MORALS TOWARDS YOURSELF

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Abstract

Morality toward oneself constitutes a fundamental dimension in Islamic teachings, emphasizing the development of personal character and self-control as the foundation for establishing virtuous conduct toward Allah SWT and fellow human beings. This study aims to examine the concept of self-directed morality in Islam and its implications for individuals' spiritual and social relationships. Employing a qualitative approach with a library research method, this study analyzes primary and secondary sources, including the Qur'an, Hadith, and relevant contemporary scholarly literature. The findings indicate that morality toward oneself encompasses maintaining self-respect, honesty, responsibility, patience, discipline, and the ability to control desires as expressions of moral and spiritual awareness. Such moral development plays a crucial role in preserving physical and spiritual balance, preventing self-destructive behavior, and fostering personal integrity. Furthermore, the study reveals a strong correlation between the quality of self-directed morality and the quality of one's relationship with Allah SWT and the surrounding social environment. Therefore, strengthening morality toward oneself should be continuously internalized through Islamic education, the habituation of religious practices, and the cultivation of spiritual awareness. In conclusion, morality toward oneself holds a strategic role in shaping faithful Muslims with noble character and a strong sense of responsibility in both personal and social life.

Keywords: Islamic Morality; Morality Toward Oneself; Character Development; Spiritual Awareness; Islamic Education.

Abstrak

Akhlak terhadap diri sendiri merupakan dimensi esensial dalam ajaran Islam yang berfungsi sebagai fondasi pembentukan kepribadian muslim secara utuh. Artikel ini bertujuan untuk menganalisis konsep akhlak terhadap diri sendiri dalam perspektif Islam serta implikasinya terhadap pembentukan hubungan spiritual dan sosial individu. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui analisis terhadap sumber-sumber primer dan sekunder berupa Al-Qur'an, hadis, serta literatur ilmiah kontemporer yang relevan. Hasil kajian menunjukkan bahwa akhlak terhadap diri sendiri mencakup upaya menjaga kehormatan diri, kejujuran, tanggung jawab, kesabaran, kedisiplinan, dan pengendalian hawa nafsu sebagai bentuk kesadaran moral dan spiritual. Pembinaan akhlak ini berperan penting dalam menjaga keseimbangan jasmani dan rohani, mencegah perilaku destruktif, serta membangun integritas pribadi. Temuan juga mengungkapkan bahwa kualitas akhlak terhadap diri sendiri memiliki korelasi erat dengan kualitas hubungan individu dengan Allah Swt. dan sesama manusia. Oleh karena itu, penguatan akhlak terhadap diri sendiri perlu diinternalisasikan secara berkelanjutan melalui pendidikan Islam, pembiasaan ibadah, dan pengembangan kesadaran spiritual. Kesimpulannya, akhlak terhadap diri sendiri memiliki peran strategis dalam membentuk pribadi muslim yang beriman, berkarakter mulia, dan bertanggung jawab dalam kehidupan pribadi maupun sosial.

Kata Kunci: Akhlak Islam; Akhlak Terhadap Diri Sendiri; Pembinaan Kepribadian; Kesadaran Spiritual; Pendidikan Islam.

Introduction

Self-respect is the primary foundation for developing a Muslim's personality. Islam views humans as beings responsible not only to God and others, but also to themselves. Therefore, protecting, nurturing, and guiding oneself toward goodness are integral parts of Islamic moral teachings. Self-respect encompasses an awareness of positioning oneself in accordance with human nature and the demands of Islamic law, thus creating a balance between physical and spiritual needs (Nata, 2017).

From an Islamic perspective, the human self is a trust from Allah SWT that must be properly guarded and cared for. This trust encompasses the body, mind, and soul, all of which have rights that must be fulfilled proportionally. The Prophet Muhammad (peace be upon him) emphasized that every part of the self has rights that must not be neglected, including the body's right to rest, the mind's right to sound thinking, and the heart's right to spiritual peace. Therefore, good morals toward oneself cannot be separated from an awareness of a servant's moral and spiritual responsibilities (Shihab, 2013).

Self-morality is also closely related to the formation of a complete Muslim character and personality. Honesty toward oneself, discipline, patience, sincerity, and the ability to control one's desires are concrete manifestations of good morality toward oneself. The Quran emphasizes the importance of purifying the soul (tazkiyatun nafs) as a path to prosperity, while neglecting self-cultivation will bring harm to the individual.[3] This shows that a Muslim's success in life is largely determined by the quality of their morality toward themselves (Ananda, 2024).

Furthermore, self-respect serves as the foundation for developing social morality. Someone who can manage their emotions, maintain self-respect, and control their behavior will more easily establish harmonious relationships with others. Conversely, social moral crises often stem from an individual's failure to cultivate self-respect. Therefore, Islam emphasizes the importance of self-reflection (muhasabah) as a means of moral and spiritual evaluation.

In the context of modern life, challenges to morality are increasingly complex. Globalization, technological advances, and materialistic lifestyles have the potential to distance humans from the values of self-control, simplicity, and moral responsibility. Islam presents a concept of morality that guides humans to avoid being trapped in destructive behavior, both towards themselves and their surroundings (Syukur, 2016). By adhering to the principle of morality towards oneself, a Muslim is expected to maintain their dignity and personal integrity amidst changing times.

Self-morality holds a strategic place in Islamic teachings. It is not only related to individual piety but also impacts the overall quality of social and spiritual life. Therefore, a thorough discussion of self-morality is crucial in order to develop a balanced, responsible, and noble Muslim personality in accordance with the guidance of the Quran and Sunnah.

Research Methods

This study uses a qualitative approach with a library research method, namely by reviewing and analyzing various written sources relevant to the study of morality towards oneself from an Islamic perspective. Data were obtained from primary sources in the form of the Qur'an and hadith, as well as secondary sources in the form of morality books, commentaries, scientific journals, and scientific works discussing ethics and self-development in Islam. The data collection technique was carried out through documentation studies, while data analysis used descriptive-analytical analysis methods, namely systematically outlining the concept of morality towards oneself and then analyzing it to obtain a comprehensive and in-depth understanding in accordance with the research objectives.

Results and Discussion

Self-morality is a fundamental aspect of Islamic teachings, emphasizing the importance of individual awareness in maintaining, nurturing, and guiding

oneself toward goodness. Islam views humans as beings with moral responsibilities not only to Allah SWT and fellow human beings, but also to themselves as a trust that must be maintained. Therefore, self-morality encompasses efforts to maintain physical and spiritual health, control desires, and develop a balanced and integrated personality in accordance with the guidance of the Qur'an and Sunnah.

The Nature and Concept of Morals towards Oneself in Islam

Self-awareness in Islam is a form of individual moral awareness in treating oneself in accordance with divine values. Islam positions humans as moral subjects with a responsibility to maintain a balance between physical, intellectual, and spiritual aspects. This awareness forms the basis for developing behavior that is not detrimental to oneself, both physically and spiritually, and guides people toward a meaningful and worshipful life (Ahmad Fauzi, 2020).

The essence of morality toward oneself cannot be separated from the concept of human nature. Every human being is created with the potential for goodness that must be nurtured and developed. When humans deviate from this nature through destructive behavior or disregard for moral values, they are truly destroying themselves. Therefore, cultivating personal morality is a crucial tool in maintaining the purity of this nature (Kurniawati, 2023).

In Islamic studies, self-morality is also understood as a way to prevent self-injustice. Sinful acts, neglect of worship, and disregard for moral values are seen as forms of injustice towards oneself. Islam emphasizes that each individual is responsible for their moral choices, and the consequences of such deviations primarily impact the quality of the individual's personality and inner peace (Fitriyah, 2021).

The concept of tazkiyatun nafs (self-purification) is central to discussions of self-morality. Purification of the soul is seen as a continuous process of cleansing the heart of despicable traits and instilling virtuous values. This process

is not only spiritual but also has a direct impact on daily behavior, such as honesty, patience, and self-control. Thus, self-morality is an active and ongoing internal development process (Syafi'i, 2022).

In addition to the spiritual dimension, self-respect encompasses intellectual responsibility. Islam encourages humans to optimally utilize their intellect through critical thinking, seeking knowledge, and avoiding blind imitation. Misuse of reason or neglect of intellectual development is seen as a betrayal of the potential bestowed by Allah SWT. (Abidin, 2020) The physical dimension is also an important part of the concept of self-respect. Islam teaches that maintaining physical health, avoiding physically damaging behaviors, and adopting a balanced lifestyle are moral obligations. A healthy body will support optimal worship and social activities, so physical care is seen as a means, not merely an end.

Good self-esteem also requires consistent self-reflection, or self-introspection. Through self-reflection, individuals are able to evaluate their behavior, correct mistakes, and improve their moral qualities. This attitude reflects humility and an awareness of human limitations, while also serving as an effective self-control mechanism in Islam (Wahyuni, 2022).

Thus, the essence and concept of self-morality in Islam reflect a holistic view of humanity. This morality not only serves to foster personal piety but also serves as the foundation for a moral and civilized society. Therefore, strengthening self-morality is a strategic step in the development of individuals and Islamic civilization.

Self-Control as the Core of Personal Morality

Self-control (mujahadah al-nafs) is the inner ability to restrain destructive impulses and direct behavior toward goodness. It stands at the core of personal morality because without this ability, moral values cannot be realized in concrete actions. In the Islamic tradition, self-control is not merely restraint, but a spiritual process that involves religious awareness, discipline, and consistent mental

training (Moh. Hafidurrahman, Moh. Dannur, 2023).

Theoretically, self-control is closely related to the concepts of tazkiyatun-nafs (purification of the soul) and muhasabah (introspection). The tazkiyah process emphasizes practices such as muraqabah (being alert to Divine supervision), dhikr, and mujahadah (struggle against lust) which have been proven in recent studies to help improve emotional and behavioral regulation in Muslim individuals. Field studies in educational and Islamic boarding school contexts show that the implementation of these values increases students' moral resilience (Ma'muroh, Abqorina, & Amrin, 2024).

From an applied psychology perspective, self-control acts as a mediator between impulsive impulses (e.g., negative emotions, impulsive consumption) and final behavior, meaning that self-control determines whether the impulse is executed or transformed into a constructive action. Recent quantitative research among adolescents and college students in Indonesia found self-control to be an important mediator between social or religious environmental influences and adaptive behavior (Dwi, Saputra, Nu, & Witdaryono, 2024).

Islamic-based interventions (e.g., self-reflection programs, tazkiyah modules, dhikr therapy, and structured religious education) have been reported to be effective in strengthening self-regulation capacity, particularly in the context of reducing bullying, consumer behavior, and problematic internet use. Experimental and quasi-experimental studies over the past five years have shown significant improvements in self-control scores following integrated spiritual-psychological interventions (Fadilah, 2021).

The power of self-control as a core personal morality is also evident in its implications for subjective well-being and academic achievement: individuals with good self-regulation skills tend to demonstrate disciplined study, emotional stability, and the ability to delay gratification—all factors that support character building and productivity. A 2024–2025 study in a university environment confirmed a positive relationship between self-control, religiosity, and academic

flow or learning outcomes (Aqmar, 2025).

However, studies also highlight moderating factors. The quality of religious education, family support, and moral leadership models in schools or Islamic boarding schools determine the effectiveness of self-control training. This means that self-control needs to be fostered within a holistic character education ecosystem so that it becomes a persistent disposition, not just a situational response.

Self-control is the core of personal morality because it bridges values (imaniyah) and behavior (amaliyah). Journal evidence over the past five years supports that strengthening self-reflection, tazkiyatun-nafs (self-reflection), and religious-psychological interventions can enhance self-regulation capacity, which in turn strengthens an individual's moral quality and positively impacts their social environment. For further research or programs, it is recommended to combine longitudinal experimental designs with psychometric indicators and moral-spiritual outcomes to measure the long-term impact of self-control.

The basis of the Qur'an and Hadith regarding morals towards oneself

The Quran and Hadith are the primary sources of Islamic teachings, providing a normative foundation for self-morality. Islam views humans as moral beings responsible for every action they take, including those that directly impact themselves. Therefore, the Quran not only regulates human relationships with God and others but also emphasizes the obligation to protect, nurture, and not oppress oneself (Iqbal, 2020).

The Quran explicitly forbids humans from engaging in self-harming behavior. This prohibition can be found in verses emphasizing that every form of sin and deviation is inherently an injustice to oneself. This concept demonstrates that good morals toward oneself are part of obedience to Allah SWT, as protecting oneself means adhering to the boundaries He has set (Nurhaliza, 2021).

Apart from the prohibition against doing injustice to oneself, the Qur'an also emphasizes the importance of purifying the soul (tazkiyatun nafs).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ وَأَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا وَكَفٰى بِاللّٰهِ شَهِيْدًا

Meaning: "Whatever goodnessWhichwhat you get is from Allah, and whatever bad things happen to you, it is from your own (mistake)."

The verses about luck for those who purify their souls and losses for those who pollute them provide a strong basis that the development of personal morals is a direct requirement of revelation. This purification of the soul includes controlling desires, improving intentions, and forming a positive mental attitude (Rifa'i, 2022). Hadith of the Prophet Muhammad SAW.strengthen the foundation of the Qur'an by providing practical explanations about morals towards oneself.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ بِاَ تَعْمَلُوْنَ

Meaning: "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife). Fear Allah. Indeed, Allah is careful about what you do."

The Prophet Muhammad (peace be upon him) emphasized that the human body, eyes, and soul have rights that must be fulfilled. This principle demonstrates that Islam rejects extreme attitudes, both those that belittle oneself and those that overindulge, as both contradict the values of moral balance.

In other hadiths, the Prophet Muhammad (peace be upon him) also emphasized the importance of self-reflection and self-control as part of personal morality. A strong person is not one who wins physically, but rather one who can control his anger and control himself. This hadith emphasizes that the measure of moral excellence in Islam lies in the ability to control internal urges, not merely

external strength (Ainiyah, 2022).

The Quranic and Hadith foundations for self-morality also encompass aspects of maintaining reason and mental health. Islam forbids anything that harms reason, such as addictive behavior and irrational actions, because reason is the primary instrument for understanding revelation and distinguishing good from evil. Therefore, maintaining reason is a form of self-morality that has religious and moral dimensions (Maulana, 2023).

Based on the Qur'an and Hadith, it can be concluded that self-respect has a strong theological basis in Islam. Both emphasize that self-cultivation is a moral and spiritual obligation that cannot be separated from faith. Therefore, self-respect is the primary foundation for developing a balanced, responsible, and noble Muslim personality. Self-Reflection and Worship Habits as Spiritual Strengthening

Self-reflection is an important tool in helping students reflect on their behavior and faith. Reflection activities encourage students to evaluate themselves, recognize their shortcomings, and improve their attitudes in accordance with Islamic values. This reflection is often linked to students' personal experiences, making learning more meaningful.(Fasichah et al., 2025).

In addition to reflection, the practice of religious practices such as prayer before and after lectures, as well as the reinforcement of spiritual values in each subject, creates a conducive religious atmosphere. These practices contribute to strengthening students' relationship with God and increasing spiritual awareness in daily academic activities.

This finding aligns with Islamic educational theory, which emphasizes the importance of integrating knowledge, faith, and practice. A holistic morality learning method can strengthen students' affective and spiritual dimensions, ensuring that faith is not merely conceptual but also practical.

Conclusion

Self-morality is the primary foundation for developing a complete and balanced Muslim personality. Islam positions humans as moral subjects responsible for self-management, both physically, intellectually, and spiritually. Self-moral development encompasses controlling desires, purifying the soul (tazkiyatun nafs), self-reflection, and responsibility for maintaining physical and mental health. The Quran and Hadith explicitly prohibit self-harm and instruct us to continually improve and evaluate ourselves as a form of obedience to Allah SWT.

Furthermore, self-control has been proven to be the core of personal morality because it serves as a link between the values of faith and concrete behavior in daily life. Individuals who are able to control themselves will more easily build harmonious relationships with Allah SWT and their social environment, and avoid moral and personality crises. Therefore, the cultivation and strengthening of morality in oneself needs to be carried out continuously through education, habituation of worship, and strengthening spiritual awareness to develop a Muslim who is faithful, has noble character, and is responsible in facing the challenges of modern life.

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