



## **Application of Morals Education towards the Family, Moral towards Neighbors and Moral towards the Environment**

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### **Abstract**

Ethical education plays a crucial role in shaping a civilized society. This research aims to design and develop an educational application focusing on three main aspects: family morality, neighborly ethics, and environmental morality. The application is designed to provide a holistic understanding of moral values and ethics that strengthen interpersonal relationships in various social contexts. Firstly, the focus on family morality education provides a profound insight into the importance of values such as understanding, justice, and love in the context of household relationships. The application offers multimedia and interactive resources that support the learning of children and parents to create a harmonious family environment. Secondly, in the development of neighborly ethics, the application emphasizes solidarity, tolerance, and mutual respect among members of the local community. Through engaging lesson modules, users are encouraged to understand their role in fostering good neighborly relations and contributing to the formation of a better community. Lastly, the application explores the concept of environmental morality, highlighting the significance of sustainability and social responsibility towards nature. The educational modules provide practical information and actions to motivate users in preserving their surroundings, promoting environmentally friendly behaviors, and supporting sustainability initiatives. Utilizing modern technology, this application offers an interactive and engaging approach to help society comprehend and internalize ethical values in everyday life. It is hoped that the implementation of this application can positively contribute to character formation and have a beneficial impact on the harmony levels within families, neighborhoods, and the surrounding environment.

**Keyword:** *Application of Family Morality, Neighborly Ethics, and Environmental Morality Education*

### **PRELIMINARY**

Basically, humans, in carrying out their lives as social creatures, need other humans and need their environment, humans cannot live alone without other humans, and humans cannot live without their environment. In this

case, humans have two relationships, namely a horizontal relationship with Allah SWT as servants, and a vertical relationship with each other as social creatures. As social creatures, humans must act in accordance with good morals (in the context of morality). Without

good morals, there will definitely be confusion in the relationship between humans and the environment, which will only bring discomfort to people's lives. This relationship should be fostered by normative attitudes and values that apply in society, or values known as commendable morals. (Abdullah, 2008)

Morals have an important place in human life, both as individuals and as members of society or nation. Because, the rise and fall of a society depends on its morals. Morals are not just good behavior, not someone's outward behavior towards other people, but more than that. Because morals are the foundation of Islam, humans must have good morals as a strong foundation in building good relationships between humans and their creator, between each other, between humans and their environment. In particular, the application of moral learning towards family, neighbors and the environment is important in forming a civilized and harmonious society. The position of morality (morals) in human life as social creatures plays a very important role, influencing whether their relationships are mutually beneficial for themselves, for other people and for their environment. According to Yulfani (2021), the values above are not only limited to etiquette, but are basic characteristics within oneself and reflect the good character that is being formed.

In everyday life, we need Islamic morals as the basis of life. Islamic morals are a form of action, words and thoughts that are

constructive, do not damage the environment, do not damage the social and cultural order, and are in accordance with Islamic teachings based on the Koran and behavior contained in the hadith. (Lismayana, 2019)

As Muslims, we already have an example of Islamic morals in the Prophet Muhammad SAW. He is a figure sent by Allah to perfect human morals and be an example for the Islamic ummah in his actions. Rasulullah SAW guided humanity through actions and words that reflected the morals of Muslims. Rasulullah SAW is not only our example of having good morals as servants of Allah, but also our role model of having good morals as social creatures towards our fellow creatures and the environment around us. (Abdullah, 2008)

By emulating the moral values that exist in the Prophet Muhammad SAW, a person tends to be better able to avoid negative behavior such as domestic violence, criminal acts, or behavior that damages the environment. This is in accordance with research conducted by Suryani, et.all., (2021) that learning morals helps individuals to appreciate life, nature and natural resources more, which contributes to a more sustainable environment. Meanwhile, according to research conducted by Dewi, et.all., (2023), applying moral learning to family, neighbors and the environment has a broad positive impact on society, enabling a harmonious, sustainable and just life.

Good morals enable individuals to become agents of positive change in society. They can contribute to overcoming societal and environmental problems and set a good example for others. Families whose relationships are based on moral values tend to live more peacefully and harmoniously. This becomes a solid foundation for children's growth and development. The application of moral learning in family life, neighbors and the environment is an important part in educating the younger generation to be responsible and care about society and the surrounding environment. Moral learning helps reduce societal tensions and conflicts between individuals and groups in society, this is an important requirement in building a better society. It can be seen that the study of morals is very broad and numerous. So, it needs to be studied in more detail, namely aspects of morals towards family, morals towards neighbors and morals towards the environment.

## **Methods**

This type of research is a non-interactive qualitative approach with the application of thematic analysis. Non-interactive qualitative research and theme analysis refer to a research method in which the researcher is not directly involved in interactions with participants or research

objects during the data collection process. The main focus of this method is on the analysis of existing materials or documents, with the aim of identifying and understanding themes or patterns that emerge from the data being researched.

## **Research And Discussion**

### **A. Morals towards the Family**

#### **1. Understanding Morals towards the Family**

Morals is a singular word, the plural khuluqun means character, habit, custom or hulqun means event, man-made, creation. Meanwhile, morals in etymology means a system of behavior carried out by humans (Zainuddin Ali, 2007). In terms of terminology, morals are behavior that arises from the accumulation of soul, thoughts, feelings, innate and synthetic habits which create a unity of ethical behavior that is felt in everyday life, which will form moral feelings inherent in humans. According to Ata Firmansyah (2020), morals are a very important part of Islamic teachings, because human behavior is the main object of Islamic teachings. In fact, the purpose of religion is to guide human attitudes and behavior so that they are in accordance with their nature. Based on these opinions, it can be concluded that morals are a person's attitudes based on innate, habitual behavior, usually spontaneous and repetitive, they are an inseparable part of our soul. Of course, these attitudes and behaviors

can be positive or negative depending on a person's personality. Good moral traits and behavior should be the basis of human behavior that must be instilled in carrying out the commands of Allah SWT and carrying out what was exemplified by Rasulullah SAW.

Morals are very important in human life. Therefore, morals that are well developed from childhood will form a true Muslim who is able to practice the religious teachings contained in the Al-Quran and Hadith. Islamic morals have three aspects that form the basis of religious teachings: faith, worship, and morals. Morals are then divided into several parts: personal morality, family morality, social morality, and national morality. Islam places great importance on family, both physical and spiritual, and has a large influence and role in the social formation of society. Family unity is very important in developing children's potential and self-confidence. In this way, parents' efforts to instill moral values in their children will be successfully implemented, through the formation of an ideal family an ideal society will be formed, and it is hoped that harmony between communities will be created as the ultimate goal. In this way, there is hope that children and other family members will be born in the environment who will have commendable moral values that they apply in their work, including the school environment, neighbors and interactions within the family.

For example, the principles of truth, honest speech, sincere behavior, patience, loving relationships, and generosity. One of the hadiths regarding the necessity of providing and implementing moral values in the family environment is: "Teach goodness (ethics and morals) to your children (boys and girls) and your family (wife or husband) and educate them (education, training). think."

The various morals in the family are as follows:

- Morals towards both parents

Islamic teachings pay special attention to children's morals towards their parents. The Qur'an is full of verses that explain the rights of parents and encourage someone to be a child who does good to both of them after being devoted to Allah SWT. As a child, it is natural for someone to be obligated to be filial to their parents. This is because there is a very strong and close psychological relationship between parents and children. Our parents have done a lot for us, raising us with love and attention, and ensuring that all our needs are met from birth to adulthood. It is our parents who raise us to be happy and useful people. They are two people who sincerely care for and educate us without expecting anything in return. Therefore, we really have to maintain our manners, behavior and morals towards our parents. As Allah SWT says in surah Al-Isra' verses 23-24:

إِحْسَانًا وَبِالْوَالِدَيْنِ إِيَّاهُ إِلَّا تَعْبُدُوا إِلَّا رَبُّكَ وَفَضَى  
وَلَا أَفٍ لَهُمَا تَقُلْ فَلَا كِلَاهُمَا أَوْ أَحَدُهُمَا الْكِبَرَ عِنْدَكَ يَبْلُغَنَّ إِمَّا  
كَرِيمًا قَوْلًا لَهُمَا وَقُلْ تَنْهَرُهُمَا  
كَمَا أَرْحَمَهُمَا رَبِّ وَقُلْ الرَّحْمَةَ مِنَ الذَّلِيلِ جَنَاحَ لَهُمَا وَاخْفِضْ  
صَغِيرًا رَبِّيَانِي

Meaning: And your Lord has commanded you not to worship other than Him and to do good to your parents. If one of them or both of them reaches old age in your care, then never say to either of them the word "ah" and do not shout at either of them, and say to both of them good words (23). Be gentle with both of them, be humble in front of them and love them both. Pray for them, "O my God, love them both as they have loved me when educating me when I was little." (24).

The forms of respect that must be given to both parents are as follows:

1. Call, speak, don't say harsh or hurtful words, calls that show respect and maintain the good name of both of them, their honor and don't take anything that belongs to their parents without asking permission first.
2. Do things that make things easier for them even without being ordered and always consult with parents in all your work and apologize if there is a disagreement.
3. Immediately answer both of their calls with a radiant face by saying soft and wise words, don't argue and don't

blame either of them. If you ask for something from your parents, be gentle, thank them for the gift, and forgive if they refuse your request.

4. Respect friends and close relatives of both of them, both when they are alive and when they have died. Make more visits to your parents, give gifts, express gratitude for their help and care and if your parents are at odds then act wisely to reconcile them.
5. Don't leave before getting permission from both of them, ask for approval from both of them before doing something, because Allah's approval lies in the approval of both of them, and Allah's wrath lies in the anger of the parents.

A child's filial piety to his parents is not only limited to when they are still alive, but must also be filial when his parents die. The way we can do good to parents who have passed away is as follows:

1. Take care of the body as well as possible, from washing it, anointing it, praying to burying it.
2. Pay off his debts, carry out his will and keep his promises.
3. Continuing the friendship that parents built when they were still alive, both with their relatives and friends,

respecting and glorifying the friends of both parents.

4. Pray for both of them for goodness in this world and in the grave (Marzuki, 2009).

According to Hasyimi (2001), treating parents well and wisely is one of the characteristics of a true Muslim. Treating parents correctly and with respect is one of the most important teachings in the Qur'an and Sunnah of the Prophet SAW.

- Morals towards husband or wife

Building and cultivating noble morals starts from the family. At a lower level, the development and maintenance of morals is based on the relationship between husband and wife. Allah made marriage a habit and a necessity for living creatures in this world so that they can give each other peace, multiply offspring, and pass on offspring. Marriage forms the Islamic family and the couple is its foundation. A bad marital relationship can create a weaker generation, because at home, children are cared for and educated by their parents. As you can imagine, parents often fight, especially if it happens in front of their children. Conflicts between husband and wife can be perceived by children as a sign of family discord. If this incident happens frequently and becomes an example for children, then no one knows what the child will become in the future. Therefore, marital harmony is an important element in building

and maintaining a family. Domestic disharmony can destroy a marriage, even if it is discovered and involves children. Fathers are no longer role models for their wives and children. Of course, such a position is very detrimental for the father. Likewise with wives, it will be difficult for their husbands and children to accept them. Therefore, Islam teaches to be kind to your partner.

The Prophet was a good example of practicing noble morals towards his wives, including giving them an abundant life according to their abilities. Show your love by doing something to maintain your relationship, providing appropriate advice, guidance and education to your wife. Motivate the wife to love worship and behave well, avoid discipline, give punishment, and engage in sexual intercourse with the wife. According to Islamic law, a husband must have good morals towards his wife, the opposite also applies to wives. A husband's rights over his wife are very great and a wife must have good morals towards her husband in order to obey him. Husbands are obligated to their wives unless it is against the commands of Allah SWT. The following are moral guidelines for wives towards husbands, namely; help the husband meet his needs, manage the assets given to him by the husband well, and not give them to other people except with permission from the husband, and fulfill and not refuse the husband's invitation to have sexual intercourse

(Maulida, 2017). Besides, demand it and the wife's morals towards her husband, there are also the husband's morals towards his wife, namely; The husband in the household is the leader, gives permission to the wife, the husband's obligation is to provide support and shelter, and teach his wife about religion.

- Morals towards children

It's not just children who need to have good morals towards their parents. On the other hand, parents must show noble morals to their children as a living example, be an example for your children to have noble morals. Parents who cannot control themselves will not be able to persuade their children to obey the morals they have been taught. Therefore, as parents, we must educate ourselves on good morals first so that we can be good role models for our children. Providing opportunities for children to practice noble morals. After all, as a parent, your child will easily imitate you, and in school, teachers who represent parents are trustworthy parents for children, assign responsibilities according to the child's development. At first, parents show understanding, and then they instill confidence in themselves, selectively supervising and socializing the child in society. According to Usman (2017), parents should always pay attention to their children, always supervise and guide them, and protect them from evil friends and immoral places that cause harm.

This is supported by research by Maulida (2017) which states that be fair to your children and do not exaggerate or discriminate. Especially when it comes to marriage, don't force your child to get married without his consent. The formation of children's morals is not something that can be achieved instantly, but must be continuously taught and imitated. If children are accustomed to practicing good habits, they will grow smoothly, acquire good morals, and be safe in this world and the hereafter.

- Morals towards relatives.

Morals towards relatives are one of Allah's commandments throughout the ages. There are many verses in the Koran regarding morals towards relatives, some of which are; Q.S. Al-Baqarah verse 83, Al-Baqarah verse 180, An-Nisa verse 36, and Al-An'am verse 152. The morals of close relatives include; Develop mutual feelings of love and affection in relationships, do good to relatives, make a testament to relatives in a ma'ruf manner, speak honestly both in providing information and testimony without taking sides even towards relatives, maintain and continue ties of friendship with fellow relatives.

## **B. Morals towards Neighbors**

As social creatures, humans are creatures who really need the help of their "neighbors" in carrying out their daily activities. Neighbors in Arabic are al-jar (الجار) the plural form is al jiran (الجيران), meaning

neighbors, namely people who live close to each other. According to Ibn Al-A'rabi, neighbors are those whose houses are around our house. In the KBBI, neighbors are defined as people or houses located next to us, in other words, neighbors. Meanwhile, in terms of terminology or syara', it means someone who is next to each other, whether he is a Kafir or a Muslim, good or bad, doing good or bad, useful or harmful, and relatives or non-relatives. Such is the importance of neighbors in Islam, Rasulullah SAW was even described as the kindest person to his neighbors, to the point where it was narrated as if he would give his neighbors an inheritance. Because of the importance of neighbors, Rasulullah SAW even made a barometer of a person's faith in being a good person towards his neighbors. According to Abdullah (2008), neighbors are people who live close to where someone lives, from house number one to 40, or residents who live around our house, who always know where we are before their relatives and relatives who are far away. Neighbors are the first people to help us when we need help, for example when we face a death disaster, it is the neighbor who helps us to carry out our fardhu Kifayah (Abdullah, 2008). In essence, neighbors are people who live around us, in the same neighborhood as us, and often meet in common environmental interests with us. Therefore, do good and respect your neighbors in accordance with the words of Allah SWT in surah An-Nisa verse 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِ  
الْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالْوَالِدِ السَّيِّئِ وَمَا  
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Meaning: And worship Allah and do not be partners with Him n He with anything; and do good to both parents, and relatives, and orphans, and the poor, and neighbors who are near, and neighbors who are far away, and colleagues, and stray travelers, and also servant you have. Indeed, Allah does not like those who are arrogant; arrogant and proud of oneself (An-Nisa, 36).

In the word of Allah SWT (QS. Annisa': 36), Allah SWT explicitly mentions "neighbors" in three things, namely:

( وَالْجَارِ ذِي الْقُرْبَى ) which means close neighbor. Close neighbors are people who are our neighbors and have a blood/religious relationship.

( وَالْجَارِ الْجُنُبِ ) which means distant neighbor. Distant neighbors are neighbors who do not have religious ties but are our neighbors in the complex/village where we live.

Rasulullah SAW emphasized good behavior towards neighbors, because when a disaster occurs, when we are in danger, our neighbors are the first people we ask for help from both near and far neighbors. When we organize an event, we first invite our neighbors. Islam requires its followers to behave well towards their neighbors. Neighbors also have the right to respect each



other, because between neighbors everyone needs help from each other. Neighbors are the closest friends after one's own family. He knows the joys and sorrows better than our family members who live far away, and he is the one who can provide first aid more quickly when difficulties arise (Lismaya & Akib, 2019). According to Islamic teachings, both Muslims and non-Muslims have rights and responsibilities. Doing good to neighbors or others by defending their rights is a noble moral act because it creates a good feeling of brotherhood and affection and is beneficial for the person himself. The following are morals towards neighbors, namely:

- a. Try to always do good and honor your neighbors.

A Muslim interacts "nicely" with his neighbors, in accordance with the teachings and guidance of the Islamic religion. Doing good towards one's neighbors covers all of life, in joy and sorrow, Muslims and non-Muslims, even towards good neighbors and bad neighbors. The basis for doing good to neighbors is to hope for Allah SWT's pleasure, not to say that we are good people. People who believe in Allah and the Last Day always try to do good to their neighbors. This is as narrated in a hadith, namely: From Abu Hurairah ra said that Rasulullah SAW said, "Whoever believes in Allah and the Last Day, let him speak good things or be silent. Whoever

believes in Allah and the Last Day, let him honor his neighbor. And whoever believes in Allah and the Last Day, let him honor his guests." (HR. Muslim). If behind the meaning, people want to glorify their neighbors, there is no doubt about their faith. So, the position of this neighbor is extraordinary. One of his rights is to be glorified. If we behave in the opposite way, not glorify but instead act unjustly, then our faith must be questioned. Apart from this hadith, there is also a hadith on doing good to your neighbors, as follows: And do good to your neighbors, you will surely become a Muslim (HR. Sunan Ibnu Majah).

- b. Tolerant towards neighbors

Islam recommends that we be "tolerant" towards our neighbors, in the sense of being gentle towards our neighbors and allowing our neighbors to take advantage of the walls of our house/house fence. Like when a neighbor will plug something behind the wall of our house to hang something or put something. Tolerance does not mean "allowing" neighbors to do injustice to us, but rather in the sense of being tolerant in everyday muamalah related to life. In this regard, Rasulullah SAW said, From Abu Hurairah ra said, "Let none of you forbid his neighbor who wants to stick a piece of wood into the wall of his house" (HR. Muslim). An example of tolerance among neighbors is providing assistance to neighbors who need it

without considering their social or economic status. We must not look at our neighbors' ethnicity, religion or race when we want to help them.

- c. Caring for neighbors, including by sending food broth.

As narrated in the hadith, as follows: From Abu Dzar ra said, that the Messenger of Allah SAW bequeathed to me, "When you cook meat sauce, then increase the sauce. Then after that look at your neighbor's family, then give them some of it in a good way." (HR. Muslim).

From the hadith above it is said that you should increase the sauce and giving some of it to his neighbors, this includes moral education, namely motivation to pay attention to the condition of others (neighbors), try to help according to one's ability, and not demean others (neighbors) with the little kindness that has been given. Even for women, who have a greater percentage in cooking food, Rasulullah SAW gave a special message, as follows: "From Abu Hurairah, from the Prophet Muhammad SAW said, "O Muslim women, do not underestimate (the relationship) between neighbor and neighbor, even though just sending goat meat sauce." (Muttafaqun Alaih).

- 1) Strengthen relationships by visiting neighbors, for example visiting them when they are sick, congratulating them when they find happiness such as birth or marriage and so on.

- 2) A Muslim must be able to keep his neighbors' secrets and talk good things about his neighbors, we must be able to maintain the good name of our neighbors (Al-Kaysi, 2003).

- 3) Try to create a conducive neighborhood environment

The value of neighborliness in Islam is so high that we are encouraged to create a good neighborly atmosphere between one another. Because after all, of course not all neighbors understand the importance of living as neighbors. Therefore, it needs to be implemented and socialized to neighbors, in order to create a good neighborly life in accordance with Islamic etiquette and values. One example is avoiding bad behavior towards neighbors, not hurting neighbors with words or actions. In the hadith, Rasulullah SAW even described good neighbors as the best people; Rasulullah SAW said, "The best friends/companions in the sight of Allah are those who are best towards their companions. And the best neighbor in the sight of Allah is the one who is best towards his neighbor." (HR. Bukhari in Al-Adab Al-Mufrad).

- d. Be kind to Muslim and non-Muslim neighbors

Even though there are neighbors who are non-Muslims, or of certain ethnicities, we are still commanded to be kind to them. Unless there are non-Muslim neighbors who are clearly hostile to us in aqidah, then we have to

resolve it in aqidah as well. In the hadith, Rasulullah SAW said: From Mujahid ra that Abdullah bin Amru ra slaughtered a goat for him in his house. When he came to his family he asked, 'Did you give gifts to our Jewish neighbors?'. Because I heard Rasulullah SAW say, "Jibril never stopped bequeathing me to do good to my neighbors, until I thought that he would give his neighbors an inheritance." (HR. Tirmidhi). From this hadith, it can be concluded that we must do good deeds, share with each other, and even give gifts to our neighbors even if those neighbors are non-Muslims. If the neighbor is only Muslim (no family relationship) then the obligation that must be fulfilled is the obligation to honor the neighbor and respect his Islamic rights. If your neighbor is not Muslim and you have no family ties, then you only have one obligation, namely the obligation to respect your neighbor (Abdullah, 2008).

- e. Prioritize the neighbor whose door is closest to the house door in giving gifts

Neighbors certainly don't just have one house next to or in front of our house. However, there are several houses next door. Islam teaches us to do good to our neighbors, starting from the door closest to our door. The lesson that can be learned from this is to protect the "feelings" of our closest neighbors. Don't let our neighbors who are further away be kind, but pay less attention to your neighbors who are closer. In a hadith it is

narrated: From Aisyah ra said, "I asked Rasulullah SAW, in fact I have two neighbors, so to which one should I give a gift?" He said, "To the one closest to the door of your house." (HR. Bukhari). In another history, Rasulullah SAW said; From Abu Hurairah ra blessings, "And do not start (in giving something) to neighbors who are further away before to neighbors who are closer. However, start with those that are closer before those that are further away." (HR. Bukhari in Al-Adab Al-Mufrad).

There are many ways to be kind to your neighbors, so be kind to all your neighbors without expecting anything in return. Two important things to consider in neighborly life are whether you have treated your neighbors well and whether you have been patient when they hurt you. Therefore, morals towards neighbors as a guide to life are very important for humans to live by. If there are people who ignore morals in life b in society, it cannot be denied that the safety and security of life in society will be reduced. This shows how important it is to apply morals towards neighbors as taught by the Prophet Muhammad.

### **C. Morals towards the Environment**

To survive, living things cannot be separated from the environment. This also applies to the natural and social environment, for example, just like humans, we really need air from the environment to be able to breathe.

When living things drink and eat they certainly come from the environment. Therefore, the environment is one of the things that is very important for living creatures. The environment is an ecosystem where humans, animals, plants and the natural environment interact with each other. If the environment is not balanced, the ecosystem will also be unbalanced. Basically, the concept of morals towards the environment taught in the Qur'an originates from the role of humans as caliphs. The Khilafah calls for interaction between humans and each other and between humans and nature. Khalifah means protection, preservation and guidance so that all living things can achieve the purpose of their creation.

Human behavior, especially towards the environment, has a huge impact, both good and bad. Humans are required to keep up with the times so as not to be left behind, but sometimes humans themselves forget the environment around them, causing problems for themselves, their environment and other people. Allah SWT gives humans the ability to manage the earth by bringing mercy and love to nature and everything in it (Abdullah, 2008). Thus, as humans who are given reason and the ability to think, humans should understand how to behave towards the environment.

People with morals understand their responsibility towards the environment, how

to maintain its beauty, protect its benefits, and preserve it from damage or extinction. Good morals towards the environment are demonstrated by maintaining the environment so that it creates a good atmosphere and continues to provide freshness and comfort in life, without causing damage or pollution which ultimately harms society itself. Islam is a perfect religion that regulates all aspects of human relations with the natural environment. Islam teaches and establishes basic moral principles and concepts regarding human behavior towards the natural environment. This is a form of Islamic perfection and a form of God's infinite mercy and love. This is explained in surah Al-Baqarah verse 30:

السَّمَاءِ مِنْ وَأَنْزَلَ بِنَاءً وَالسَّمَاءِ فَرَاشًا الْأَرْضَ لَكُمْ جَعَلَ لَدِي  
أَنْدَادًا لِلَّهِ تَجْعَلُوا فَلَا لَكُمْ رِزْقًا الثَّمَرَاتِ مِنْ بِهِ فَأَخْرَجَ مَاءً  
تَعْلَمُونَ وَأَنْتُمْ

Meaning: "And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Truly, I know what you do not know."

Humans are believed to be Caliphs by Allah SWT and are the only creatures created by Allah SWT who have the potential to process and organize nature creatively, productively, constructively and humanistically. Managing nature requires good moral behavior to prevent deviations and

catastrophic destruction. Then surah Al-Baqarah verse 22:

لَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ  
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا  
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Meaning: He is the one who made this earth for you as an expanse, and the sky (and everything in it) as a building (which is firmly built); and He sent down rainwater from the sky, and brought out with it various kinds of fruit which were a sustenance for you; So do not take for Allah any partner, even though you all know (that Allah is the Almighty God).

Everything on this earth was created by God for humans, so it is humans' responsibility to maintain and prosper the earth, not the other way around (destroying it). Therefore, humans are the main factor that determines whether an environment is good or bad. The relationship between humans and nature or the relationship between humans and each other is not a relationship between conqueror and conquered or between master and servant, but a relationship of togetherness in submission to Allah SWT because human ability to manage is not the result of the power they have but the result of grace from Allah SWT (Masruri , 2016). Human obligations to have morals towards the environment are based on the following things:

- a. Every human being life and death are in nature, namely the earth.

- b. Every human being is required to prosper and preserve the earth. This can be implemented in several ways, namely that humans are not allowed to utilize natural resources through large-scale exploitation, resulting in natural imbalance and damage to the earth.
- c. Ethically, the environment is the right and obligation of society and is an absolute value, so it must always be managed well by protecting, caring for and preserving it. In other words, good environmental morals are a manifestation of ethics itself.
- d. That a good environment will provide prosperity to the community (Maulida, 2017).
- e. Maintain the environmental ecosystem and use natural products that are environmentally friendly.
- f. Always provide education about protecting and preserving the environment (Mawardi, et., all. 2011).

According to research conducted by Rahayu (2018) regarding the role of humans in Conserving nature in the perspective of the interpretation of Al-Jawahir fi Tafsir Al-Qur'an, there are six important roles for humans in preserving nature, namely the role of caliph, natural prosperity, recipient of natural benefits, protector of nature, educator of generations and as a preventer of natural

damage. These six roles show that humans have an important position for the preservation and preservation of nature, namely as caliphs who guard and prevent it from being damaged. The human caliphate in its ecosystem with nature, the moral aspect is, maintaining and prospering nature (Q.S. Hud: 61) and protecting nature from damage (Q.S. Al-A'raf: 56).

We know that the environment consists of living things and nature and both are interconnected. Not only humans live in nature, but also animals and plants. Humans are caliphs on this earth, so we also have an obligation to look after plants. The following describes morals towards animals and morals towards plants (Abdullah, 2008). As explained in surah Al-An'am verse 38, namely:

فِي دَابَّةٍ مِنْ وَمَا وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ  
فِي فَرْطِنَا مَا أَمْثَالَكُمْ أُمَّ إِلَّا بِجَنَاحِيهِ يَطِيرُ طَائِرٍ وَلَا الْأَرْضِ  
يُحْشَرُونَ رَبِّهِمْ إِلَىٰ نَمَّ شَيْءٍ مِنَ الْكِتَابِ

Meaning: And there is not a single animal that creeps on the earth, and not a single bird that flies with its two wings, but they are a people like you. We have left nothing behind in this book of the Koran; then they will all be gathered to their Lord (to be reckoned with and receive reward).

According to Ibn Kathir's interpretation, Qatadah said, "birds are a people, humans are a people, and jinn are also a people." As-Suddi said regarding His words: (But people (also) like you) are creatures who

are the same as you. Allah's Word: (We will not forget anything in the Bible) namely everything, their knowledge is from Allah, nothing is forgotten by Allah's sustenance and arrangement, whether land animals or sea animals. As He says (And there is not a single creeping animal on the earth except Allah who provides its sustenance, and He knows the place where the animal lives and the place where it is kept. Everything is written in a real Book (Lauh Mahfuz), namely written names, numbers, and their places, and limiting their movements and states of rest. The Word of Allah SWT: (then to God they are gathered) Ibn Abbas said about His word (then to God they are gathered) to collect them after death. From this explanation it can be concluded that creeping animals and Birds are people like humans too, they should not be treated in a cruel way.

Here are some things we can do to show noble morals to animals:

- a. Take care of animals by providing adequate food and drink as well as adequate housing, and if they are sick, efforts must be made to cure them, for example by treating them. it is also necessary to treat the animal if it is sick. If you must slaughter, please do it the right way.
- b. Do not torture any animal. For certain animals, the Prophet has given permission to kill them because they

threaten our safety. For example, wild animals such as lions and wolves threaten our safety.

- c. We use animals for our daily needs, both for consumption and to support activities.

As Muslims, we must be able to protect plant wealth as well as possible. Plants can be planted well and neatly, watered and given fertilizer so that they grow well, and given medicines to prevent diseases that interfere with the growth and development of plants. Some of these results can be enjoyed immediately, while others must be processed first before they can be enjoyed.

This is in accordance with the word of Allah in surah Abbasa verses 24-32, which means: "So let humans pay attention to his right. Indeed, We have indeed poured out water (from the sky). Then We divided the earth as well as possible, Then we grew grain on it, Grapes and vegetables, Olives and dates, (dense) gardens, and fruit and grass, For your enjoyment and for the animals. your livestock."

With so many blessings from Allah bestowed on humans through plants, how good it would be for us as humans who are also caliphs on earth and as balancers of life to protect and preserve the plants around us, because from these plants our survival, food and clothing and shelter are also provided. we come from plants. Morals towards the natural

environment here are the environment around humans apart from humans themselves, animals and plants. The surrounding environment consists of the land environment, sea environment and air environment. Humans and other living creatures cannot be separated from these three environments. Because Allah created everything on this earth to be used by humans and other living creatures, because of the importance of the natural environment for humans, Allah SWT forbids us from destroying the environment, for example polluting water, overusing it, cutting down and burning forests. and excessive use of agricultural products (Marzuki, 2009).

The following are examples of noble morals towards plants, plants and forests, namely as follows:

- a. Utilizing and managing empty land for planting is a form of human awareness in treating this increasingly old earth by utilizing land that is no longer productive. This is an effort to provide value to an area that previously had no use at all (empty land) to become productive land. In Indonesia itself there are many conservation areas, such as: nature reserves, wildlife reserves, national parks, grand forest parks, and others.
- b. Reforestation or replanting trees is one of the efforts made by humans to restore natural balance, which has

enormous benefits for the lives of living creatures on earth. In utilizing natural resources, humans must not exceed reasonable standards of need, because they must pay attention to and consider aspects of the sustainability of life, nature conservation and ecosystem balance. This suggests that when utilizing forests and the various natural contents within them, they should not be exploited excessively beyond what is necessary.

- c. Caring for and watering plants or plants that have been planted in the garden or yard.
- d. Don't cut down trees carelessly and don't uproot plants that have been treated.

Based on the above, it is explained that the rules in Islam clearly encourage humans to protect and preserve the environment. The purpose of this regulation is to prevent disasters resulting from environmental destruction (Nurulloh, 2019). The Prophet Muhammad SAW and the Koran taught how humans should treat nature, which is contained in the Al-Quran verse Surah Al A'raf verse 56.

إِنَّ وَطْمَعًا خَوْفًا وَادْعُوهُ إِصْلَاحِهَا بَعْدَ الْأَرْضِ فِي تَفْسِدُوا وَلَا  
الْمُحْسِنِينَ مِنْ قَرِيبٍ اللَّهُ رَحِمَتٌ

Meaning: "And do not cause damage to the earth after it was (created) well. Pray to Him

with fear and hope. Indeed, Allah's mercy is very close to those who do good."

The natural environment is a source of life for living creatures on earth, including humans. If humans treat nature well, then nature will also be good to humans. However, if humans treat nature arbitrarily, then this will only cause damage that burdens humans themselves. The act of destroying the environment itself is moving away from true religious principles. The act of destroying nature arbitrarily without calculating the consequences is contrary to Allah's command to do justice and ihsan. Looking at human life which currently tends to cause damage to the environment

resulting in a shift in the existence of proper use of the environment, and this is again a loss to humans themselves. It is not only humans who suffer losses, but also other creatures who depend on the sustainability of the surrounding environment. In Lessy's opinion (2022), humans should have good moral values so that they can carry out their mandate as caliphs on earth with full compassion and responsibility.

## Conclusion

Based on the discussion presented above, the author draws the conclusion that moral nobility is very important in human life. Morals refer to a person's behavior, character



and ethics that reflect good moral and ethical values. Morals include a person's actions and deeds in relation to family, neighbors and the environment. The family is the first place where the formation of personal morals begins, and parents play an important role in instilling Islamic values and good morals in children. By applying moral values in the family environment, you can shape yourself to be good, with fair principles, honest speech, responsibility, sincere behavior, patience, loving relationships and generosity. Neighborly relations are an important part of social life, including; try to always do good and honor your neighbors, be tolerant of your neighbors, care for your neighbors, for example by sending food broth, strengthen your relationship by visiting your neighbors, for example, visiting them when they are sick, congratulating them when they get happiness such as birth or marriage and so on, keeping their neighbors' secrets and talking about them. good things about neighbors, trying to create a conducive neighborhood environment, prioritizing the neighbor whose door is closest to the house door in giving gifts. Then too, Islam teaches both Muslims and non-Muslims to do good towards each other. This includes providing assistance, sharing happiness, and maintaining good relationships. Islam also emphasizes the need to protect the natural environment, where humans have a responsibility towards the universe and must act with good morals towards the environment,

including protecting the ecosystem, using natural resources wisely, and protecting nature. Environmental destruction is contrary to true religious and moral values. Natural damage has a negative impact on humans and other organisms that depend on the balance of the ecosystem. The form of morals that humans must pay attention to is paying attention to and contemplating natural creation and making the best use of it and its contents.

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