

Family Moral Education in Preparing for Life in an Islamic Society

Ira Suryani¹, *Andre Nova Frarera²,
Nanda Nurul Baiti³, Siti Nurhaliza⁴

^{1,2,3,4}Universitas Islam Negeri (UIN) Sumatera Utara, Jl. Willièm
Iskandar Psr. V Medan Estate, North Sumatra, Indonesia

*andrenmbaik@gmail.com

Abstract: *This study aims to provide an explanation and as a reference for families in preparing moral provisions for children before entering the wider community. It is not taboo that a pluralistic society can affect a person's behaviour, so family education plays a vital role in the educational process that is firmly entrenched so that children are not easily affected by negative things from the effects of society. The library method was used in this study. Data were obtained by taking notes and documentation from books, journals, the internet, and others. Data analysis using reduction, presentation and conclusion. The study results show that morals in the family can be grouped into morals towards parents, which include being kind to parents, obeying their advice, glorifying them wholeheartedly, and offering prayers for parents and others. Second, morals towards partners, including maintaining harmony between husband and wife, forming an ideal Islamic family, and being open to each other and others. Third, morals towards children, covering, fulfilling obligations as parents, teaching manners, and fulfilling children's rights. In life in the community, the behaviour will reflect how education in the family takes place. Therefore it is a crucial thing to pay attention to, especially parents.*

Keywords: Moral Education, Family Education, Community Life.

Introduction

Islam places ethics in a significant place, which can be seen in multiple ways. A Muslim applies moral applications to family, neighbours, and parents. The realization of affection in the form of family members communicating with each other to foster harmonious relationships is a moral in the family (Sufi & Yasmin, 2022). Children are born to parents who love and respect each other, or vice versa (Rahmah, 2021). So it is appropriate for the family to the moral behaviour of Muslims towards their parents, siblings, spouses, or children must be treated as well as possible. It is essential to emphasize

morals with parents because they are the ones who teach us about the world from when we are young to adulthood, and every parent wants their children to obey. Likewise for siblings, when they have siblings, they share a destiny and become the closest friends while in parental care. And continuing to treat good morals within the scope of this family leads to the object of spouses and children, where both of them are obligatory dependents that we should pay attention to in their morals and foster them by Islamic law (Ikhwan & Jailani, 2014);(Alnaim et al., 2023).

One moral is applied to the branches of the natural tree, namely having good morals towards the environment (Zukhrufin et al., 2021). Morals in this environment are shown to foster a positive atmosphere and preserve the background so that it continues to provide a comfortable and fresh environment without causing damage or pollution, which will ultimately have an impact on the person who created it (Hasnawati, 2020). This explains that, as living beings, humans are connected and dependent on nature. However, in recent times, humans have been increasingly active in taking actions that are harmful or even damaging to the environment for personal or group interests without considering the impact of their destructive actions on nature (Laeheem, 2018).

Overall, the Prophet sallallaahu 'alaihi wasallam is a complete combination of incomparable qualities of perfection. Allah Ta'ala guided and perfected his guidance to the extent that Allah was pleased to praise him as His Messenger. This can be found in the Qur'an in Surah Al-Qalam verse 4 as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed you are truly, virtuous noble character." (QS. Al-Qalam [68]: 4).

Tafsir Al-Azhar explains the contents of this verse is that: it is said that the very noble thing that Allah gave to His Messenger is a compliment, which is rarely given to other Messengers (Hamka, 2003). And based on the delivery that the author describes in this introductory section, it is understood that it is essential to study deeper to strengthen the understanding of the application and application of Islamic morals to family, neighbours and the environment (Ikhwan et al., 2020). To create a beautiful harmony in life and development and overcome the crisis of moral decline in our country due to the rapid and advanced technology.

Method

This article uses a literature review methodology with a qualitative research type, namely, a reading data approach based on library research. It presents information regarding the current state of the phenomenon and is geared towards determining such situations (Ikhwan, 2021a). The library method was used in this study, and data were obtained by taking notes and documentation from books, journals or the internet and others. The data, which is the centre of this study, is collected through variable data, which is based on the writings, thoughts, and opinions of figures and experts who talk about the main themes of the research. Data were analyzed using Miles and Hubberman's view of data display, reduction, and conclusion drawing (Miles et al., 2014).

Result and Discussion

Morals Against Family

Family morals can be achieved through devotion to parents, establishing friendly relations with *ma'ruf*, providing the best possible living, praying for one another and speaking kind words (Muhammad Amri, La Ode Ismail Ahmad, 2018). This indicates that in the family environment, Islam guides a Muslim in detail so that he can implement and reflect good behaviour in his environment, as shown by the emergence of good manners and interacting well with his family, accompanied by communication which is one thing that is the foremost support in achieving good morals in the environment family (Maryano & Sholeh, 2021).

All family members feel relationships based on sincere affection. Parents are born authoritative when communication between parents and children is based on positive emotions in the form of love. The result of this is that children develop greater trust in their parents (McManus et al., 2021). Because of this, compassion must be the driving force behind all family communications. Due to this communication, family members will become more connected, intimate, and open, closing the gaps between them. Then the home will become more than just a place to live; it is also a place where people can relax and have fun, thus turning into a paradise for them. Through such communication, family education and instilling moral values will also occur (Zulkifli & Jamaluddin, 2018).

With this, it can be understood that the rope that connects and makes them related and bound to each other in the family environment is in which there is good and loving communication from every human being. From here, we should be able to observe things that cannot be separated, namely the manners and morals that are adhered to by each family member as an implementation of the various interactions they have with one another. Therefore, Islam has established the most appropriate regulations for mankind, including:

1. Morals towards parents

Both parents, namely the father and mother in Islamic teachings, are understood as individuals who receive exceptional beautification. According to the Islamic perspective, parents must be respected regardless of religion or beliefs. Mentioned in the Koran and the hadith of the Prophet Muhammad shallallahu 'alaihi wasallam, the command to respect parents. Among the rights that must be given to both parents are the following:

a. Do good to parents

In Islamic teachings, both parents are given special attention. Because respect for both parents, namely father and mother, should be done for every child. As Muslims who have noble morals for the sacrifices they made to us in childhood, we need and must obey and not show disrespect. So in dealing with biological parents, we must be with good manners, says Allah subhanahu wata'ala in the Qur'an:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
دُرِّيِّ إِنَّي أَنَا مِنَ الْمُسْلِمِينَ

"We commanded man to do good to his two mothers and fathers, his mother conceived him with difficulty and gave birth with difficulty (too). Containing him and weaning him is thirty months so that when he is grown up and reaches forty years of age, he prays, 'O Allah, guide me to be grateful for Your favours which You have bestowed on my parents and me and so that I can do good deeds that you are pleased; be kind to my children and grandchildren and me. Truly I repent to You, and certainly, I am of those who submit.'" (QS. Al-Ahqaf, [46]: 15).

b. Follow his advice

As long as the situation is by the instructions given by Allah and His Messenger, the child must be able to obey every order and rule of his parents. In the case of immoral acts, for Allah and His Messenger, there is no obligation for his servants to obey creatures.

c. Honor it with all your heart

Children must respect their parents in all circumstances, serve the best interests of both parents, and keep their promises. Islam respects parents, so as children, we should not treat other people with more respect than our parents (Abdurrahman, 2016).

d. Providing support to parents

The duty required of children about the financial support of their parents is to provide them with what is reasonable within their means. A son in moderation cannot be expected to provide his parents with the same standard of living as a much wealthier son. Even though we talk about this as good treatment by children, it is indeed the payment of a debt. Parents look after their children when they are young and helpless.

e. Offering prayers for parents

So great are the rights of both parents, so no matter how extensively a child is devoted and does good things for both of them, they will not be able to repay them, and their rights will not be fulfilled. To pray more for them, whether they are alive or dead. It is one of the reciprocations that children can do. Allah subhanahu wata'ala says:

وَاحْفَظْهُمَا جَنَاحَ الدُّلَىٰ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

"And say (prayer), Rabbi, have mercy on them both as they educated me when I was small." (QS. Al-Isra', [17]: 24).

To pray for his parents to receive mercy while they are still alive and after they die as a reward for their hard work, Allah subhanahu wata'ala commands His servants (Al-Fauzan, 2014).

f. Be patient with how parents act

In family life, there are times when children and parents have different opinions and different goals. If this happens, children need to be careful because they are so vulnerable that it makes their parents' hearts ache (Saproni, 2015).

g. Another action to be taken against parents

So that in the world and the hereafter, a child can succeed in this world, and the hereafter, Sheikh Muhammad Jamil Zainu revealed that there are things that a child must do for his parents, his perspective is found in the Koran and sunnah of the Prophet the following are:

- 1) Speak politely to parents, don't say "*ah*," don't scold them, and speak to them kindly and gently. Continue to obey your parents as long as you do not disobey Allah. Be kind to them both, don't be rude, and don't look at them angrily.
- 2) Protect the honour and good name by not taking their property without permission, even if you're not told to, and do many things that make you feel better. Help them buy something they like or go to school because they want to learn. Continue to talk to friends at work, and apologize for conflicts between them.
- 3) Respect friends and family members while they are alive or gone. Try to explain honestly and politely, but don't argue with them or blame them. Do not disobey any of their orders or speak against them. When their parents come into the house, they get up and give him a handshake and kiss on the head. While at home or work, the child can help him.
- 4) Don't put your wife and children first. Ask for their approval before doing anything because Allah's pleasure is based on their pleasure, and Allah's anger is based on his anger.
- 5) Don't spread your legs in front of them proudly, and don't sit higher than the two of them.
- 6) When you are in a high position, you should not be arrogant or embarrassed by the condition of your parents. Try never to hurt them, even with a word. Donate wealth to parents without being stingy.
- 7) Visit your parents often and give them gifts. Your mother is the person you should respect the most, followed by your father. What's more, realize that there is heaven under the soles of your mother's feet. Try not to get your parents sick.
- 8) Be kind when asking your parents for something. If you want to earn sustenance, work with both of them and help them.

- 9) Visit your parents when they are both alive and after their death, then give alms on their behalf and pray more for them.

So as Muslims, we should place the position of our parents as the most important compared to other human beings. Nothing comparable can repay or replace all the services parents give their children. Our presence in this world is due to the existence of a mother who gives birth and a father who provides a living. Even no matter how bad parents' temperament is in our eyes, they are still the main thing that must be respected and prioritized by referring to the morals Allah and His Messenger have taught and explained.

2. Morals towards a Partner

It has been prescribed for marriage by Allah subhanahu wata'ala, and He has ordered their guardians to marry young men and women, widows and widowers who are willing to assume family responsibilities, even those who have material resources. As explained in the word of Allah subhanahu wata'ala, in the Qur'an, which means:

"And marry those who are still single among you, and also those who are worthy (married) of your male and female slaves. If they are poor, Allah will give them ability with His grace. And Allah is Extensive (His gifts), All-Knowing." (QS. An-Nur, [24]: 32).

The morals in partner relationships in Islam can be described as follows:

- a. Based on the meaning in the letter Ar-Rum verse 21, namely:

"One of His signs (greatness) is that He created partners for you from (kind of) yourself so that you feel at ease with him. He made between you feelings of love and compassion. Indeed, there are signs (of Allah's greatness) for people who think." (QS. Ar-Rum [30]: 21).

From this, it is clear that the marriage bond is permanent in the formation of a household. There is harmony between a husband and wife who love and care for each other, and both feel at home.

- b. The ideal Islamic family consists of *sakinah*, *mawaddah*, and *rahmah*.

Both parties will be loyal, carry out God's commands, and respect each other in *sakinah*, a peaceful atmosphere surrounding the family. All parties faithfully obeyed God's commandments and respected and tolerated one another. The feeling of mutual love and affection (*al-mawaddah*) arises from an atmosphere of *sakina* and a high sense of responsibility. In addition, the mufassirs said that from this *as-sakinah* and *al-mawaddah* grew *ar-rahma*, that is, healthy and blessed offspring of

Allah subhanahu wata'ala was born an outpouring of love and compassion for their child partners.

c. Morals that guide husbands:

- 1) The husband must know Allah has commanded his wife to be his. God's mandate in family life is on the husband, who also serves as the family worship leader.
- 2) In the family, the husband must lead, protect and lead.
- 3) The husband is obliged to provide for his wife and family, and he must protect the family from physical and mental disasters, such as poverty and ignorance.
- 4) Husbands must be open, gentle, just, and wise.
- 5) Husbands must have the patience to go through various trials.

d. Morals that guide the wife:

- 1) The wife needs to realize that she is part of the mandate that God has given her husband after marriage.
- 2) God gives the wife the task of creating a *sakinah* household. It means working in a home that feels like heaven and always attracts the attention of husband and children.
- 3) Always strive to be a godly wife and woman.
- 4) The wife needs to realize how important she is in saving and maintaining the integrity of the family.
- 5) The wife must be aware that her feet are the location of heaven on earth and the hereafter.

e. The strengths and weaknesses of husbands and wives in fulfilling their social and family obligations.

f. Husband and wife must warn each other not to sin. Even everyday life at home should be a barrier against many bad things.

g. If the husband and wife concentrate on fulfilling their commitments, then through Allah's permission, each partner's rights will be enforced independently without needing a trial. For Allah, husband and wife function as clothing for their partners, caring for them and covering their shortcomings.

We can draw the red line that a marriage must be based on faith as the primary foundation, so premarital education is critical to strengthen the foundation of trust before marriage further. Because the essence of marriage is to share the ups and downs with people who

become life partners, good character and temperament are essential composition of the composition there. So that in the course of the marriage, Rahmah will always protect her household.

3. *Morals towards Children*

The parent-child relationship is two-way, responsive and mutually supportive. Whenever a child feels that the parents care about themselves and are not putting forth love and effort for their child, they become more devoted, loyal, and willing to give up their parental rights. On the other hand, if a child experiences a lack of affection, attention, and activities outside the home, as well as a lack of awareness of his education, the bonds that are formed will turn cold and stiff due to the child's lack of warmth and affection from his parents (Al-Fauzan, 2014). This lack of love causes the child to be pushed towards the formation of a slightly unfavourable personality in the future. So parents, as holders of the mandate of their Rabb, are responsible for shaping the moral character of virtuous children in Muslim personal corridors.

Allah gives children as a trust to His servants. In this world and the hereafter, those who receive faith will experience happiness and fortune if they can carry it out effectively. Therefore, parents should strive to ensure the spiritual well-being of their children. And physical and mental well-being. Allah forbids those who kill and abandon their children out of fear of poverty (Sahriansyah, 2014). The words of Allah subhanahu wata'ala in the Qur'an:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْءًا كَبِيرًا

“And do not kill your children for fear of poverty. It is we who will provide sustenance to them and also to you. Honestly killing them is a great sin.” (QS. Al-Isra, [17]: 31).

Parents bear a lot of responsibility for their children. Both parents who have children must have a love for them. It is essential to have the affection and love of parents and children. Suppose there are signs that the love relationship between children and parents is heading down a broken path. In that case, it is caused by a desire that comes from lust, and one must be able to avoid it because Allah as the trustee, can't leave such alarming indications.

As with our children, we instil morals and respect for parents, the obligation to study, and the manners taught by the Prophet and his companions (Badrudin, 2015). In general, the morals of a parent

towards their child in Islam are reflected in the most essential rights and obligations of parents towards their children, for example:

- a. Duties of Parents: According to experts, children may have rights while still in the womb even though they have not been given obligations, including the rights of the unborn child, namely the right to inherit, the right to receive a will, and the right to keep the property. The fact that children have rights from conception indicates that, in Islam, parents' love for their unborn child must be expressed through acceptance as well as physical care and monitoring of the fetus's health. For this reason, children in Islam have the right to care and maintenance (*al-hadanah*) which their parents must give from when they are conceived until they are adults. Their knowledge is extensive. Therefore, parents are responsible for raising, educating and caring for their children. Includes preparing for pregnancy, assessing the health of fetus's health, managing nurturing it, monitoring its growth and development, giving birth safely, and educating children to be healthy, pious or knowledgeable.
- b. A father must always maintain his authority when talking to his child. For this reason, don't scold him unless necessary. Meanwhile, his mother frightens him with his father's anger and stops him from doing all his evil deeds (Al-Ghazali, 2014).
- c. Children's rights. The treatment that parents should do to their children are the rights of the child include:
 - 1) Choose a shalihah wife (who will later give birth to your child). The right to choose a mother is one of the children's rights over their parents. This is because he prefers a moral, compassionate wife who can take care of her children and understands how to educate and prepare them so that they have the will to instil faith in their souls. Shaping children's morals and nurturing them to become growing human beings is fundamental in education. Allah takes care of him (*muraqabah*) and understands the rights of his parents and others because the wife is likened to the soil where the plant seeds are planted.
 - 2) Choose the appropriate name (sound). The name is a sign of the owner marking it, a distinguishing feature, an identifier with that name. The name is an ornament and an achievement, a symbol that expresses one's identity, a reflection of one's religion, and a character of one's profession in this

world and beyond. For humans, names have assumptions and indicators. Words are like clothes for them, they can't be too short, and they can't be too long.

- 3) Aqiqah is a sacrificial animal for the birth of a child. Aqiqah is a sunnah mu'akkadah according to most scholars. At-Tirmidhi said;

“According to the scholars, to perform aqiqah, a child born on the seventh day must be slaughtered. However, if unavailable on the seventh day, it can be provided on the fourteenth day. It can be done on the twenty-first day if this is still unavailable. The requirements for animals for aqiqah are the same as those for animals to be slaughtered in the implementation of qurban.”

- 4) Gives an excellent living to children. Fathers are responsible for providing for their children because they need a living but cannot support themselves. In addition, the child grows up without any properties. In particular, by providing them with all their basic needs, including housing, food, clothing and medical services.
- 5) Educating children. Raising a child is one of the most significant obligations for other parents apart from the obligations of both parents to the upbringing of their child and the body. They are also responsible for their mental and spiritual upbringing. Namely, purify the soul from an early age, improve morals, build worship to Allah the Creator, strengthen faith, the reason for their happiness now and in the future, and the reason for their existence.

Therefore the Qur'an warns humans to be careful and be afraid later when our descendants become physically and mentally weak. As Allah explains in the Quran:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا

"And let fear (Allah) those who, if they leave weak offspring behind them, they fear for their (welfare)." (QS. An-Nisa', [4]: 9).

Therefore it is necessary to make careful preparations before conceiving a child, matters of commitment to educating children to form individuals who are intelligent, fit and have a noble character to prepare formidable offspring and the next generation of Islam.

Moral Education in Preparing for Life in an Islamic Society

Here the environment refers to everything surrounding people, including animals, plants and inanimate objects. Developed morals reflect the duty of the caliphate on earth, allowing all-natural growth processes to run according to their creative function. In the meaning of the 38th verse of Al-An'am, Allah subhanahu wata'ala says:

"There is not a single animal (which is) on earth and birds that fly on its two wings, but all of them are people (too) like you. We have missed nothing in the Book, and they will be gathered to their Lord."

According to Qurtubi, birds and reptiles are the same as humans and should not be mistreated during peace or war. In Islamic morality, it is recommended that animals and plants should not be destroyed unless necessary and by the *sunnatullah* the function and purpose of creation (Marzuki, 2010);(Ikhwan, 2021b).

So everything outside of human beings is the environment, and this requires that a human being have good and noble morals towards the environment in which he is located. It is not permissible for a human being to destroy anything related to the environment, except for the damage meant to treat the environment, which has the potential to bring more benefits than harm, such as what has been done by the Environment Agency by trimming and cutting short trees from city roads to villages that have potential. Collapsed in the wind.

Our lives will be comfortable and happy as long as the environment and nature are healthy and well cared for; otherwise, if there is any damage, it will negatively impact the quality of life and life, and our human health may be in danger. Therefore, humans must always protect their environment and nature, says Allah in the Qur'an, which means:

"And do not make mischief on the earth after it has been appropriately arranged. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good." (QS. Al-A'raf, [7]: 56).

The relationship between human morality and the surrounding environment can be broken down into several main points as follows:

a. Humans as caretakers of the earth

The role of humans, called caliphs in Islam, is a creature that Allah bestowed upon him not only on earth as a ruler but also to prosper this planet. Contextualizing the caliphate is the first step in protecting the environment, which is getting worse day by day, even to

the point of total destruction. The following is a reminder that must be remembered for His servants in protecting the environment contained in the Qur'an: "Corruption has appeared on land and at sea caused by the actions of human hands; Allah wants them to feel some of the (results of) their efforts so that they return (to the right path)". (QS. Ar-Rum, [30]: 41).

Related to the verse in the letter above on the interpretation of Al-Azhar, Hamka explained that: humans as caliphs should be *mushlih* like to repair and beautify (Hamka, 2003). This means that humans must be beings with a clear vision, namely, constantly improving themselves, doing and spreading goodness, and calling for excellence to the stage of making improvements to the human environment. All of this is for the good of humans themselves.

b. The urgency of environmental preservation includes;

- 1) Human involvement in nature in caring for the environment does not only serve human needs, depending on other living beings, but also the needs of all God's creatures because there is no life without dependence on this world.
- 2) Everything is balanced, and this is where balance is needed. Where nature is balanced, everything is balanced. This is as the word of Allah *subhanahu wata'ala*:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

"Who created you then perfected your events and made your (body structure) balanced." (QS. Al-Infitar, [82]: 7).

c. The earth and all its resources

Including the sea, mountains, clouds, water, wind, rivers, plants and animals, must be cared for, used and cared for, either directly or indirectly, for the good of the caliph. A clean lifestyle and not taking actions that damage or disturb the environment is essential in protecting the environment, especially water.

d. The environment must not be destroyed, and humans must take responsibility to continue its restoration.

Therefore, ecological awareness is also needed to make this environment sustainable. Undoubtedly, the Koran and Hadith are sources of law and values. It is essential to how Muslims can develop their actions from the two life guidelines in Islamic teachings.

- e. Considered part of the human environment when giving instructions because of their dependence on the environment

As if they were the same. Humans are in a domain that includes the air they breathe, the water they drink, and the plants and trees they eat. To ensure their survival and future generations, it was only fitting for humans to care for those around them.

- f. The most important values related to environmental management

Are setting an example and energizing mentality and behaviour adjustments that are not harmful to the ecosystem and allowing all Muslims to be involved in discussions about various phenomena of natural damage to develop an environmentally friendly perspective.

- g. Manage and maintain the environment by utilizing the yard.

This is a practical step to beautifying and providing comfort for the house's occupants.

- h. Manage waste from home alone.

This can be done by separating waste based on types, such as organic food scraps, leaves, vegetables and other similar styles, then those classified as inorganic types, such as paper, plastic, glass, cans, and the like.

- i. Creating infiltration wells

Will significantly restore the water supply in the ground, reducing the volume of rainwater that enters rivers or ditches and reducing the frequency of flooding. The availability of infiltration wells also protects the wells from drying out and provides water reserves for use during the dry season.

- j. Biopori/LRB infiltration holes are made.

This is useful to avoid stagnant water which disappears for a long time after rain because stagnant water which disappears for a long time has the potential to bring environmental pollution, which is also bad for humans themselves, such as skin infections, mosquito growth, contamination of clean water wells, and others.

- k. Green the yard.

Reforestation is a neat step in creating a comfortable living environment, and this aims to minimize the adverse effects of global warming, and lack of water absorption when it rains.

1. Try to save water.

This can be done, among others:

- 1) In everyday life, teach, model, and instil water-saving behaviours such as using water sparingly in daily activities such as washing dishes and clothes, bathing, and brushing teeth.
- 2) No releasing the water from the faucet continues to flow.
- 3) Take advantage of enough water to wash clothes. Use the amount required to use the washing machine's maximum capacity when washing clothes (Mawardi et al., 2011).

In maintaining the environment, Islam teaches its people in a structured manner so that they can apply it in everyday life. So it would not be beautiful if there were humans who had learned the morals of behaving towards the environment but were still doing damage to the environment. This was very ironic. Human beings who have understood commendable morals in behaving in the natural environment should be able to apply them in their daily lives because a clean, peaceful, and beautiful natural environment is a priceless heritage and can only be paid for through gratitude to the Almighty Allah subhanahu wata'ala.

Conclusion

Morals are not just written or unwritten rules whose contents humans can follow or leave at will. But more than that, morals are rules that regulate and build human life in a complex way so that it is neatly arranged on earth. In essence, human life requires morals as signs of life. And among the many branches of the moral tree, education in the family and environment is an integral part of understanding.

The family has a position that is in the line of urgency for children because the family is the closest living environment. The first relationship created and often connected is family. The family includes parents, spouses and children. So a believing Muslim must have a harmonious relationship with his immediate environment and must be able to avoid friction that has the potential to damage family harmony. Therefore, good morals must be given, raised, and applied in the family environment. A Muslim should always keep good things in the background because a good domain will lead to good things too. Therefore, as creatures created to think, humans should always maintain good relations with the surrounding environment.

Acknowledgements

Praise be to the presence of Allah subhanahu wata'ala for His abundance of mercy and grace so that the writer can complete the research entitled "Family Moral Education in Preparing for Life in an Islamic Society". The author realizes that the preparation of this research cannot be separated from the help of other parties. Therefore, the authors would like to express their deepest gratitude to the Faculty of Tarbiyah and Teacher Training (FITK) UINSU, as well as the ladies and gentlemen and all of our extended family who have provided prayer and support both morally and materially so that this research can be carried out and has been carried out and well done.

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