

# The Study of Morals According to Alawi bin Abdul Qadir Ash-Saqâf in the Book of *Mausû'ah al-Akhlâq* Volume Four

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## Abstract

The object of this research is an examination of the dichotomy of morals according to Alawi bin Abdul Qadir Ash-Saqâf. This is important to research because it is related to a person's moral degradation, so it needs to be discussed further. This research uses library research by utilizing primary and secondary data sources. The primary data source is the book *Mausû'ah al-Akhlâq* volume 4, while the secondary data source is articles related to morals. The technique used to explore data is documentation. By using content analysis, this research has found that morals have several dichotomies. According to Alawi bin Abdul Qadir Ash-Saqâf in the Book of *Mausû'ah al-Akhlâq* volume, the four moral dichotomies are divided into seven parts, including compassion, generosity, mutual glorification, generosity, hard work, positive thinking, and wisdom. Examples of application: 1) Love can take the form of tolerance, behavior, attitudes, words, actions. 2) An attitude of generosity is carried out by parents so that their children emulate these activities. 3) Respect each other by respecting the differences that exist in social life. 4) Generous, namely liking to help others, not being stingy when you have something, and liking to give. 5) Hard work, namely having a firm desire, never giving up, not giving up, and being confident in the success you will achieve. 6) Positive thinking, which results in a person having lots of ideas, having good prejudices, and having high self-confidence. 7) Wisdom, namely taking from a story, event and incident is called a lesson or advice.

### Abstrak

Objek penelitian ini adalah telaah dikotomi akhlak menurut Alawi bin Abdul Qadir Ash-Saqâf. Hal ini penting untuk diteliti karena berkaitan dengan degradasi moral seseorang, sehingga perlu untuk dibahas lebih lanjut. Penelitian ini menggunakan library research dengan memanfaatkan sumber data primer dan sekunder. Sumber data primer yaitu Kitab *Mausû'ah al-Akhlâq* juz 4, sedangkan sumber data sekunder yaitu artikel-artikel yang berkaitan dengan akhlak. Teknik yang digunakan untuk menggali data adalah dokumentasi. Dengan menggunakan content analysis, penelitian ini telah menemukan bahwa akhlak memiliki beberapa dikotomi. Menurut Alawi bin Abdul Qadir Ash-Saqâf di dalam Kitab *Mausû'ah al-Akhlâq* Juz Empat dikotomi akhlak dibagi menjadi tujuh bagian, diantaranya yaitu kasih sayang, dermawan, saling memuliakan, murah hati, kerja keras, positif thinking, dan hikmah. Contoh penenrapannya: 1) Kasih sayang bisa berbentuk toleransi, perilaku, sikap, tutur kata, perbuatan. 2) Sikap kedermawanan dilakukan oleh orang tua supaya anak-anaknya mencontoh kegiatan tersebut. 3) Saling memuliakan dengan saling menghargai antara perbedaan-perbedaan yang ada pada kehidupan sosial. 4) Murah hati yaitu suka menolong terhadap sesama, tidak pelit ketika memiliki sesuatu, dan suka memberi. 5) Kerja keras yaitu keinginan teguh, pantang menyerah, tidak putus asa, serta yakin akan berhasil yang akan dicapainya. 6) Berpikir positif yaitu mengakibatkan seseorang memiliki gagasan ide yang banyak, memiliki prasangka yang baik, dan memiliki rasa percaya diri yang tinggi. 7) Hikmah yaitu mengambil dari sebuah kisah, peristiwa, dan kejadian dinamakan sebagai pelajaran atau nasihat.

### Keywords

Moral dichotomy, moral degradation, *Mausû'ah al-Akhlâq*

### Introduction

Islamic education has many aspects that need to be emphasized, one of which is the moral aspect. Moral education has the aim of changing morals and intellectuals for the better (Sabila, 2020: 75). Moral education is an effort to instill conscious beliefs to form directed good behavior so as to create good habits (Faza, 2021: 42). Quoted from Ramayulis' opinion, he states that the educational process has a reference for forming morals (Badrus Zaman, 2019: 235). Efforts to form morals can be carried out by many parties, such as family, community, school (Sitompul, 2018: 54). Prophet Muhammad is the best example in applying morals. Among the

moral application of the Prophet Muhammad is a person who loves animals, is gentle, compassionate, polite, friendly to others, and has a kind heart (Hasanah & Salmi, 2017: 185).

Based on the news published on KabarAktual.id on September 10 2023, acts of violence at SMAN Modal Bangsa, Aceh Besar, are a serious concern for the administrators of the Indonesian Islamic student area. The beating of dozens of students against their younger classmates indicates that Acehnese education over the last few years has only emphasized aspects of knowledge, but ignored the formation of morals (Kabaraktual.id, 2023: 1). Furthermore, the news published in Suara.com stated that a father had the heart to abandon his child until he was thin and dry because he focused on making mystical videos. (suara.com, 2022: 1). Next is news about a school principal who gave an inappropriate punishment to one of his students, the person spat in his student's mouth. (Buserjatim.Com, 2023: 1).

This incident is an important problem to research what the solution is. If not, it will have an impact on the decline in morals of Muslims. When these morals decline, moral degradation will occur (Husna, 2021: 61). The phenomenon of moral degradation shows that in social interactions a person does not use moral values and feelings (Badawi, 2020: 146). If a sense of morality has faded and was not instilled from childhood, this may result in difficulties in instilling positive character as an adult (Wantu, 2020: 1).

Based on the results of a review found from the work of Alawi bin Abdul Qadir Ash-Saqâf in the Book of *Mausû'ah al-Akhlâq* volume 4 that morals are divided into compassion, generosity, mutual glorification, generosity, hard work, positive thinking, and wisdom. (Ash-Saqâf, 2012: 4). This is in accordance with Moh's research. Suardi and Syofrianisda on "Values of Moral Education from the Al-Qur'an Perspective (Study of Surah Luqman Verses 13-19 in Tafsir al-Misbah)" which states that a child must be equipped with monotheism, so that in whatever conditions the child has an obligation, namely to be filial to parents (Syofrianisda & Suardi, 2018: 107). Furthermore, research by Misbahul Anam with the title "Students' Character Education from the Perspective of Sheikh Ahmad Khatib Sambas" states that in order for this good attitude of sacrifice and helping to become a character, it must be carried out regularly in Islamic life so that it gets used to it and becomes a good habit. (Anam et al., 2022: 435). Furthermore, research by Rohmansyah with the title "Social Moral Education in the Perspective of the Prophet's Hadith" stated that fostering good moral attitudes, namely sacrifice, mutual help and tawadu, will give birth to harmony in society in the life of Muslims themselves. As a small example, they can practice the values of this attitude into good habits in

their neighborly lives, thereby creating harmony between people in the lives of Muslims. (Rohmansyah, 2017: 36).

Based on the above orientation, this research will explain “The Study of Morals According to Alawi bin Abdul Qadir Ash-Saqâf in the Book of *Mausû'ah al-Akhlâq* Volume Four”.

## Methods

This research uses library research (Hadi, 2002: 9). The data source in this research is Book *Mausû'ah al-Akhlâq* volume 4 (Ash-Saqâf, 2012: 1) as a primary source. Meanwhile, secondary sources are articles related to morals. To explore these sources, documentation techniques are used (Suharsimi, 2013: 206). The data analysis technique in this research uses content analysis techniques (Burhan, 2012: 50). Stages of data analysis with content analysis include 1) data procurement, 2) determination of units, 3) recording, 4) coding, 5) inference, 6) data analysis (Krippendorff, 2004: 29).

## Results and Discussion

### *Love*

According to Alawi bin Abdul Qadir Ash-Saqâf in the Book of *Mausû'ah al-Akhlâq* volume 4 states that affection is love in which there are goodness, while love takes the form of mutual love. Affection according to the term is seeking affection with something that can cause affection itself. According to Ibnu Hajar, affection is the closeness between a person and other people he loves. According to Ibnu Abi Jamarah, affection is a path that can lead to love. The difference between affection and sympathy according to Ibn Abi Jamarah is that sentences are close in meaning, but there is a very slight difference. (Ash-Saqâf, 2012: 5). The ways to express affection are to be kind to others, ignore mistakes and not stop at mistakes, always be cheerful and smile, be gentle, be humble. (Ash-Saqâf, 2012: 13). The benefits of compassion are the path to love, strengthening relationships between individuals, strengthening relationships between people to build a society based on loyalty, support, solidarity and cooperation (Ash-Saqâf, 2012: 11). Love is mandatory because it forms morals and has a friendly attitude (Ash-Saqâf, 2012: 6).

Affection according to Ahmad Haroma is a gentleness of heart that can be implemented as kindness, because gentleness of heart will give goodness to those he loves (Haromaini, 2019: 76). Love should not only be conceptual, but the implementation of love education is given to children and students, because these children are the future who build the nation and state (Rahmatullah, 2014: 50). According to Muhamad Basyrul Muvid

stated that Islamic teachings are teachings that teach love for all creatures, be kind, clean morals, respect each other, be gentle, avoid negative elements and all bad deeds, strengthen noble morality (Muvid, 2021: 241). Affection according to Azam Syukur Rahmatullah is an action that gives a sense of appreciation, harmony, pleasure and comfort (Rahmatullah, 2014: 34). Love as taught by Prophet Muhammad to his friends is to always pay attention and have affection for children, so that the love given by parents to children will be imitated by the children (Sakdiah, 2017: 210).

Based on the data above, the conclusion that can be drawn is that affection can take many forms. Among the things that are often encountered every day is love between teachers and students, students to teachers, children to parents, and parents to children and many other things. Affection is the implementation of close relationships between individuals and other individuals. Affection can take the form of invitation, tolerance, behavior, attitude, words, actions.

### *Philanthrope*

According to Alawi bin Abdul Qadir As-Saqâf in the Book *Mausû'ah al-Akhlâq* volume 4 states that the linguistic meaning of generosity is heavy rain and someone who gives away his wealth. Another opinion states that a benefactor is someone who gives without asking, this is because it protects the person who takes from the humiliation of asking. Another opinion states that philanthropists are generous. In the terms conveyed by Al Jurjani, this is the initial attitude of providing appropriate benefits without expecting rewards or reciprocity. According to al Kirmani, charity is an act of giving to others who deserve it. Another opinion states that generosity is an attitude that encourages someone to have a generous attitude in order to give something good without any return (Ash-Saqâf, 2012: 27). The difference between being generous and glorifying each other according to Al Kafawi is that being generous is a characteristic of a virtuous person, while glorifying each other is prioritizing the rights of the person who asks and is asked of him. According to Al Kafi, providing assistance is more important than being generous (Ash-Saqâf, 2012: 30–31). Al-Mawardi said that generous people will be rewarded with a high degree of dignity, evil people will be rewarded with humiliation and violence (Ash-Saqâf, 2012: 35).

According to Rena Ajeng Triani, generosity is kindness to other people with an attitude of giving wealth without being asked. A generous attitude is part of a person's morals that can be possessed because it is natural for every person (Triani, 2021: 180). Generous character can be instilled through routine activities of providing advice, attention, habituation, example, punishment and monitoring (Nofiaturrehmah, 2018: 325). An attitude of generosity is a character that exists in a generous person. Therefore, an attitude of generosity needs to be cultivated and

developed (Hakim, 2023: 183). Generosity experiences significant development when it involves women's philanthropic activities by mobilizing their existing potential. This shows that society pays attention to people who need help and who are lacking (Kasdi, 2019: 99). An attitude of generosity includes a person's religious, moral, social and emotional development. Religious and moral development is related to good and bad actions and the ability to distinguish between right and wrong actions (Kholilah & Astuti, 2022: 28).

Based on the data above, the conclusion that can be drawn is: generosity is an expression that states that someone gives something to another person. A person's generous attitude can be formed in several ways and a generous attitude can be exemplified to other people. A person's generosity cannot be measured, so an attitude of generosity is a personal thing. When starting a family, parents carry out an attitude of generosity so that their children emulate these activities.

### *Glorifying Each Other*

According to Alawi bin Abdul Qadir As-Saqâf in the Book of *Mausû'ah al-Akhlâq* volume 4 states that the meaning of glorifying each other is an antonym of hina which means giving something easily (Ash-Saqâf, 2012: 27). In the Al-Qur'an chapter Al-Dhariyat verses 24-26 an example of mutual respect is given (Ash-Saqâf, 2012: 31). According to the terms stated by Al Jurjani, glorifying each other means giving each other easily. According to Al Manawi, glorifying each other is providing appropriate benefits without any other purpose. According to Kodingiyat, they all have similar meanings and some others state that they have differences. Some scholars state that glorifying each other means giving something of great benefit with a sincere heart (Ash-Saqâf, 2012: 28). Narrated by Hassan bin Saleh, Prophet Muhammad was asked about good morals. Prophet Muhammad replied "generosity, mutual respect and tolerance" (Ash-Saqâf, 2012: 36).

According to the people of Luwu, especially Sukamaju, they know the term sipakalebbi, sipakatou means mutual affection, sipakaingge means reminding each other, and sipakatau means humanizing each other. (Imam Sofii, 2022: 135). The existence of diversity results in different cultures, ethnicities, languages, laws, policies, education, health, so that it requires perspectives and mutual respect to grow in equality and togetherness. (Tarmizi, 2020: 63). The concept of glorifying each other according to the Bugis community, which has a concept of local wisdom similar to the Luwu community, so that in social interactions they prioritize human rights in their daily activities. (Ismail Suwardi Wekke, Arhanuddin Salim, 2018: 59). The value of glorifying each other is related to always maintaining one's speech (*najagai ada adanna*), knowing oneself (*naisengi alena*), seeing oneself (*naitai alena*), acting based on propriety (*mappagau numerical sitinajae*),

always maintaining one's honor and dignity (*najagai siri'na*) (Sudirman et al., 2021: 1230). Mutual glorification is also found in the principle of deliberation which invites all communities to participate so that loyalty and obedience can be mutually agreed upon and maintained. An agreement is the fruit of a shared opinion by prioritizing an attitude of mutual respect and kinship (Zuhri, 2016: 14).

Respecting each other is a social attitude that everyone has. An attitude of mutual respect has a positive impact on social life. An attitude of mutual respect results in peace in society, so that divisions and arguments do not occur. Respecting each other means mutual respect for the differences that exist in social life. When the attitude of respecting each other is lost, it will have bad consequences in social life. The application of an attitude of mutual respect can be seen from many things, including mutual respect for each other in the community, mutual respect regardless of social status.

### *Kindness*

Generosity is a term according to Al Manawi, namely a generous attitude or giving something that is appropriate and giving hope before asking the person who asks for it (Ash-Saqâf, 2012: 28). According to the predecessor of generosity, narrated by Abu Bakar Assidiq, it states that doing good protects you from evil (Ash-Saqâf, 2012: 34). The benefits of a generous attitude, glorifying each other and being generous are part of one's faith, as proof of good deeds, increasing honor in the afterlife (Ash-Saqâf, 2012: 38). According to Arrâgib, generosity is an attractive human behavior to give up one's possessions, whether accompanied by a sense of sacrifice or not. According to kodingiyat, generosity means giving easily and avoiding actions that are not commendable (Ash-Saqâf, 2012: 29).

In Luke 6:36 it states that generosity is an attitude of mutual love and forgiveness (Taung, 2021: 253). According to official Church teachings, generosity is the same as loving others (Phang, 2019: 58). Meanwhile, Prophet Muhammad applied a generous attitude in trading activities. He practices by not being oriented towards the world, always upholding humanity, being generous in business, professional, sincere, maintaining friendship and always maintaining an honest nature. (Adzkiya, 2005: 1). The implementation of a generous attitude in family life can be demonstrated through parents who train their children to practice honesty and courtesy every day. Parents' polite, honest and generous attitudes towards their children will influence their children's behavior so that children do not do deviant things. (Damsy & Rivaei, 2014: 10). According to the story entitled "The Good Samaritan" is an inspirational story. This story shows the actions of Samaritans who befriend strangers after being hit by a robbery on the deserted road between Jericho and Jerusalem (Suprabowo, 2020: 45).

Based on the data above, the conclusions that can be drawn are: being generous tends to be more helpful towards others, not stingy when you have something, and likes to give. Some arguments state that being generous is the same as a generous attitude, but several studies state that being generous and generous have slight differences. Generosity can also be interpreted as being merciful so that it doesn't just help and love other people, but even to forgive those who have wronged them. Examples of a generous attitude are liking to help others, not being picky about people in making friends, and saying hello when meeting people.

### *Hard work*

Hard work in terms is giving something and meaning it. In terms of terms, working hard according to Al Manawi is giving with a sincere heart. The difference between hard work and compassion according to Arragib is a name for human behavior, while compassion is work that arises from these actions (Ash-Saqâf, 2012: 29). There are several things that cause a person to work hard, including believing that Allah will give him success, being a good person, loving doing good, and encouraging someone to do good in spending, giving and being generous. (Ash-Saqâf, 2012: 39). Abu Hilal said that the difference between hard work and generosity is that hard work is more about giving in when asked, while being generous means giving a lot without asking anyone (Ash-Saqâf, 2012: 30). Ibn al-Mubarak said that a person's generous attitude can lead to an attitude of hard work (Ash-Saqâf, 2012: 35).

Hard work is an action carried out by never giving up, including efforts to complete the task to completion. The meaning of hard work is not just working until it's finished and then stopping, hard work is more about completing the vision and mission that has been assigned and for the good (Marzuki & Hakim, 2019: 83). The value of hard work can be seen from Dhony Dhirgantoro's work in the form of a novel. The novel includes hard work in supporting a family, never giving up, fighting for life, making serious use of time, enthusiasm for fighting for life, living with strength and confidence, practicing seriously and working hard (Septiana Sulastri, 2017: 168). The implementation of hard work can be instilled in someone by getting used to it from childhood. The character of hard work can be instilled through light work that children can imitate and apply. Giving children direction and light tasks slowly and gradually can get them used to their hard working character as they grow. When children are taught to complete unfinished work by being given motivation and encouragement, the child's spirit of hard work will slowly grow and become part of their character. Obstacles in cultivating the character of hard work are busyness in carrying out daily activities, feelings of guilt, not responding to parental advice because of tiredness, the habit of watching television programs, being argumentative, and feeling lazy. Meanwhile, the



solution to these obstacles is to help with activities at home, providing motivation such as gifts, silence, threats, advice, and giving directions. (Fitriani et al., 2021: 192). According to research on fifth grade elementary school children, the development of animated video media can increase students' learning motivation and students' hard working character. This has been tested for effectiveness and feasibility so that the use of animated video media is recommended to teachers as an alternative learning media (Wuryanti & Kartowagiran, 2016: 243). Apart from that, the application of the character value of hard work can be done through scout activities at school, for example in outdoor activities, competitions, and through practical activities. The character of hard work in students will emerge when learning is carried out and when students are used to it, so that students not only know the concept of hard work but also apply it in their daily activities (Bomans Wadu et al., 2020: 104).

Hard work is an attitude that a person must have. The attitude of hard work includes a firm desire, never giving up, not giving up, and being confident in the success one will achieve. Students must work hard in carrying out learning both in the classroom and outside the classroom. Hard work is exemplified by parents to their children. For example, a father gives his son the task of washing his own clothes. This will encourage the child's hard work attitude, so that the orders given by his father are carried out well.

### *Positive thinking*

The meaning of positive thinking in terms is to prioritize the good side over the bad. The difference between estimation and calculation. Some say that estimation is included in belief, but sometimes it is called calculation, but it does not include belief. The difference between doubt, suspicion and belief. Doubt is different from being sure, its origin is turmoil in the heart. Then the word doubt is used for doubts between the same matter or using one side and the other (Ash-Saqâf, 2012: 62–63). The benefits of positive thinking are a sign of perfect faith in the hearts of people who have this attitude, closing the door to slander and ugliness from Satan, and a way to increase harmony and love among society. The opposite of positive thinking is suspicion, bad thoughts and bad opinions (Ash-Saqâf, 2012: 69–70). Having a positive thinking attitude towards your partner is one of the important pillars in building a domestic relationship so that it will be permanent, peaceful and stable. Without good prejudice, problems in household relationships will arise and divorce will arise (Ash-Saqâf, 2012: 73).

According to Enik Nur Kholidah, positive thinking is an action that is useful for creating a favorable atmosphere, winning trust, and overcoming defeat so that it has a positive developmental impact (Enik Nur Kholidah, 2012: 70). Positive thinking is a mental attitude where a person

tends to focus thoughts on positive things and avoid negative thoughts or problems around them. Even though it has benefits in overcoming difficulties, excessive emphasis on positive thinking can have a negative impact (Yuniar et al., 2023: 12). According to El-Qusdy, positive thinking is the first step to making changes, so it needs to start with belief. Confidence in oneself needs to be developed so that the body responds to positive thoughts and believes that it can and is capable of dealing with various things that happen. The role of teachers in forming and cultivating positive thinking attitudes in students needs to be done with various efforts, these efforts can provide and foster motivation for students to carry out activities effectively and efficiently (Kristania, 2017: 59). Meanwhile, according to Elfikly, positive thinking is a way of thinking that emphasizes positive emotions, positive things, good things towards oneself, a positive perspective towards oneself, towards other people, and towards the situation at hand. Furthermore, Elfiky said that the thinking process is related to a person's behavior, attitudes, feelings and concentration. Positive thinking is essentially related to emotions (Bernadetta et al., 2015: 60). The ability to think positively in students can be said to be ingrained if students are able to work hard, challenge problems, are self-confident, believe in their abilities, have high curiosity, are imaginative, and have lots of ideas and thoughts and are always cheerful (Susilawati et al., 2020: 513).

Positive thinking is something that causes a person to have a confident attitude and brings positive things to him. Positive thinking results in positive things and positive impacts around them. Positive thinking initially comes from oneself, so that the environment you live in will feel positive and pleasant. Positive thinking is recommended to every human being because of the impact it has. This results in a person having lots of ideas, having good prejudices, and having high self-confidence.

### *Wisdom*

In terms of wisdom, according to Abu Ismail al Harwi, it is a name for determining how to put something in its place. According to Ibnu Qoyim, this means doing something appropriate in an appropriate way at an appropriate time (Ash-Saqâf, 2012: 82). According to the predecessor related to wisdom. Ibn Mas'ud stated that those who carry the Qur'an will surely cry, sad, wise, patient, and delicate when they know its meaning (Ash-Saqâf, 2012: 87). Obstacles to gaining wisdom include feeling worried, rushing to make decisions, and narrow thinking (Ash-Saqâf, 2012: 92). According to Imam Nawawi, it is a science that characterizes several laws which include knowing Allah which is accompanied by a straight heart and cleansing the heart as well as stating the right things as well as practicing them and stopping from following one's desires and falsehood. According to Ibnu Qayim, the wisdom in the Koran is divided into two types, namely mufrad and combined with the book. Meanwhile, the meaning of Mufrad's

wisdom is interpreted in a prophetic way and also interpreted by knowing the Koran. According to Ibnu Abas, he stated that the wisdom of mufrad is knowing the Koran in both its text and its text, halal and haram (Ash-Saqâf, 2012: 83).

Wisdom is defined as skill and creativity in work, such as trading, fishing, and so on. However, as time goes by wisdom changes its meaning to a person's ability to compose poetry which is then linked to good actions and behavior in life (Fadhlurrahman, Munawir, Wardah, 2022: 5). The interpretation of wisdom has various meanings, this is because there are many meanings of wisdom that can be interpreted. The meaning of the words wisdom needs to be studied in more depth so that their use is correct and clear according to the Qur'an and various sources based on explanations from commentators. (Shaleh, 2020: 87). Wisdom is part of knowledge, wisdom can be a driving force and combined with a sense of judgment so that someone can do something that is useful and has value (Kurniati, 2021: 11). Wisdom is a method of preaching directly from God, in Surah an-Nahl verse 125 it means that the method of preaching with wisdom is taught to messengers who carry the message, namely the Prophets. The meaning of wisdom includes spiritual, intellectual and emotional, wisdom for a preacher can attract the environment into his invitation, can foster a feeling of sympathy, broad insight, exudes authority, is able to provide understanding, has a noble personality, is able to convey da'wah messages, and have intelligence in preaching (Kholiq, 2022: 156). Wisdom methods include not burdening the soul, not burdening people, and being able to pay attention to conditions and situations (Aliasan, 2015: 146).

Wisdom has various meanings. Wisdom can be interpreted as a concept that has benefits, contains good deeds, has truth in the actions and words one does so that truth emerges that can be put into practice. Simply put, wisdom is defined as something related to the consequences of an action performed. The wisdom that can be drawn from a story, incident and event is called a lesson or advice.

## Conclusion

Based on the data above, the conclusion is that according to Alawi bin Abdul Qadir Ash-Saqâf in the Book of *Mausû'ah al-Akhlâq* volume 4 that the dichotomy of morals is divided into compassion, generosity, mutual glorification, generosity, hard work, positive thinking, and wisdom. . The existence of a moral dichotomy can differentiate a person's attitude. Examples of application: 1) Love can take the form of tolerance, behavior, attitudes, words, actions. 2) An attitude of generosity is carried out by parents so that their children emulate these activities. 3) Respect each other

by respecting the differences that exist in social life. 4) Generous, namely liking to help others, not being stingy when you have something, and liking to give. 5) Hard work, namely having a firm desire, never giving up, not giving up, and being confident in the success you will achieve. 6) Positive thinking, which results in a person having lots of ideas, having good prejudices, and having high self-confidence. 7) Wisdom, namely taking from a story, event and incident is called a lesson or advice.

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### **Conflict of Interests**

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

### **Ethical Considerations**

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