



DEVELOPING A HOLISTIC MUSLIM CHARACTER THROUGH MORALITY TOWARD ALLAH, THE PROPHET, PARANETS, AND THE SELF

MEMBANGUN PRIBADI MUSLIM SEUTUHNYA MELALUI AKHLAK KEPADA ALLAH, RASUL, ORANG TUA, DAN DIRI SENDIRI

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Abstract

This study aims to explore the concept of developing a holistic Muslim personality through the practice of morality toward Allah SWT, the Prophet Muhammad SAW, parents, and the self. Morality in Islam encompasses not only the vertical relationship with the Creator and His Messenger but also the horizontal relationship with fellow human beings and oneself. This research employs a qualitative method with a literature review approach, analyzing sources from the Qur'an, Hadith, and relevant academic studies. The findings indicate that integrating morality toward Allah and the Prophet serves as the fundamental foundation in shaping a strong character, while morality toward parents and oneself reinforces the social and psychological dimensions of a Muslim individual. Consistent application of these moral values contributes to the formation of a harmonious, responsible, and virtuous Muslim personality in daily life. This study offers significant implications for Islamic character education and spiritual development of the Muslim community

Keywords : Morality, Muslim personality, morality toward Allah, morality toward the Prophet, morality toward parents, morality toward the self.



Abstrak

Penelitian ini bertujuan untuk mengkaji konsep pembangunan pribadi Muslim yang seutuhnya melalui pengamalan akhlak kepada Allah SWT, Rasulullah SAW, orang tua, dan diri sendiri. Akhlak dalam Islam tidak hanya mencakup hubungan vertikal dengan Sang Pencipta dan Rasul-Nya, tetapi juga hubungan horizontal dengan sesama manusia dan diri pribadi. Studi ini menggunakan metode kualitatif dengan pendekatan literatur, menelaah sumber-sumber Al-Qur'an, Hadis, dan kajian akademik terkait. Hasil kajian menunjukkan bahwa integrasi akhlak kepada Allah dan Rasulullah menjadi fondasi utama dalam membentuk karakter yang kokoh, sementara akhlak kepada orang tua dan diri sendiri memperkuat dimensi sosial dan psikologis seorang Muslim. Penerapan nilai-nilai akhlak tersebut secara konsisten berkontribusi pada pembentukan pribadi Muslim yang harmonis, bertanggung jawab, dan berakhlak mulia dalam kehidupan sehari-hari. Penelitian ini memberikan implikasi penting bagi pendidikan karakter Islam dan pembinaan spiritual umat Muslim.

Kata Kunci : Akhlak, pribadi Muslim, akhlak kepada Allah, akhlak kepada Rasulullah, akhlak kepada orang tua, akhlak kepada diri sendiri.

1. INTRODUCTION

Morality is the core of Islamic teachings, encompassing not only moral principles but also reflecting the depth of faith and the identity of a Muslim. Islam teaches the balance of relationships: a vertical connection with Allah SWT, as well as horizontal harmony with fellow human beings, nature, and oneself. The primary mission of the Prophet Muhammad (peace be upon him) was to perfect noble character, as he stated: "Indeed, I was sent to perfect noble character" (Hadith narrated by Ahmad). In Islam, morality is categorized into four important dimensions: morality towards Allah SWT, towards the Prophet Muhammad SAW, towards parents, and towards oneself all of which play a crucial role in shaping pious individuals and a civilized society.

However, in this modern era, moral values face serious challenges due to the rise of individualism, the decline of spiritual awareness, and the weakening of social bonds. This situation demands a deep understanding and concrete application of the concept of morality in daily life. Therefore, this paper aims to comprehensively examine the four main dimensions of morality: morality towards Allah SWT as a manifestation of piety; morality towards the Prophet Muhammad SAW as an expression of love and obedience; morality towards parents as a form of respect and devotion; and morality towards oneself as the foundation of physical and spiritual balance. Through this study, it is hoped that awareness of the vital role of morality in shaping a holistic Muslim personality can be revived and made relevant amid the complexities of the modern age.

2. RESEARCH METHOD

This study adopts a qualitative approach through a literature review to examine the concept of morality in Islam in depth, drawing from credible and relevant sources. Data were collected from the Qur'an, hadiths, as well as classical and contemporary literature on morality, including tafsir books, hadith commentaries, Islamic ethics texts, scholarly journals, and academic works. Data analysis was conducted using content analysis techniques, which involve identifying, organizing, and interpreting the literature based on



the four dimensions of Islamic morality (towards Allah SWT, the Prophet Muhammad SAW, parents, and oneself). This approach allows for an exploration of the normative and contextual values of moral teachings, and their relevance to the life of modern Muslims. Thus, this study is expected to produce a strong theoretical foundation for a comprehensive and systematic understanding of morality from an Islamic perspective, both normatively and applicatively.

3. RESULTS AND DISCUSSION

A. Morality Towards Allah SWT

Morality is a fundamental element in Islamic teachings, reflecting a person's level of faith. Islam not only governs the relationship between humans and Allah SWT, but also emphasizes the importance of harmonious relationships with others and with oneself. The Prophet Muhammad SAW was sent to perfect human morality, as stated in his saying: "Indeed, I was sent to perfect noble character" (Hadith narrated by Ahmad). In Islam, morality encompasses relationships with Allah, the Prophet, family, and the individual self. Morality towards Allah demonstrates piety and recognition of His oneness, power, and mercy, which are manifested through obedience, sincerity, and sincere worship. Morality towards the Prophet Muhammad SAW reflects love and reverence for his teachings, while morality towards parents emphasizes the obligation to honor and serve them. Meanwhile, morality towards oneself forms the foundation for physical and spiritual balance. In the modern era, moral values often undergo shifts, marked by increasing individualism and declining spiritual awareness. Therefore, a deep understanding of morality is essential in shaping a pious individual who can contribute positively to society. This paper will explore morality towards Allah SWT, the Prophet Muhammad SAW, parents, and oneself, along with their implications in the life of a Muslim (Suryani & Sakban, n.d.).

Contentment with all of Allah's decrees, both in terms of sharia (divine law) and qadar (destiny), represents a noble form of morality towards Him. A Muslim who upholds this character does not complain but accepts every decision from Allah with an open heart and inner peace. When faced with circumstances that fall short of expectations, such a person remains patient and content, sincerely declaring, "I am pleased with Allah as my Lord." Similarly, regarding divine law, they accept it wholeheartedly and submit to His commands. Morality towards Allah SWT can be understood as the attitude and behavior of a servant in fulfilling their role as a created being before the Creator. There are at least four crucial reasons why humans must uphold moral conduct toward Allah SWT, one of which is that Allah is the Creator of humankind, who formed humans from a fluid between the backbone and the ribs, as described in Surah At-Tariq, verses 5–7: "So let man observe from what he was created. He was created from a fluid, ejected, emerging from between the backbone and the ribs." (QS. At-Tariq: 5–7) Therefore, as Muslims, we must submit and obey all of Allah's commands and prohibitions, for it is Allah who has created us. Noesae, H. (2020, 10 Juni).

B. Forms of Morality Towards Allah SWT

a. Glorifying and Praising Allah

A Muslim is obliged to exalt Allah from all deficiencies or attributes unbefitting His majesty, affirming His absolute purity, greatness, and omnipotence. In addition,



a Muslim must continuously praise Allah for all blessings, such as health, sustenance, and knowledge. This attitude is in accordance with Allah's words in Surah Al-Isra' (17:44), which affirms His greatness and power. Glorifying and praising Allah not only cultivates a sense of gratitude but also strengthens the acknowledgment of His majesty, while distancing oneself from arrogance and heedlessness as a servant of Allah. (Mahmud, 2017)

b. Tawakkul (Trust and Reliance on Allah)

Tawakkul is the attitude of entrusting all matters to Allah SWT after making the utmost effort. This means that a Muslim must strive earnestly, utilizing intellect, strength, and all available potential, and then fully submit to the will of Allah. The attitude of tawakkul reflects a profound belief that everything happens by His permission. Allah SWT states: *"If Allah helps you, none can overcome you; but if He forsakes you, who is there after Him that can help you? So in Allah let the believers put their trust."* (Qur'an, Surah Al-Anfal: 61). Through tawakkul, a Muslim is protected from despair and confusion when facing the trials of life. (Mahmud, 2017)

c. Faith and Trust in Allah (Iman Billah)

Husnuzhan, or having a positive assumption of Allah, is the firm belief that every decision and decree from Him is ultimately for the best, even if its wisdom is not immediately understood by human beings. This attitude fosters patience and sincerity in facing life's trials, and prevents feelings of disappointment or complaint. Allah SWT states in the Qur'an: *"Whatever misfortune befalls you is because of what your own hands have done, and Allah pardons much."* (Qur'an, Surah An-Nisa': 79). Thinking positively of Allah is an indicator of deep faith, as it reflects the conviction that every divine decree carries goodness and wisdom for the believer's life. (Mahmud, 2017)

d. Gratitude for Blessings (Shukr)

Gratitude is the sincere acknowledgment and appreciation for all of Allah's blessings, both visible and hidden. Shukr is not merely expressed in words, but is also manifested through the heart and concrete actions—by utilizing those blessings for goodness and worship of Allah. Allah says in the Qur'an: *"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase your favor; but if you deny [My blessings], indeed, My punishment is severe.'"* (Qur'an, Surah An-Nahl: 53). Gratitude is the key to blessings and a means of strengthening the spiritual bond between a servant and their Lord. (Mahmud, 2017)

e. Obedience in Worship

Obedience in worship means fulfilling all religious obligations, both obligatory (fardh) and recommended (sunnah), with sincerity and devotion. Worship is a tangible expression of a servant's devotion to Allah and a concrete form of obedience. Sincerity is a fundamental condition for worship to be accepted and rewarded. Consistency in performing acts of worship also cultivates discipline, patience, and a sense of responsibility. Through obedient worship, a Muslim strengthens their vertical relationship with Allah and maintains a strong spiritual connection.

f. Menjaga Amanah sebagai Khalifah



As a caliph (steward) on Earth, a Muslim bears the responsibility to safeguard life, including the protection of the environment and all living beings. Fulfilling this mission entails active social and ecological engagement, with full awareness that the Earth is a trust (amanah) from Allah SWT (Suryani & Sakban, n.d.). Therefore, carrying out the mandate of stewardship represents a form of moral responsibility toward God, encompassing both social accountability and environmental consciousness.

C. Morality Towards the Prophet Muhammad SAW

Morality towards the Prophet Muhammad SAW reflects respect, love, and obedience to him as the Messenger of Allah and the role model for all believers. Emulating the Prophet's character means adhering to his teachings and Sunnah in daily life (Suryani & Sakban, n.d.).

Loving the Prophet is a part of faith and an obligation for every Muslim. The Muslim community acknowledges him as both a servant and messenger of Allah; thus, believing in him entails trusting, listening to, and following all that he taught and exemplified. The Prophet SAW was so dearly loved and honored by his companions that they cherished him more than themselves and their own families. This is reflected in his saying: *"None of you will have complete faith until he loves me more than he loves himself, his parents, his children, and all of mankind."* (Narrated by Bukhari and Muslim). (Mahmud, 2017)

D. Forms of Morality Towards the Prophet Muhammad SAW

a. Obedience to the Prophet Muhammad SAW

Obedience to the Prophet Muhammad SAW is a direct consequence of the shahadah, particularly the declaration *"wa asyhadu anna Muhammadan rasulullah"* ("and I bear witness that Muhammad is the Messenger of Allah"). This obedience requires a Muslim to carry out every command and avoid every prohibition conveyed by the Prophet, whether sourced from the Qur'an or the hadith. As stated in the Qur'an: *"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."* (Surah An-Nisa: 59). This verse clearly affirms that obedience to the Prophet is inseparable from obedience to Allah. Therefore, rejecting the teachings or commands of the Prophet means rejecting divine guidance, since everything he conveyed was a revelation from Allah SWT, not based on personal desire (Surah An-Najm: 3–4). (Noesae, 2020)

b. Reviving the Sunnah

Practicing the Sunnah of the Prophet means striving to implement his teachings and habits in daily life. The Sunnah encompasses his sayings (*qauliyah*), actions (*fi'liyah*), and approvals (*taqririyah*). By applying the Sunnah, a Muslim helps preserve prophetic values within a society that may be drifting away from Islamic teachings. As the Prophet SAW stated: *"Whoever revives my Sunnah during a time when my ummah has become corrupt shall receive the reward of a hundred martyrs."* (Narrated by Ibn Majah). Thus, practicing the Sunnah not only improves the individual but also collectively strengthens the Muslim community.

c. Loving the Prophet



Love for the Prophet Muhammad SAW is the highest expression of love for Allah and must be proven through actions, not just words. A hadith clearly states that the completeness of one's faith is directly linked to the level of love for the Prophet, which must exceed one's love for oneself, one's parents, children, and all of humanity.

d. Emulating the Character of the Prophet

The Prophet Muhammad SAW is the ultimate role model (*uswah hasanah*) for humanity, as affirmed in the Qur'an: "*Indeed, in the Messenger of Allah you have an excellent example...*" (Surah Al-Ahzab: 21). Emulating his character means adopting his qualities such as gentleness, honesty, patience, compassion, humility, and courage in all aspects of life. The Prophet's character was the embodiment of the Qur'an, as Aisha RA once said: "*The character of the Prophet was the Qur'an.*" (Prestya, n.d.)

e. Accepting and Believing in the Prophet

Believing in the Messenger of Allah entails acknowledging Muhammad SAW as the final Prophet sent by Allah to deliver His message to all of mankind. This faith requires full acceptance of all previous prophets and the teachings they brought, without doubt or selective adherence. Being content with the Prophet reflects an acceptance of his prophetic mission as a mercy from Allah SWT, as stated in Surah Al-A'raf: 158: "*...and they believe in Allah and His Messenger, the unlettered Prophet...*" (Nurdin.2016)

f. Honoring and Defending the Prophet

Honoring the Prophet Muhammad SAW is part of the proper etiquette every Muslim must uphold—even after his passing. This reverence can be shown through respectful speech when mentioning his name, and by defending his honor against insults, slander, or false accusations. Islamic history records the extraordinary dedication of the Prophet's companions in protecting and defending him, even at the cost of their lives. In the present day, defending the Prophet involves correcting misconceptions about his teachings and conveying the truth of his message with wisdom and clarity. (Prestya, n.d.)

g. Sending Blessings (Salawat) Upon the Prophet

Sending *salawat* upon the Prophet is an expression of love and reverence. The Prophet Muhammad SAW holds a noble and exalted status, and Allah Himself has commanded the believers to honor him, as stated in the Qur'an: "*Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.*" (Surah Al-Ahzab: 56). This verse clearly emphasizes the obligation of Muslims to continuously honor and pray for the Prophet SAW, recognizing his elevated role and position. (Nurdin, 2016)

E. The Relationship Between Morality Towards Allah and the Prophet Muhammad SAW

Obedience to Allah cannot be separated from obedience to His Messenger. Allah states in the Qur'an: "*Whoever obeys the Messenger has indeed obeyed Allah.*" (Surah An-Nisa: 80) (Berita Tauhid, n.d.). Therefore, morality towards Allah is only perfected when it is accompanied by adherence to the teachings of the Prophet



Muhammad SAW, namely the Qur'an and the Sunnah (Mahmud, 2017). Morality towards Allah and His Messenger is an inseparable unity, as the Prophet is the bearer of divine revelation. Honoring and obeying the Prophet is, thus, a manifestation of true morality towards Allah SWT (Noesae, 2020).

1. First, obedience to Allah and His Messenger is a direct command in the Qur'an. Allah SWT says: *"Obey Allah and obey the Messenger and those in authority among you..."* (Surah An-Nisa: 59). This verse emphasizes that obedience to Allah is incomplete without obedience to His Messenger. This is because the Prophet Muhammad SAW was the direct recipient of divine revelation, and his actions serve as a living example of how to implement Allah's teachings (Muslim.or.id, n.d.).
2. Second, emulating the character of the Prophet is a tangible expression of morality towards Allah SWT. Allah declares: *"And indeed, you [O Muhammad] are of a great moral character."* (Surah Al-Qalam: 4). The Prophet represents the embodiment of Qur'anic values; thus, by following his conduct, one effectively follows Allah's guidance. On the contrary, ignoring the Prophet's character reflects inconsistency in religious practice and weakens one's claim to moral excellence before Allah (Prestya, n.d.).
3. Third, reviving the Prophet's Sunnah is also a form of morality towards Allah SWT, since the Sunnah is a practical interpretation of divine revelation. Therefore, to act upon it is to submit to Allah's will. The Prophet SAW said: *"Whoever revives my Sunnah during a time when my ummah is corrupted shall receive the reward of one hundred martyrs."* (Narrated by Ibn Majah). This highlights the profound value of practicing the Sunnah as a form of devotion to Allah (Noesae, 2020).
4. Fourth, sending salawat (blessings) upon the Prophet Muhammad SAW is a form of love and reverence for him, while also fulfilling a direct command from Allah. As mentioned in the Qur'an: *"Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."* (Surah Al-Ahzab: 56). This verse affirms that sending salawat is not only a moral duty toward the Prophet but also a spiritual act of worship (Muslim.or.id, n.d.).

In conclusion, morality toward Allah cannot be fully realized without acknowledging and following His Messenger. Together, they form the foundational pillars of the ideal Muslim personality (Noesae, 2020).

F. Morality Towards Parents

Morality towards parents is a crucial aspect in shaping a Muslim's character. This behavior reflects a child's respect, affection, and obedience to both father and mother as an integral part of Islamic teachings. This noble character is manifested through politeness, reverence, motivation, and sincerity—whether the parents are still alive or have passed away. In Islam, honoring one's parents is not only viewed as a social obligation but also as a true expression of faith and devotion to Allah SWT. Therefore, understanding and applying noble morals towards parents is essential in forming a well-mannered and committed Muslim, as well as in fostering harmony within the family and the wider society.



In Islamic teachings, the status of parents is highly honored and must be respected, with special emphasis on the mother's role, which is considered even greater than that of the father. The Qur'an and hadith emphasize that honoring one's parents is among the foremost duties of every Muslim. For instance, Surah al-Ahqaf verse 17 issues a stern warning against disobedience and commands kindness towards parents. The Prophet Muhammad (peace be upon him) also highlighted the virtue of mothers by mentioning them three times more worthy of honor than fathers in his saying. This illustrates that respect, love, and devotion to parents are inseparable from faith and a form of obedience to Allah SWT. (Al Faruq dkk., 2024).

G. Forms of Morality Towards Parents

A child is obligated to show respect and devotion to their parents through polite speech and behavior. This includes being willing to listen to their advice, avoiding hurtful words, and maintaining proper manners in every communication and interaction.

1. Showing Respect and Devotion to Parents

Children are obligated to show respect and devotion to their parents through polite speech and behavior. This includes being willing to listen to their advice, avoiding hurtful words, and maintaining good manners in every communication and interaction.

2. Helping and Caring for Parents with Love

Children are encouraged to assist their parents in various tasks, such as doing household chores, fulfilling daily needs, and caring for them in old age. These acts reflect sincere compassion and affection for one's parents.

3. Praying and Asking Forgiveness for Parents

A child should regularly pray for both parents, asking Allah SWT for their health, abundant sustenance, and forgiveness. This is a way of showing gratitude for all the sacrifices and services provided by the parents.

4. Prioritizing Parents' Interests

A child should always put the interests of their parents above personal desires, in all situations. Even when parents display less pleasant behavior, children must remain patient and refrain from responding with disrespect or negative actions.

5. Respecting Parents in All Circumstances

Respect for parents must be upheld at all times, whether they are in good health or growing weak due to age. Sincerity and patience in supporting them are commendable forms of morality.

6. Maintaining Harmonious Relationships and Avoiding Hurtful Actions

Children should preserve good communication, avoid conflicts, and strive to bring joy to their parents. When differences of opinion arise, they should be expressed politely and respectfully.

7. Following Parents' Advice and Guidance

As long as it does not contradict Islamic law, children are obligated to follow the advice and guidance of their parents, as a sign of respect for their wisdom and life experience.

8. Showing Genuine Love and Care



Affection towards parents can be expressed through emotional support, such as visiting them frequently, giving simple gifts, and expressing love through words and actions. (Almer Ragil Amri dkk., 2024).

Every Muslim is required to treat their parents with kindness as a form of respect and devotion. By showing honor, devotion, and praying for them, one not only earns blessings in this world and the hereafter but also instills high moral values in oneself and one's family. The example set by parents plays a vital role in shaping children with noble character and in creating harmony within the family and the broader community. (Suryani dkk., 2021)

H. Morality Towards Oneself

Morality towards oneself refers to treating oneself fairly and in balance—both physically and spiritually—without engaging in self-harming behaviors. This includes developing noble qualities such as gratitude, sincerity, patience, forgiveness, and trustworthiness, as well as maintaining physical and mental health. It is also essential to uphold cleanliness, hygiene, and appearance in accordance with Islamic teachings. Such morality forms individuals who are healthy, responsible, and capable of living a good life. (Anriani dkk., 2023).

I. Forms of Morality Towards Oneself

1. **Maintaining Balance Between the Physical and Spiritual**
 Preserving a balance between body and soul is a fundamental step in practicing good morality. This means taking care of the body through nutritious eating, regular exercise, and adequate rest, while also nurturing the inner self through worship, prayer, and strengthening of faith. This balance is crucial for harmonious personal development without neglecting either side. Additionally, maintaining cleanliness, health, and appearance in line with Islamic values is equally important.
2. **Developing Virtuous Traits**
 Cultivating virtues such as gratitude, sincerity, patience, forgiveness, and trustworthiness is an essential part of morality toward oneself. These values are realized through actions like being thankful for blessings, fulfilling duties sincerely, enduring trials patiently, forgiving with an open heart, and being honest in carrying out responsibilities. These traits are fundamental in building a strong and noble character. (Suryani & Sakban, 2022)
3. **Taking Care of Physical and Mental Health**
 Maintaining both physical and mental health is an inseparable aspect of self-morality. This includes avoiding harmful habits like smoking, drug abuse, and alcohol consumption, as well as cleansing the heart from spiritual diseases such as envy, jealousy, and hypocrisy. Promoting mental health through positive thinking and stress management is also essential to face life's challenges effectively.
4. **Upholding Honesty and Responsibility**
 Being honest with oneself means avoiding lies that can harm both the self and others. One must also take responsibility for every decision and action taken, and strive for



one's rights in a fair and just manner. Honesty and responsibility nurture self-confidence and build strong personal integrity.

5. Constantly Striving for Self-Improvement

Self-development is a form of morality that reflects a person's commitment to continuous learning, self-reflection, and personal growth. The aim is to become better, stronger in facing life's trials, and able to contribute positively to the surrounding environment.

6. Being Patient and Trusting in God During Life's Trials

Life is full of difficulties and tests; the best way to face them is through patience and complete reliance on Allah. With patience and tawakal (trust in God), one can remain calm, think clearly, and find the best solutions for any challenge.

7. Being Grateful for God's Blessings

Gratitude enhances wisdom, strengthens faith, and fosters healthy relationships with others and the environment. True gratitude is shown through good behavior, not just words. In most cases, grateful individuals are more capable of living their lives calmly and honestly. (Farida Fajri, 2024).

By consistently applying these principles, an individual can develop a strong and virtuous character towards themselves. This not only supports healthy personal growth but also has a positive impact on social relationships and community life as a whole.

4. CONCLUSION

Morality (*akhlaq*) in Islam serves as a fundamental foundation that shapes a Muslim's relationship with Allah SWT, the Prophet Muhammad SAW, one's parents, and oneself. These four elements are interrelated and play a vital role in forming a balanced and healthy Muslim character. Morality towards Allah SWT is reflected through submission, sincerity, and genuine devotion, such as reliance on Him (*tawakkal*), gratitude, positive assumptions (*husnuzhan*), and dutiful worship, along with the responsible fulfillment of one's role as a caliph on Earth. Morality towards the Prophet SAW stems from deep faith, expressed through obedience to his teachings, love and reverence for him, efforts to emulate his noble character, and the revival of his Sunnah. Obedience to the Prophet is inherently part of obedience to Allah SWT.

Furthermore, morality towards one's parents is highly emphasized in Islam and is demonstrated through respect, compassion, prayer, assistance, and prioritizing their needs. Meanwhile, morality towards oneself involves maintaining physical and spiritual balance, being honest and responsible, and continuously striving for self-improvement with patience and gratitude. By understanding and implementing these moral values holistically, a Muslim is shaped into a pious, well-mannered individual who brings benefit to their family, community, and ultimately achieves success and happiness in both this life and the Hereafter.

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