

Qualitative Study of Morals in Students' Daily Lives

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ABSTRACT. This study aims to identify and understand moral issues among students and find effective solutions to improve their moral and ethical quality. The method used is descriptive qualitative, combining literature research. Data were collected through questionnaires and direct observation of students. The research findings show that morals significantly influence students' social and academic relationships on campus. The majority of respondents stated that good morals, such as respecting others' opinions, being honest, and being helpful, help build harmonious relationships with friends and lecturers. However, there are differences in the application of morals based on cultural or religious backgrounds. Challenges faced include situations where kindness is not reciprocated or emotions must be controlled. Nevertheless, respondents showed a commitment to consistently implementing positive moral values with support from peers and self-reflection. The role of family and the surrounding environment is recognized as important in shaping student morals. Programs and activities on campus, such as ethics seminars, social activities, and student organizations, help increase moral awareness. To enhance the application of morals, it is suggested to integrate moral education into the curriculum, organize seminars and workshops, and provide positive examples through lecturers and campus staff. Efforts to strengthen morals on campus can be increased with more programs that support the practical learning of moral and ethical values for students.

Keywords: *Morality, Students, Ethics Education, Campus Life, Ethical Quality, Character Education.*



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INTRODUCTION

Morals are the qualities shown by Allah's apostles, prophets, and righteous salafus who are examples and guides for today's generations (Faizin et al., 2021). Instilling moral and moral values that are in line with Islamic teachings to the next generation is very important to create a generation that has a sense of religious diversity that has taken root in them (Rahmah et al., 2021). The purpose of morality in the Perspective of Islamic Religious Education is to examine the importance of morality in Islamic life and education, as well as to encourage individuals towards moral perfection (Anbiya et al., 2023). Especially in Islamic education which provides hope as an agent of change, especially in moral formation (Ulil, Hidayah, Benny, 2019 in Mujayyanah et al., 2021). This moral damage extends to various levels of society, including in educational institutions (Supriatna Irpan

et al., 2023). In college, students will get an education that guides them to become experts according to their field of study. Universities should be able to produce quality professionals, both in science and morals (Fitriana & Baridwan, 2018 in Sihombing & Budiarta, 2020). On the other hand, the development of an increasingly complex society requires universities to have and develop an academic culture so that students have competence in their fields. Many problems arise in Indonesian society, including the lack of character possessed by students or students. Characters such as religiosity, confidence, and discipline are often lacking. In fact, religiosity, confidence, and discipline are the pillars of character that must be instilled in students or students (Wibowo, 2020). According to Ariftianto (2010), academic culture is the entire academic life and activities that are lived, interpreted, and practiced by academic citizens in higher education institutions and research institutions (Grahani Firsty Oktaria et al., 2023).

Academic culture is needed because of the demands of the increasingly advanced times, so changes and updates are needed in academic life and activities to achieve better conditions (Nikmah, 2019). A positive environment will form a good personality, while a negative environment will produce a bad personality (Nurlaila et al., 2019). Imam Al-Ghazali stated that morality is a deep innate trait that drives a person to do deeds. If the deed is good, then the person is called noble character (*mahmudah*), but if the deed is bad, then the person is called bad morals (*mazmumah*) (Mahjuddin, 2009:1 in Susanti & Rahman, 2022). People who have good morals must always remember Allah in every step, so that their behavior is controlled and they feel always watched by Him. They always obey Allah's commands and stay away from His prohibitions, and carry out worship with joy and sincerity (Sariroh & Fitri, 2021). Moral issues among students are increasingly a concern, given their role as agents of change and future leaders. Various cases that reflect moral weaknesses often occur in the campus environment, such as lack of respect, plagiarism, academic dishonesty, lack of social concern, selfish attitude, low responsibility, and lack of order and discipline. This phenomenon not only reflects a moral crisis among students, but also has a negative impact on the quality of education and social life on campus. The campus environment has an important role in shaping student morals. Therefore, it is important to explore how various factors, including university policies, character development programs, and social interactions on campus, affect student behavior and moral values. As members of the academic community, students have an important role in determining their self-image and interaction with their environment (Flora Henny Saida, 2019). Morality in this case includes behavior that reflects moral values, ethics, integrity and responsibility. In everyday life, students often face various situations that test their character (Rizqi Much. Imam Rofi' et al., 2022). Starting from attending lectures, interacting with colleagues to time management and academic responsibilities (Pardede Ficki Padli et al., 2022). Students' passion for learning is reflected in the way they behave, speak, and act when facing everyday challenges (Shofwan Arif Muzayin et al., 2022). It is important to understand that a student's passion not only impacts themselves, but also the community in which they learn and grow. Respect, cooperation, integrity in carrying out duties, and the ability to resolve conflicts wisely are some of the morals expected from students (Rudini, 2020). But the reality is often complicated (Leuwol & Gaspersz, 2022).

Students face academic pressure, social competition, and personal demands that can influence their behavior (Choli Ifham, 2020). Therefore, the approach in building good moral character in students should consider strong moral values, continuous character education, and support from the academic and social environment (Koebanu et al., 2024). With the development of globalization and technology, the challenge of maintaining good morals has become increasingly complex (Pitaloka et al., 2022). Students must be able to navigate the digital world with the same ethics they use in the real world and understand the impact of their actions and decisions on themselves and others (Widiyanti et al., 2022). Therefore, the importance of daily morality for students is understood not only as a foundation of personal ethics, but also as a positive contribution to the development of society as a whole. By increasing awareness of these values, it

is hoped that students can become agents of change and have a positive impact on the academic environment and society at large (Adiati, 2021).

Personality in the world of education has a very important role in the formation of personality and human behavior, because personality development and development have integrated values that are very closely related (Ramadhan, 2020). According to the perception of many people, education in Indonesia is only focused on internships, which means that we can continue to participate directly without having to learn anything, and the impact of these activities causes an attitude of frequent character education, thus leading to a life journey that tends to erode human traits (Sagala Suwastati et al., 2022). This research aims to identify and understand moral problems among students and find effective solutions to improve their moral and ethical quality.

METHOD

The method used in this study is a descriptive qualitative approach. Qualitative research is a research method that seeks to understand social phenomena from the perspective of participants by emphasizing meaning, interpretation, and in-depth description of human experiences and behavior. According to Bogdan and Taylor (1975, as cited in Haryono, 2023), qualitative research produces descriptive data in the form of written or spoken words from observable individuals and behaviors. Furthermore, Denzin and Lincoln (2018) state that qualitative research involves an interpretive and naturalistic approach to the world, meaning that researchers study phenomena in their natural settings and attempt to interpret them based on the meanings people bring to them. Creswell and Creswell (2018) also explain that qualitative research is suitable for exploring and understanding social or human problems because it enables researchers to examine participants' experiences, values, and interactions comprehensively. Therefore, this approach is considered appropriate for investigating students' moral values and ethical behavior in their daily lives.

This study also employs library research as a supporting method to strengthen the theoretical and conceptual framework of the research. Library research is conducted through collecting, reviewing, analyzing, and synthesizing information from books, scientific journals, articles, conference proceedings, reports, and other academic publications related to morality, ethics, character education, student behavior, and higher education. According to Zed (2014), library research is a series of systematic activities related to methods of collecting library data, reading and recording information, and processing research materials. Similarly, George (2008) explains that library research is important in qualitative studies because it provides theoretical foundations, helps identify research gaps, and supports the interpretation of findings. The use of library research in this study enables the researcher to compare empirical findings with relevant theories and previous studies concerning students' morality and character development. The main focus of this study is university students from various higher education institutions, including both public and private universities. Students are chosen as the primary focus because they represent an important group within society who are expected to become future intellectuals, professionals, and leaders. However, contemporary campus life faces numerous moral and ethical challenges, such as academic dishonesty, plagiarism, cheating, intolerance, cyberbullying, irresponsible use of social media, lack of discipline, declining empathy, and weakened social responsibility. According to Lickona (2013), moral decline among young people can significantly influence social stability and educational quality if not addressed through character education and moral development. Therefore, understanding students' moral values and ethical practices is essential for strengthening academic integrity and promoting positive character formation in higher education institutions.

The subjects of this study are students' behaviors and the moral values they apply in their daily activities, both in academic and social environments. The moral values examined in this research include honesty, responsibility, discipline, respect, empathy, tolerance, cooperation, politeness, social awareness, and integrity. These values are reflected in students' interactions with

lecturers, classmates, family members, and society. In qualitative research, the researcher acts as the key instrument because the researcher is directly involved in collecting, interpreting, and analyzing the data (Moleong, 2017). Lincoln and Guba (1985) also emphasize that the human instrument is central in qualitative inquiry because humans are capable of understanding complex situations, adapting to changing contexts, and capturing nonverbal as well as contextual meanings during the research process. In addition to the researcher as the primary instrument, this study uses supporting instruments such as questionnaires, observation sheets, interview guidelines, and documentation. Questionnaires are used to obtain information regarding students' perceptions and experiences related to moral values in everyday life. Observation sheets are utilized to record observable moral behaviors demonstrated by students in academic and social settings. Documentation includes photographs, institutional records, academic regulations, and related written materials that support the credibility of the data. Semi-structured interviews may also be conducted to gain deeper insights into students' perspectives and experiences concerning morality and ethical behavior. According to Patton (2002), the use of multiple instruments and data sources helps researchers obtain rich and comprehensive qualitative data.

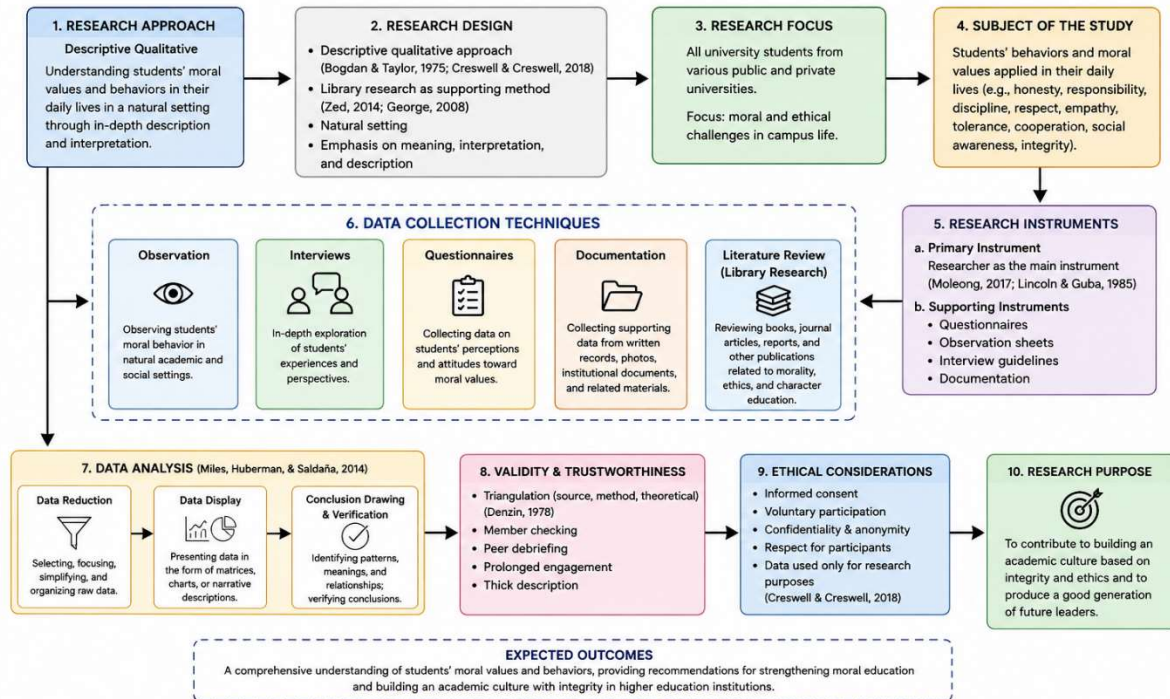
Data collection techniques in this study include observation, interviews, questionnaires, documentation, and literature review. Observation is conducted to identify and understand students' moral behavior in natural situations and social interactions. Interviews are used to explore participants' opinions, experiences, and understanding regarding moral values and ethical issues in campus life. Questionnaires are distributed to gather broader information about students' perceptions and attitudes toward morality and ethics. Documentation is used to support and verify the data obtained from other techniques. Literature review is conducted to analyze theories and previous studies related to morality, ethics, and character education. According to Creswell and Poth (2018), the use of multiple data collection techniques in qualitative research enhances the richness and depth of the findings. The data obtained in this study are analyzed descriptively using the interactive model proposed by Miles et al. (2014), which consists of three stages: data reduction, data display, and conclusion drawing or verification. Data reduction involves selecting, focusing, simplifying, and organizing the raw data obtained from the field. Data display refers to presenting the data in the form of descriptions, tables, or thematic categories to facilitate interpretation. Conclusion drawing and verification involve identifying patterns, meanings, and relationships within the data to produce valid and meaningful findings. The researcher continuously reviews and verifies the conclusions throughout the research process to ensure consistency and accuracy.

To ensure the validity and trustworthiness of the findings, this study applies triangulation techniques, including source triangulation, method triangulation, and theoretical triangulation. According to Denzin (1978), triangulation is a strategy used to improve the credibility and reliability of qualitative research findings by comparing data obtained from different sources, methods, or perspectives. In addition, member checking is conducted by confirming the findings with participants to ensure that the interpretations accurately represent their experiences and perspectives. Peer debriefing and prolonged engagement are also used to strengthen the credibility and dependability of the research results (Lincoln & Guba, 1985). Ethical considerations are also taken into account in conducting this research. Participants are informed about the purpose of the study, and their participation is voluntary. The researcher ensures confidentiality and anonymity by not disclosing participants' identities in the research report. Informed consent is obtained before conducting interviews or distributing questionnaires. According to Creswell and Creswell (2018), ethical principles are fundamental in qualitative research because researchers interact directly with participants and interpret their experiences.

The purpose of this research is to provide a positive contribution to the development of an academic culture based on integrity, ethics, responsibility, and respect. Furthermore, this study aims to support the formation of future generations of leaders who possess strong moral character, social awareness, and ethical commitment in both academic and social life. The findings of this

study are expected to become a reference for educators, universities, policymakers, and researchers in developing effective strategies for strengthening moral education and character development among students.

Diagram 1. Research Method Diagram (Descriptive Qualitative Study)



The diagram above illustrates the overall framework of the research method used in the study entitled “*Qualitative Study of Morals in Students' Daily Lives.*” The diagram explains the stages and components of the research systematically, beginning from the research approach to the expected outcomes of the study. At the first stage, the research uses a descriptive qualitative approach. This approach is chosen because the study aims to understand students' moral values and behaviors in their natural daily environments through detailed description and interpretation. Qualitative research emphasizes meaning, experience, and social interaction rather than numerical measurement. The second component is the research design, which combines descriptive qualitative research with library research. The descriptive qualitative design is used to analyze students' moral behaviors directly, while library research supports the theoretical foundation through books, journals, and academic publications related to morality, ethics, and character education. The study is conducted in a natural setting so that the data obtained reflect real conditions experienced by students. The third part of the diagram explains the research focus, namely university students from both public and private universities. The research focuses on moral and ethical issues in campus life because students often face challenges related to honesty, discipline, social responsibility, tolerance, and academic integrity. These issues are important because students are expected to become future intellectuals and leaders with strong moral character. The fourth section describes the subjects of the study, which are students' behaviors and moral values in their daily lives. The moral values examined include honesty, responsibility, discipline, empathy, tolerance, cooperation, social awareness, and integrity. These values are reflected in students' academic and social interactions. The fifth component discusses the research instruments. In qualitative research, the researcher acts as the primary instrument responsible for collecting, interpreting, and analyzing the data. Supporting instruments include questionnaires, observation sheets, interview guidelines, and documentation. These instruments help the researcher obtain more comprehensive and accurate information regarding students' moral behaviors and perceptions.

And the sixth section explains the data collection techniques used in the study. Observation is conducted to examine students' moral behavior directly in natural situations. Interviews are used to explore students' experiences and perspectives in depth. Questionnaires are distributed to collect information about students' attitudes and perceptions toward moral values. Documentation is used to support the findings through written records, photographs, and institutional documents. In addition, literature review is conducted to strengthen the theoretical framework of the study. The seventh component illustrates the data analysis process based on the model proposed by Miles, Huberman, and Saldaña (2014). The process begins with data reduction, which involves selecting and simplifying the collected data. The next step is data display, where the data are organized and presented systematically to facilitate interpretation. Finally, conclusion drawing and verification are conducted to identify patterns, meanings, and relationships from the research findings. The eighth section explains the validity and trustworthiness of the study. To ensure credibility, the research applies triangulation techniques by comparing information obtained from different sources and methods. Member checking, peer debriefing, prolonged engagement, and thick description are also used to strengthen the reliability and accuracy of the findings. The ninth component concerns ethical considerations in the research process. Participants are informed about the objectives of the study, and their participation is voluntary. The researcher maintains confidentiality and anonymity to protect participants' privacy. Ethical principles are important in qualitative research because the researcher interacts directly with participants and interprets their experiences. The tenth section explains the purpose of the research, which is to contribute positively to the development of an academic culture based on integrity, ethics, and responsibility. The study also aims to support the formation of future leaders who possess strong moral character and social awareness.

Finally, the diagram presents the expected outcomes of the study. The research is expected to provide a comprehensive understanding of students' moral values and behaviors and to offer recommendations for strengthening moral education and character development in higher education institutions.

RESULT AND DISCUSSION

Result

Data analysis shows that morals have a significant influence on students' social and academic relationships on campus. The majority of respondents stated that good morals, such as respecting other people's opinions, being honest, and being helpful, help build harmonious relationships with friends and lecturers. They also experienced concrete situations where moral principles were applied, such as listening well, helping friends with their studies, and keeping the campus environment clean. Although many see students on their campus as having good morals, there are differences in the application of morals based on cultural or religious background. Challenges faced include situations where kindness is not reciprocated or emotions must be controlled. However, respondents showed a commitment to remain consistent in implementing positive moral values with support from peers and self-reflection.

The role of family and the surrounding environment is recognized as important in shaping student morals. Programs and activities on campus such as ethics seminars, social activities, and student organizations help increase moral awareness. To increase the application of morals, suggestions given include integrating moral education in the curriculum, organizing seminars and workshops, as well as providing positive examples through lecturers and campus staff. Efforts to strengthen morals on campus can be increased with more programs that support practical learning of moral and ethical values for students. The meaning of "*Akhlak*" comes from the Arabic language, which is the plural form of the word "*khuluqun*" which linguistically means ethics, behavior, habits, ethics, manners, attitudes and deeds (Afandi et al., 2024). The word "*akhlak*" also comes from the word "*khalaqa*" or "*khalaqun*" which means an event and is closely related to "*khaliq*"

which means to create, do or carry out, as there is "*al-khaliq*". creator and "*makhlūq*", meaning that which is created (Akilah Mahmud, 2019).

The definition of morality according to experts. that even though the sentences are different, they still focus on one thing, which is behavior. Depending on the language, ethics is the same as manners, manners, and ethics. Here are some definitions of ethics according to experts:

1. Ibrahim Anis, Morality is a trait that is embedded in the soul, from which various kinds of deeds, both good and bad, arise, without the need to contemplate or consider (Sutra et al., 2023).
2. Ibn Miskawaih, Morals is the state of a person's soul that encourages him to do deeds without going through the consideration of thought first (Matanari, 2021).
3. Imam Ghazali, the personality that exists in a person, from there arises an attitude or action in a person, doing it gently without thinking about the consequences of what he does, for example, when a person meets another person who asks for help, then automatically that person will help him because of his personality or attitude that is already inherent (Nafisah & Yahya, 2022).

Morals is a science that teaches kindness to God, to others and other living beings. In daily life, humans must do good to their fellow humans and to other creatures. It is a form of human beings whose morals are in accordance with moral values and religious norms. In the world of education, there are many terms that apply morals and character to students such as moral education, character education, and ethical education. Moral education is an attitude developed by a person and must be in accordance with the wishes of the surrounding community. This will is in the form of morality or morality, containing different values and lives in society. According to the Islamic view, moral education is education in which physical, mental, and psychological factors are stimulated and guided to good and right deeds. In the narration of Tirmidhi, the hadith is stated as *hasan saheeh*. It is also mentioned that the hadith from Abu Darda' (may Allah be pleased with him) said, the Prophet (peace and blessings of Allaah be upon him) said:

مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِي

"There is nothing heavier in the scales of a believer on the Day of Resurrection than his good morals. God hates people whose words are harsh and filthy."

In the hadith, it is explained that good morals mean having to do good to fellow humans or the creator. However, most people understand that noble morals are only related to muamalah towards fellow human beings and do not include morality with the Kholiq (i.e., Allah). This kind of understanding is very superficial. The truth is that noble morals, besides behaving well with people, also involve behaving well before Allah, the Kholiq. So noble morality actually includes two things, namely noble morality towards Allah and noble morality in front of fellow creatures.

To determine the right and wrong of morality, one must adhere to the Qur'an and the Sunnah of the Prophet Muhammad (peace and blessings of Allaah be upon him), because it is only through these two sources that man can understand that there are good and bad qualities, that there are many aspects in the field of moral education, in particular, namely (Afghor Ahmad Fahrudin, 2020):

1. Morals to Allah Subhaanahu Wa Ta'ala

Muslims who believe in the right and strong have a moral obligation to Allah Subhaanahu Wa Ta'ala. Ethics towards Allah Subhaanahu Wa Ta'ala is interpreted as the attitude that humans should have as living beings towards Allah Subhaanahu Wa Ta'ala as Khaliq (Creator). Muslims should have good morals towards Allah Subhaanahu Wa Ta'ala. because Allah Subhaanahu Wa Ta'ala is the creator of man, the giver of sustenance, the giver of health, the giver of the five senses, the giver of protection, the giver of prayer, and other blessings that cannot be counted by man. Therefore, morality towards Allah is mandatory. Just as if given pleasure by Allah Subhaanahu Wa Ta'ala, people should be grateful to Allah Subhaanahu Wa Ta'ala (Suryani & Sakban, 2022)

2. Morality to oneself

Human beings who are created in the sibghah of Allah Subhaanahu Wa Ta'ala possess natural potential and purity that must be maintained through the preservation of both physical and spiritual integrity. In Islamic teachings, morals toward oneself are essential aspects of character formation because they influence a person's relationship with Allah, other people, and the surrounding environment. Several forms of morals toward oneself include patience, gratitude, honesty, trustworthiness, and modesty or shame. Patience (*al-shabr*) etymologically means restraining oneself from complaining or enduring difficulties calmly (Siti et al., 2022). According to Quraish Shihab, patience refers to the ability to control one's desires and emotions in order to achieve goodness and better outcomes (Ulum & Amalih, 2021). Through patience, individuals are able to face life challenges wisely and maintain emotional stability in various situations.

Another important moral value is gratitude. Gratitude means praising and appreciating those who provide kindness and remembering the good that has been received (Mairizal & Marwah, 2023). In a broader sense, gratitude also reflects a sense of responsibility and awareness in maximizing one's potential and abilities as a form of appreciation for Allah's blessings (Citra Ayu Lestari et al., 2024). A grateful person tends to have a positive attitude, appreciate others, and use the blessings they possess for beneficial purposes.

Honesty is also one of the fundamental moral values that must be embedded in every individual. Etymologically, honesty refers to being truthful and not cheating (Pitria & Mualidi, 2024). In terminology, honesty means conveying information in accordance with facts and reality without manipulation or deceit (Rizqiyah et al., 2023). Honest behavior creates trust, strengthens social relationships, and becomes the foundation for integrity in both academic and social life. In educational environments, honesty is highly important because it prevents unethical actions such as plagiarism, cheating, and manipulation. In addition, trustworthiness (*amanah*) is another essential moral value in Islam. Etymologically, the word *amanah* derives from the Arabic root *amina-ya'manu-amnan-wa amanatan*, which means safety, peace, and trust (Fauzi & Hamidah, 2021). Trustworthiness reflects a person's responsibility in carrying out duties and maintaining the trust given by others. Individuals who possess the value of *amanah* will perform their responsibilities sincerely, honestly, and consistently. This value is highly needed in social and academic life because it encourages responsibility, discipline, and commitment.

Another important moral value is *al-haya* or shame/modesty. Etymologically, *al-haya* comes from Arabic, meaning shame or modesty. According to Imam al-Ghazali, shame is a feeling that prevents individuals from committing disgraceful, immoral, or impolite actions (Farmawati, 2021). Shame in Islam is considered a noble characteristic because it encourages individuals to maintain dignity, ethics, and proper behavior. A person who possesses *al-haya* will avoid actions that violate moral norms and social values. Therefore, modesty plays an important role in shaping good character and maintaining harmonious relationships within society.

3. Morals to the family

Regarding the behavior of children towards their parents, Islamic teachings pay special attention, because there are many verses in the Qur'an that explain the rights of both parents and advise them to be filial and do good to both. It is appropriate for a child to serve his parents wholeheartedly after showing his devotion to Allah Subhaanahu Wa Ta'ala (Suryani et al., 2021). It is our parents who educate us so that we can be happy and useful people. There are two people who sincerely nurture and educate us without expecting anything in return. Therefore, we need to maintain our manners, behavior, and morals towards our parents.

As Allah Subhaanahu Wa Ta'ala said in Q.S Al-Isra' verses 23-24:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ هُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

It means: “And your Lord has commanded that you should not worship other than Him and do good to your parents. If one of them or both is old in your care, then you should never say the word “*af*” to both of them, and do not yell at them, and speak good words to both of them. And humble yourselves towards both of them lovingly and say, “O my Lord! Love them both as they both educated me as a child.”

Morals to the family can be done by being filial to parents, humbling oneself, loving and loving both parents, and providing the best possible support.

4. Morality to neighbors

Nurturing neighbors is very important because neighbors are the closest friends. Actions in these habits are closely related to daily life and can reflect a person's morality. Moral awareness is inherent in humans, including their nature and ethics. The Qur'an explains morals to friends and neighbors as mentioned in the Word of Allah Subhaanahu Wa Ta'ala Q.S An-Nisa verse 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

“And do good to your parents, your brothers, the orphans, the poor, your neighbors near and far, your companions as equals, Ibn Sabil, and the servants you have. Indeed, Allah does not like those who are proud and proud.”

Morals toward friends and neighbors according to the Qur'an emphasize the importance of maintaining harmonious social relationships, mutual respect, and caring attitudes within society. Islam teaches human beings to build strong bonds of brotherhood and social solidarity through positive actions and good character. One form of moral behavior toward friends and neighbors is helping each other. Mutual assistance reflects cooperation and compassion in overcoming difficulties and supporting one another in daily life (Hayati et al., 2024). This value strengthens unity and creates a caring social environment. Another important moral value is giving to each other. Sharing wealth, time, attention, or assistance with friends and neighbors demonstrates generosity and empathy. Islam encourages individuals to help others sincerely without expecting rewards in return. Through giving, social relationships become stronger, and feelings of solidarity and brotherhood can grow within the community.

Visiting the sick is also an important moral teaching in Islam. Visiting friends or neighbors who are ill reflects concern, sympathy, and emotional support. This action can strengthen

relationships, provide comfort to those who are suffering, and increase the sense of togetherness among community members. In Islamic teachings, visiting the sick is considered a noble deed that brings rewards and strengthens social harmony. In addition, Islam teaches individuals to participate in the happiness and success of friends or neighbors. Feeling happy for the achievements and blessings received by others reflects sincerity, humility, and freedom from envy or jealousy. This attitude encourages positive relationships and creates a supportive social atmosphere where individuals motivate and appreciate one another.

Another form of moral behavior toward friends and neighbors is giving advice to each other. Advice in Islam should be delivered kindly, politely, and sincerely for the purpose of encouraging goodness and preventing harmful behavior. Mutual advice helps individuals improve themselves morally and spiritually while strengthening the values of care, responsibility, and brotherhood within society. Therefore, these moral values play an important role in creating peaceful, respectful, and harmonious social interactions in everyday life.

5. Morality in leadership

We as human beings must be ready to be leaders and led. If we become the ones who lead, then we are obliged to have noble morals because we will be a good example of people, ethical leaders who are honest, fair, and trustworthy. In making decisions, ethical leaders always prioritize principled, fair, and transparent policies, taking into account the interests of their followers and the organization (Rahman et al., 2023). But if we become the ones who are led, then we must obey and obey our leaders as long as our leaders do not commit *dzolim*,

6. Morals to the environment

Environmental moral education is one of the important forms of moral and character education that aims to develop awareness, responsibility, and positive behavior toward the surrounding environment. Moral education or character education contains various values that are expected to be developed in individuals in order to shape a good personality, ethics, and social responsibility. In the educational process, the cultivation of spiritual values is highly important because it contributes to the formation of holistic character development that integrates intellectual, emotional, social, and spiritual aspects. Spiritual values help individuals understand the meaning of life, strengthen moral awareness, and encourage responsible behavior in society. The cultivation of spiritual values in learning serves to create individuals who possess moral integrity and social responsibility within their communities. Through moral and spiritual education, students are expected to demonstrate positive attitudes such as honesty, discipline, empathy, tolerance, responsibility, and environmental awareness. In addition, spiritual values guide individuals to behave in accordance with ethical principles and religious teachings in their daily lives. Therefore, integrating spiritual and moral values into education is essential for developing balanced individuals who are intellectually capable and morally grounded.

According to the Ministry of National Education, character education includes several important values that should be developed in educational environments (Wiwi Dwi Daniyarti, 2022). First, character values related to God emphasize faith, piety, gratitude, sincerity, and obedience to religious teachings. These values encourage individuals to strengthen their spiritual relationship with God and practice religious principles in everyday life. Second, character values related to oneself include honesty, discipline, independence, responsibility, self-confidence, hard work, and self-control. These values help individuals build positive personal character and ethical behavior. Third, character values related to fellow human beings involve respect, tolerance, empathy, cooperation, politeness, and social care. These values are important for maintaining harmonious relationships and creating peaceful social interactions within society. Fourth, character values related to the environment emphasize environmental awareness, cleanliness, preservation, and responsibility in protecting nature and public facilities. Environmental moral education encourages individuals to care for and preserve the environment as part of their moral

responsibility. Finally, national values include patriotism, nationalism, appreciation of cultural diversity, and commitment to maintaining national unity. These values are essential in fostering social cohesion and strengthening national identity among students and society.

Discussion

Islamic education includes the study of a number of religious topics, including worship, morals, sharia, and aqidah. A good education will shape the character of students or students to be good too. Student characteristics refer to various aspects that shape students' identities and behaviors. It covers various dimensions such as demographic background, attitudes and values, learning styles, motivations, and skills. The quality of students includes critical thinking. Unlike high school, higher education requires more precise and sharp thinking from its students. (Astuti et al., 2024). Islamic morals are applied in daily life through good words and commendable deeds. The scope of Islamic morality includes morality to Allah SWT, morality to oneself, morality to family, morality to society, and morality to the environment (Ristianah & Agama, 2020). To form a true Muslim personality, it is necessary to grow a willingness to follow the provisions of Allah SWT. Literally, the word "Muslim" means "surrender" (aslama), which indicates that a Muslim must have an attitude of satisfaction with all of Allah's provisions (Harimulyo et al., 2021)

Character is the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Customs (Cinda & Jacobus, 2016). By instilling character values in female students, it is hoped that their words, attitudes, and actions towards lecturers and fellow female students can reflect these character values (Arifin et al., 2022). Moreover, as an Indonesian who has been taught about manners, manners, and customs since childhood (Wafda, 2020). The high morals and character of a nation will reflect and bring the nation's civilization forward, while a nation with depraved morals will reflect the deterioration of morals and morals. This decline can cause its society to quickly collapse, and its civilization will not be remembered by other nations, because other nations will not appreciate or respect their culture. The morality of the nation determines its authority and a higher degree before Allah and other nations (Faqihuddin, 2021). Strong character is the main foundation that allows human beings to live together in peace and form a world filled with goodness and virtue, free from violence and immoral actions (Zaman & Salatiga, 2019)

Free-thinking shows that a person is open to criticism and suggestions, willing to listen to other people's perspectives, and ready to accept rejection if it occurs. Every problem has its positive and negative sides, so he will be more careful in his actions and be able to see the benefits from the perspective of others, which will make it easier for him to accept advice. Students must have a more mature attitude and be aware of the values of national and international life. Everyday actions, societal attitudes, respecting others, and respecting others, especially those who put things first, are some of the ways to demonstrate such behavior. This behavior is suitable for application in the surrounding environment, campus, and public spaces. Ethics plays a very important role in shaping people to be wiser in their attitude and participate in determining the direction of community development. Understanding ethics provides many benefits for people's lives, such as the emergence of mutual respect, help, and empathy for others, so as to create a harmonious and peaceful life. In addition, associating with good intentions will encourage us to seek a positive environment, which will not easily influence or plunge us into behaviors that deviate from social values (Aprilia, 2022). To form an Islamic personality, the application of Islamic morals in Islamic universities is very important. This is done to reduce the influence of adolescent life, which is currently classified as very free and far from the character that a student should have. A healthy community environment will have a positive effect on the formation of adolescent behavior. On the other hand, a poor environment, such as rampant gambling, criminality, immoral acts, and others, can hurt the morale of adolescents (Listari, 2021). The problems that exist in student life

are the abundance of free sex, illegal drugs, and narcotics. The use of illegal drugs (narcotics, psychotropics, and other addictive substances) when consumed improperly can endanger human life and can result in death. Illegal drugs or narcotics have a very high risk, namely on defense and socio-cultural security, both physically, psychologically, economically, and so on. (Arlusi & Fuad, 2020). Another problem faced by students is living a hedonistic life. Hedonism itself is a philosophy or outlook on life that makes pleasure the highest goal in life. In this life, students really appreciate the lifestyle of playing, shopping, traveling, etc., but in fact, the life of students is still not satisfactory. From the events that occurred in the classroom, it is clear that students are not interested in the material and the teacher, choosing to immerse themselves in their own world. Some are playing on their phones, chatting, or just falling asleep. The campus seems to be only a place for style competitions, not successes and achievements that can be proud or used for a lifetime. Based on the Pedagogical Culture and Character of the Nation, education is an institution that consciously strives to develop the potential of students optimally. However, character education in Indonesia that has been running affects the values of the nation's character and culture. In essence, character is moral excellence or behavior that is built based on virtues, which has meaning if it is based on the cultural values of the nation. The character of the Indonesian nation reflects citizens based on the values that prevail in Indonesian society and nation (Bahrul Ula, 2021). According to Hemamalini, Ashok, and Sasikala (2018) in their research found that the most significant factor that causes students to experience high stress is the academic factor. Academic stress experienced by students can result in psychological problems such as decreased motivation, inability to complete assignments, absenteeism from classes and exams, and various other problems. Therefore, stress management is very important and needs to be improved to reduce the level of academic stress in college students (Amalia & Nashori, 2021).

The Ministry of Education and Culture identified as many as 18 (Nurhasanah et al., 2021)

The values for the education of the nation's culture and character are as follows:

1. Religion is an obedient attitude and behavior in carrying out the religious teachings they adhere to, respecting the implementation of other religions, and living in harmony with followers of other religions (Yusri et al., 2023).
2. Honesty is a behavior that aims to make oneself an individual who can always be trusted in words, actions, and work (Khansa et al., 2020).
3. Tolerance is an attitude and behavior that respects differences in religion (Maemunah & Darmiyanti, 2023), ethnicity, opinions, attitudes, and actions of others who are different from oneself.
4. Discipline is an act that shows orderly behavior and compliance with various provisions and regulations (Salsabila et al., 2020).
5. Hard Work is a behavior that shows high dedication in overcoming various challenges in learning and work, as well as completing tasks with dedication (Fitria Alfinanda et al., 2020).
6. Creative is thinking and acting to produce new ways or results from what already exists (Anggraeni Dewi, 2021).
7. Independence is an attitude and behavior that does not depend on others in completing tasks (Aris Susanti, 2020).
8. Democratic is a way of thinking, behaving, and acting that respects the equality of rights and obligations between oneself and others (Al Fikri, 2022).
9. Curiosity is an attitude and action that always seeks to understand more deeply and broadly about what is being studied, seen, and heard (Novitasari & Prastyo, 2020).

10. The spirit of nationality is a way of thinking, acting, and insightful that prioritizes the interests of the nation and state above the interests of individuals and groups(Nurmaulia et al., 2020).
11. Love for the Motherland is a way of thinking, behaving, and acting that shows loyalty, care, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation(Budiyanto, 2023)
12. Appreciating Achievement is an attitude and action that encourages a person to produce something beneficial to society, as well as recognizing and respecting the successes of others(Simbolon, 2023).
13. Friendly and Communicative is an act that shows a sense of pleasure in talking, socializing, and cooperating with others(Anggara et al., 2019).
14. Love of Peace is an attitude, word, and action that makes others feel comfortable and safe in one's presence(Nilawijaya et al., 2022).
15. Reading is the habit of taking time to read various useful readings(Purwanto et al., 2021).
16. Caring for the Environment is an attitude and action that consistently tries to prevent damage to the surrounding natural environment, as well as develop initiatives to repair damage that has occurred(Marlina & Halidatunnisa, 2022).
17. Social Care is an attitude and action that always wants to provide assistance to others and people in need (Ministry of Education and Culture, 2011, in Bulan Arif et al., n.d.).
18. Responsibility is having freedom in carrying out obligations and duties, demonstrating reliability and consistency in words and actions, being trusted in every activity, and committing to actively participating in the environment (Syifa et al., 2022).

Student morals that deserve attention do not only exist in daily life. But morale is also influenced by social media. Social media has a function to share messages with many other social media users, both in the form of information, images, and videos.(Susanti & Rahman, 2022)Nowadays, social media is widely abused by children of various ages, not only students. Lack of parental control and lack of wisdom in choosing what to read or watch can damage the mindset and have an impact on behavior, morals, and daily life. The importance of control, supervision, and understanding of the use of social media is very important; if there is even the slightest negligence, it will have a negative impact. The social media that is currently widely used by students is the TikTok application.

The morals of students in the use of the TikTok application are ignored by this application and are classified as mazuma morals because they act unethically and violate religious law. A small part of Akhlakul Karimah who use this application for positive activities that are beneficial to them. Factors that affect the use of the TikTok app by students: internal and external factors. We may provide information services and content dissemination to resolve problems arising from the use of the Application. By utilizing various functions of understanding, prevention, mentoring, maintenance, and development. The spread of hoax news that leads to slander through social media, especially Facebook, is increasingly widespread, because if it continues, it will cause debate. Because if the dissemination of information contains negative things, if it is continuously feared that it will endanger the younger generation.(Wafda, 2020)Social Media Not only Facebook, but also various social media that are currently widely used. There are many applications that prefer to display news that is guaranteed to be factual or true. There is still a lot of misinformation that infiltrates the application. Therefore, this problem needs to be overcome.

Once again, ethics must be considered in using social media communication, because students who have critical and comprehensive thinking will easily recognize widely circulated

messages. There are many cases where news comments delivered by students have a negative impact and end up in court. The news that is widely spread is not necessarily true, but anyone who is careless can be deceived and entangled in the law. There are steps that must be taken in this communication ethic. This means that students are expected to be able to control their emotions, psychology, and mindset before giving criticism or advice to the news that is spread, regardless of whether the news is false or not or true. Students need to be given an explanation of the importance of ethical behavior in their lives. Furthermore, students need to understand the influence of technological advances on their ethical and moral behavior.(Pendidikan et al., 2023)Some points to help students understand the impact of technology on their behavior: speed of information, privacy and security, commitment to digital ethics, addiction and healthy use, social impact, ethical issues By understanding and internalizing the impact of technology on their ethical and moral behavior, students will be able to take responsible steps to use technology for the benefit of themselves and society as a whole.

In the process of cultivating morals, there are several ways that can be done, one of the best is to use online counseling.(Zidane Ardiansyah et al., 2021)With the proper use of technology, online counseling can be an effective means to increase student awareness and practice moral values. The role of administrators in the formation and development of student morals is very important in terms of managing organizational activities and organizations in the campus environment. Organization is not a goal but a tool for humans to achieve goals. Organization is concerned with the development of a framework in which the entire work is divided into manageable components with the aim of facilitating the achievement of objectives.(Malli, 2020)

CONCLUSION

In conclusion, morals in students' daily lives play a fundamental role in shaping positive behavior, strong character, and social responsibility, as emphasized in Islamic education. Students are expected to demonstrate noble morals through commendable speech, attitudes, and actions toward Allah SWT, themselves, their families, society, and the environment. Moral values such as honesty, patience, gratitude, responsibility, respect, empathy, discipline, and trustworthiness become essential foundations for students in building ethical behavior and maintaining harmonious social relationships. In addition, openness to criticism and suggestions, respect for others, and proper ethics in communication and interaction are important aspects that reflect the moral quality of students in academic and social life. The implementation of Islamic morals within the campus environment is highly important in helping students avoid various negative influences, including deviant behavior, intolerance, academic dishonesty, violence, and hedonistic lifestyles that are increasingly prevalent in modern society. Through the application of moral and spiritual values, students can develop self-control, ethical awareness, and responsibility in their daily activities. Furthermore, good morals contribute to the creation of a peaceful, respectful, and supportive campus atmosphere where mutual understanding, cooperation, and empathy among students can flourish. A morally healthy academic environment also supports the achievement of educational goals by fostering integrity, discipline, and positive social interaction.

This study demonstrates that moral education and the cultivation of Islamic values are not only theoretical concepts but also practical foundations that influence students' behavior and decision-making processes in everyday life. Students who possess strong moral character are more likely to contribute positively to society, maintain social harmony, and become responsible future leaders. Therefore, moral education should remain an integral part of educational institutions, particularly in higher education, where students experience intellectual, emotional, and social development. Universities are expected to strengthen programs related to character education, ethical awareness, and spiritual development through academic activities, mentoring, social engagement, and religious programs. The findings of this study also provide important implications for educators, parents, universities, and policymakers in developing strategies to strengthen

students' moral character. Educational institutions should not only focus on academic achievement but also prioritize moral and character formation as an essential component of holistic education. Lecturers and educators play a significant role as role models in demonstrating ethical behavior and guiding students toward positive moral development. In addition, families and communities should actively support the cultivation of moral values through positive social environments and consistent moral guidance.

The prospect for the development of future research in this field remains very broad and significant. Further studies can explore students' moral behavior in different educational, cultural, and social contexts to obtain a deeper understanding of the factors influencing moral development among young people. Future research may also examine the relationship between moral education and digital culture, social media influence, mental health, academic performance, leadership development, and social responsibility among students. Moreover, comparative studies between Islamic-based institutions and general educational institutions may provide valuable insights into the effectiveness of moral education models in shaping student character. In addition, future researchers are encouraged to employ broader methodologies, such as mixed-method or quantitative approaches, in order to obtain more comprehensive and measurable findings regarding students' moral development. Longitudinal studies may also be conducted to observe changes in students' moral behavior over time and to evaluate the long-term impact of character education programs. The application prospects of this research are highly relevant for educational policy development, curriculum improvement, student counseling programs, and the creation of campus environments that promote integrity, ethics, and social responsibility. Ultimately, strengthening moral education among students is expected to contribute to the development of a morally responsible generation capable of creating a more peaceful, ethical, and civilized society.

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