammad. To his friends. Even the friends of the Prophet Muhammad. Those who came from Mecca (friends of the Muhajirin) were related by him to the friends who came from Medina (friends of the Ansar). This bond of brotherhood is for mutual respect between friends and companions, which was taught by Rasulullah Saw (Samsul Munir Amin: 2015, 223). 18 . Silaturahmi, or kinship, is a term used to symbolize a loving, cordial relationship between relatives who share a common origin. Silaturahmi also has a broader meaning, extending beyond the affectionate bonds between relatives to encompass the broader community. Thus, silaturahmi means connecting bonds of affection between members of a community.

Apart from improving kinship relations, friendship also provides other greater benefits, both in this world and in the afterlife. Among the benefits of friendship is getting mercy and favors from Allah SWT, which can make it easier to enter heaven and stay away from hell. expand your fortune and long life. 19 In relation to friendship, the Prophet Muhammad said:

"Whoever wants to expand his fortune and prolong his life, let him practice friendship." (HR. Bukhari and Muslim) (Samsul Amin: 224).

CONCLUSION

After learning how to be civilized toward our Creator, Allah SWT, and toward humans, we can conclude that our behavior toward Allah SWT and others cannot be based on our own desires. This is explained in the Quran and Hadith regarding how we should behave toward Allah SWT and His creatures. Education in manners and morals is crucial, especially in the world of education, to create civilized individuals, both toward Allah SWT and toward others.

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