

The Application of Morals from an Early Age as a Preventive Effort Against Violent Behavior

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ABSTRACT

This research examines the application of morals as a preventive effort against violent behavior, especially among teenagers. The background of this research rests on the moral dilemma that is increasingly prominent, marked by the increasing cases of violence, bullying, and juvenile delinquency that reflect the degradation of moral values in social life. This study aims to explore the relevance of moral values taught in the hadith of the Prophet Muhammad in shaping harmonious individual character and preventing violent behavior. The method used is qualitative research with a library research approach, referring to classical literature such as kutub al-Sittah and relevant modern books. The results showed that family, friendship, social, and individual emotional environment factors greatly contribute to violent behavior. However, the application of moral values derived from the hadith can be a preventive solution. In a personal context, good morals help individuals control their emotions and respond peacefully to conflict. In the family, morals support the creation of harmonious relationships, while in society, moral values encourage respectful interactions. In conclusion, the implementation of moral teachings in daily life has a significant impact in reducing cases of violence. This research emphasizes the importance of moral education from an early age to build a generation with morals and good character.

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INTRODUCTION

The teaching of Islam aims to promote moral excellence. This effort begins with building a solid foundation of faith, as demonstrated by the efforts of the Prophet Muhammad during the Mecca period. Without this foundation of faith, morals will not remain strong (Arif, 2021). Morals are also called morals. The existence of morals plays an important role in the order of society. As a barometer of ethical standards, morality reflects the principles that underlie happiness in society. In addition, morals reflect the condition of the human soul and behavior, because no individual can live without morals. A person is considered to have noble morals when their actions and inner nature show positive things. Conversely, individuals are considered to have bad morals if their souls and actions show behavior that is considered reprehensible (Amin, 2022).

Moral and moral dilemmas are important issues in human life, especially in the context of a country and its governance. Lickona warns that a country has the potential for destruction when faced with various moral challenges, including increased violence and disorder, widespread theft, cheating culture, disregard for established rules, fights between students, intolerance, use of offensive language, increased self-destructive behavior such as substance abuse, and deviant sexual practices in addition to promiscuity. If not addressed, such moral decay can threaten the sustainability and existence of any society or country. As a result, the state prioritizes the moral development of its citizens. According to Noll, the cultivation of moral values is the basis of the educational process in almost every country, because Noll realizes that morals play an important role in creating a calm and harmonious life (Yaqin, 2020).

Speaking of morals, in this era where development has begun to accelerate far, moral values and morals have also declined. Many phenomena that occur in this life are due to low self-awareness of morals and morals. There are many cases of moral and moral deviations such as violence, brawls between students, frequent cheating, and cases of bullying that occur among today's teenagers. This has become a public spotlight that many teenagers have a low awareness of the importance of morals in socializing and for themselves. In fact, there is one case of violence quoted in the Kompas.id news uploaded on Wednesday, September 11, 2024 about the death of an 18-year-old teenager with the initials NKS who was buried in an undressed condition. NKS is a teenage girl who sells fried food on a daily basis. The incident occurred in padang Pariaman Regency, West Sumatra, the discovery of NKS's body was about 1.5 km from the victim's house and 1 km from the discovery of the victim's selling goods.

After the discovery of the victim in a lifeless state, the perpetrator was not immediately found. From various sources obtained as quoted by Kompas.com the perpetrator, IS (26 years old), was finally found who was suspected of hiding in an empty house for 11 days. The arrest of the perpetrator was carried out on Thursday, September 19, 2024, allegedly having felt the presence of the police IS was hiding in the attic of the house. After the arrest, the police released the chronology of the NKS murder case. Through information provided by the police, IS initially only wanted to rape, therefore the police suspect that there are new suspects in this case.

From this incident, researchers need to examine the causes of violence that make morals and morals low. The importance of having good morals and morals to prevent violence is very important to instill from an early age, because the teaching given will have an impact over a long period of time. Akhlak is a moral that is discussed covering aspects such as manners, behavior and character. It is also a human desire that leads to actions performed easily out of habit, often without prior mental consideration (Mawahda Iskandar et al., 2022). Akhlak has emerged as an important theme in the historical context of Islamic teachings, it is that the Prophet Muhammad SAW was sent to perfect the character of humanity. Thus, it can be concluded that the main principles taught by Islam are morals and morals, which are important for achieving a noble life.

Some previous researchers have also examined morals, as has been used as a benchmark for previous studies in this study. The first is a journal published by the Edureligia Journal written by Yanti Kusuma and Mu'minatul Habibah entitled "Thematic Hadith About Instilling Moral Values in Students in Islamic Education". (Kusuma & Habibah, 2021) The study contains the importance of instilling the value of moral education from a young age. And the research uses hadith with thematic methods as the main material to discuss and find out the importance of instilling moral values in children through Islamic education. Then the journal published by the Gunung Djati Journal institution written by Nurul Mawahda Iskandar, Susanti Vera, and Agus Suyadi Raharusun with the title "The Concept of Morals in the Perspective of Prophetic Hadith Using Thematic Methods" (Mawahda Iskandar et al., 2022). The topic used in the study is the same as the previous research, namely using hadith as a benchmark to discuss the concept of morals in Islam. The research conducted is to discuss the concept of morals in more detail by using the hadith perspective. And one journal published by the Heutagogia Journal institution written by Ragil Dian Purnama Putri, Veni Veronica Siregar entitled "The Urgency of Instilling Morals in Children in the Perspective of Islamic Education" (Ragil Dian Purnama Putri, 2021). Unlike the two previous research studies, this study does not use hadith as a topic or main point in its discussion. This study discusses morals in detail

using the perspective of Islamic education such as, moral characteristics to strategies and methods in moral education.

Of the several previous studies taken by researchers as a reference in writing this scientific work, it clearly has similarities and differences. The similarities in this research and previous research are using the subject matter of the importance of instilling morals from an early age, and using hadith as the main topic of discussion. The difference from previous research is that it is found in the sub-chapter or several points that have a focus on the description of morals, while in this study the researcher will try to add discussion points according to the title raised.

From the description above, the researcher can produce several problem formulations to be discussed. Namely, researchers will discuss an overview of morals; the urgency of morals; an overview of violence; hadiths related to morals where researchers position hadiths as the main material after morals; and explain the hadiths by collecting data such as using the syarah of the hadiths discussed; then researchers will also add several factors of violence; and the implications of the application of morals.

METHOD

This research uses qualitative research methods and library research where the material from the collection of data sources uses previous literature such as books, theses, journals, hadith books, namely kutub al-Sittah and asbabul wurud. The combination of some of the data obtained will make research with accurate data in accordance with the theme of this research.

RESULTS AND DISCUSSION

Morals in General

The term morals, which comes from Arabic, is etymologically the plural form of khuluuq, which includes meanings such as habit, temperament, nature, and muru'ah. Therefore, morals can be understood as manners, disposition, and character. In English, this concept is often translated as character. In everyday language, the words ethics or morals are used interchangeably with morals. The true similarity between these concepts is rooted in their discourse, particularly regarding the issue of good and bad.(Amin, 2022)

Some scholars also define morals as follows:

1. Imam al-Ghazali

Imam Abu Hamid Al-Ghazali (d. 505) articulated the concept of khuluq (morals) by asserting that a person can be considered good in appearance (khalq) and morals (khuluq), meaning that they are virtuous in body and soul. Morals (khuluq) refer to the character (hai'ah) embedded in the soul, from which various actions emerge easily and instinctively, without the need for consideration or reasoning. When this character gives rise to praiseworthy actions that are in harmony with reason and Shari'ah, it is called "good manners" (khuluq hasan); conversely, if it produces negative actions, it is called "bad manners" (khuluq sayyi') (Al-Qaradhawi, 2022) .

2. Ibn Miskawaih

In his book Tahdzib al-Akhlaq wa al-Tathhir al-Araq, the author describes morals as a mental state that compels individuals to act without engaging in reflective thought (Yaqin, 2020) .

3. Ahmad Amin

In Kitab al-Akhlaq, Ahmad Amin defines morals by examining the perspectives of scholars, and finally concludes that morals are the will that has become a habit.

4. Shaykh bin Iz Abdussalam

Sheikh Iz bin Abdussalam (d. 660 AH), who was given the title "Sultan of Scholars," asserted that among the various kinds of morals and character, some are natural and instinctive, rooted in fitrah, capable of preventing harmful and reprehensible behavior, while others encourage excellence and virtue; these qualities have been inherently present in man from the moment of his creation (Al-Qaradhawi, 2022) .

From the explanation of the definition of morals in general and according to the scholars above, researchers can obtain a definition of morals. Character is a behavior of a person that reflects ethical and moral qualities. Morals are also a form of natural behavior or habits that occur by a person, when habits arise in accordance with reason and sharia, it is called "good morals". But on the contrary, if the habits that arise do not follow reason and are out of the scope of sharia then it is called "bad morals".

The Urgency of Morals

The existence of morals has an important meaning in social life. Morals serve as a benchmark for the ethical standards of society, reflecting the foundations of their happiness. Morals also reflect the condition of the human soul and behavior, because humans cannot be separated from moral values. A person is considered to have noble morals when his actions and mind show good traits. Conversely, a person is considered to have bad morals when his actions and soul show bad behavior (Amin, 2022). This shows that humans cannot be separated from bad actions. Therefore, morals are very important to learn and apply in everyday human life.

Humans are honorable creatures of God, who are endowed with divine reason. It is the intellect that distinguishes humans from other creatures. In Islam, humans are considered servants who are involved in two different patterns of relationships. First, *hablun min Allah* refers to the relationship that exists between humans, as created beings, and the Creator, Allah. This relationship with Allah is an obligation that humans must fulfill, as servants who are required to fulfill their obligations to their Lord. Second, *hablun min an-nas* refers to the relationship that exists between individuals. This type of relationship reflects the inherent social nature of humans, who are naturally inclined to interact with one another. Furthermore, there is a divine command from God that urges humans to understand, love and help each other among themselves.

In Islamic teachings, the concepts of *hablun min Allah* and *hablun min an-nas* are governed by moral principles. As a result, morality is an integral aspect of human existence. The benefits of morality extend beyond the individual, permeating social interactions and even influencing the state. Moral values are the foundation for the happiness that Muslims experience in this world. Simply studying morality does not guarantee that one will have good morals. Morality goes beyond theoretical understanding; it includes the intention to influence and inspire individuals towards developing a virtuous life.

Morals are at the core of Islamic teachings and values that are considered moral are those that are in line with Islamic principles. Moral teachings include a set of guidelines and regulations, both spoken and documented, that govern how individuals should behave in order to realize the qualities of a virtuous person. The Qur'an and hadith serve as the basic sources of moral teachings in Islam. In this context, the Prophet Muhammad provided guidance and modeled noble behavior for his followers. Thus, the main purpose of the Prophet Muhammad was to perfect and elevate the quality of human morals (Amin, 2022).

Violence

Violence according to the Indonesian dictionary can be defined as something that has the nature and characteristics of a person's actions that result in injury to others and physical damage or death. Thus, violence is a form of action that can injure and has an element of coercion and the non-acceptance of victims who have been harmed. In English, "violence" means an attack on someone's physical or mental state. Meanwhile, in Indonesian, violence is generally understood to be an act that only physically attacks someone (Pahmi et al., 2023).

(Nyoman Wiraadi Tria Ariani & Komang Suwarni Asih, 2022) in his work entitled "The Impact of Violence on Children" says that violence is an act using physical strength, power, or threats carried out by an individual or a group to someone who causes physical damage such as bruises, excessive trauma mental disorders, abnormalities in development, coercion or deprivation of rights. In the Law of the Republic of Indonesia number 35 of 2002 concerning Child Protection confirms and emphasizes that children have the right to live, grow, develop, and participate fairly, in accordance with the dignity of humanity and free from violence and discrimination (Ariani & Asih, 2022).

Moral Hadiths

In Islam, the Qur'an and hadith serve as the basic sources of moral teachings. In this context, the Prophet Muhammad SAW provided instructions and modeled noble behavior for his followers. That way, the main purpose of the Prophet Muhammad is to perfect and elevate the quality of human morals (Amin, 2022). At this point the researcher uses hadith as the main tool of morals to support the discussion in accordance with the existing theme. The content of this discussion contains several hadith about morals.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عُمَرُو بْنُ دِينَارٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلُوكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبِذِيءَ (Al-Jaafi, n.d.).

It has been narrated to us by Ibn Abu Umar, as it has also been narrated by Sufyan, and Amru bin Dinar from Ibn Abu Mulaikah, who narrated from Ya'la bin Mamlak, from Umm Darda', from Abu Darda', that the Prophet said, "On the Day of Resurrection, nothing will be heavier on the scales of a believer than good manners. Verily, Allah is very angry with the despicable and wicked."

حَدَّثَنَا عُمَرُو بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ، عَنْ مَسْرُوقٍ، قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يُحَدِّثُنَا، إِذْ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَاحِشًا، وَإِنَّهُ كَانَ يَقُولُ: إِنَّ خِيَارَكُمْ أَحَاسِنُكُمْ أَخْلَاقًا

It has been narrated to us by Umar bin Hafsh, who received it from his father, who then learned it from Al A'masy. He stated that Shaqiq narrated from Masruq, who said, "On one occasion, we were engaged in conversation with Abdullah bin 'Amru when he said, The Prophet (SAW) did not commit any despicable act nor did he advocate such behavior. He asserted, 'Verily, the best among you are those who have the noblest character traits.'" (Al-Ja'fi, 1422)

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا قَبِيصَةُ بْنُ اللَّيْثِ الْكُوفِيُّ، عَنْ مُطَرِّفٍ، عَنْ عَطَاءٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَا مِنْ شَيْءٍ يُوضَعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ، وَإِنْ صَاحِبُ حُسْنِ الْخُلُقِ لَيَنْتَلِفُ بِهِ دَرَجَةً صَاحِبِ الصَّوْمِ وَالصَّلَاةِ": هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Abu Kuraib reported: Qubaisah ibn al-Laits al-Kufi reported: Mutarif reported: Atha reported: Umm Darda' reported: Abu Darda' said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "There is nothing that weighs more than good character, and the one who possesses good character will attain the status of the one who fasts and prays." (Muhammad bin 'Isa bin Saurah, 1975)

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ: "تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ"، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: الْفَمُ وَالْفَرْجُ

Abu Kuraib ibn Al-Ala' said, Abdullah ibn Idris said, "My father related to me, from my grandfather, from Abu Hurairah, who said, 'The Messenger of Allah (SAW) was asked about the most things that enter a person into Paradise, so he said, "Fear of Allah SWT and noble character." and He was asked about the most things that enter a person into hell, he said, "The tongue and genitals." (Muhammad bin 'Isa bin Saurah, 1975)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنَا عَامِرٌ قَالَ: أَتَى رَجُلٌ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَعِنْدَهُ الْقَوْمُ حَتَّى جَلَسَ عِنْدَهُ، فَقَالَ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ"

Musaddad narrated to us that Yahya narrated to us that Isma'il ibn Abu Khalid narrated to us that 'Amir narrated to him that a man came and sat next to 'Abdullah ibn 'Amr and said, "Tell me something you heard the Messenger of Allah (SAW) say." He replied, "I heard the Messenger of Allah (SAW) say, "A Muslim is one who guards his tongue and hands, and a believer is one who leaves what Allah has forbidden." (Sijistani, n.d.)

Explanation

The first Hadith explains that the Prophet's saying "Ukkasya has preceded you" when a person is asked a question and he could have answered it with something untrue or a lie and the answer would have been unjustified for him, but this was done to save him and not harm himself and others

from a bad situation. This is permissible and a good character trait of the Prophet, but otherwise he could have said "I am not asking you to do anything for me". He would not have gotten angry if someone had said that to him, because he was used to people and loved them with what Allah gave him in the form of good manners.

Thus, it is Sunnah for a person to pray, "O Allah, keep me away from bad manners; only You can protect me from them," and "O Allah, give me awareness of good manners; only You can guide me towards them," while invoking his Lord. The Prophet (PBUH) said that no character is superior to his own, hence, when Aisha was asked about this, she replied, "There is nothing better than the character of the Prophet Muhammad (PBUH)."

In the Sahih, Anas relates an incident involving an Arab man who approached the Prophet Muhammad while wearing thick clothing. The man then pulled his garment forcefully towards the Prophet causing the cloth to catch on the Prophet's neck. Anas observed that the Prophet's neck appeared to be almost bleeding. The Prophet turned to him and smiled, but he ordered that he be treated with love and given more than what was due to him. The Prophet Muhammad (PBUH) exemplified exemplary manners, consistently commanding and advocating this, especially in his family. The Prophet stated, "The best among you are those who show the best behavior towards their families, and I am the one who shows the most kindness to my family." *Rahmān ibn 'Ubaidillah RA*, may Allah bestow His mercy and compassion upon him.

The second hadith contains an explanation, as stated in the narration of al-Kashmirī, which emphasizes that the best among you are those who have the best manners. This interpretation is in line with Abu Ali's narration of the hadith of Anas ra, which indicates that the believer who shows the highest degree of faith is characterized by exemplary manners. Furthermore, Tirmidhi, Hasanah, al-Hakim, and al-Sahihah convey through the hadeeth of Abu Hurairah that the believer whose faith is most perfect is the one who has the best manners. Ahmad also cites the reliable sanad of the hadeeth of Jabir bin Samurah, who also conveyed the message with the phrase, "The most excellent people are those with the most excellent manners." In addition, Al-Tirmidhi narrated from the hadeeth of Jabir that the most beloved among you and closest to me on the Day of Resurrection is the one who has the best manners. Al-Bukhari narrated this in one lafadzh from the hadeeth of Amr ibn Shu'aib, which was narrated through his father and grandfather.

Ahmad, at-Thabarani, authenticated by Ibn Hibban from the narration of Abu Talhah, said with the same wording, then he said, "The best among you is the best in morals." Al-Bukhari in narration, al-Idab al-Syarif, Ibn Hibban, al-Hakim, and at-Thabarani from the narration of Usamah bin Shuraik. They asked: "O Messenger of Allah, who is the most beloved servant of Allah?" then he said "the best thing given is good character". The same wording is also found in other narrations. One of the saheeh hadiths about good manners is the hadith of al-Nawas bin Samaan who narrated the hadith of Abu al-Darda'ah who narrated that nothing is more important than good manners, narrated by Muslim and Bukhari in a hadith and Bukhari in Abu al-Darda'ah The hadith of Abu Darda narrated in a hadith Abu Daud and al-Tirmidhi, which states that nothing is more important than good manners, has been authenticated by him.

Tirmidhi adds and in al-Bazar, "A person of good character can reach the level of one who fasts and prays." Abu Daud, Ibn Hibban and Al-Hakim used the same wording narrating from Aisha, and At-Thabarani narrated in al-Wasat. Al-Hakim narrated it based on the hadeeth of Abu Hurayrah, At-Thabarani narrated it based on the hadeeth of Anas, with the same narration, Ahmad and At-Thabarani narrated it based on the hadeeth of 'Abdullah ibn Amr, and al-Tirmidhi, Ibn Hibban and two of their companions narrated it based on the hadeeth of Bukhari in the book "Al- Adab Al-Mufrad".

The third hadith from Ibn Abi Shaibah, Abu Dawud, Tirmidhi, Al-Bazzar, Ibn Habbab, and Al-Baihaqi in Kitab Al-Nama and Al-Sifat, as narrated by Abu Darda', states that the Messenger of Allah (SAW) said, "On the Day of Resurrection, nothing will be heavier in the scales of a believer's deeds than good manners. Allah hates those who are coarse and dirty, while those with good manners can reach the rank of those who fast and pray (Bakr & Al-Suyuthi>, n.d.) ."

Ahmad, Abu Dawud, Ibn Hibban, Al-Hakim, and Al-Hakim narrated from 'Aisha that she heard the Prophet Muhammad SAW say: A believer can reach the rank of those who perform night prayers and fast during the day because of his good manners. In Al-Awsat, At-Thabarani and Al-

Hakim who narrated the narration, narrated from Abu Hurairah that the Prophet SAW mentioned that Allah will equalize a person's character with the reward of fasting and prayer. In addition, At-Thabarani and Al-Kharaiti narrated from Anas with their chain of narrations that the Messenger of Allah (SAW) said, "A servant can reach a high rank in the Hereafter because of his good manners and glory in his house, but a weak servant with bad and ugly manners can descend to the lowest place in hell."

Ahmad, Thabarani, and al-Kharaiti narrated with their sanad from Ibn Amr: "I heard the Messenger of Allah (SAW) say, 'A Muslim with good character can reach the level of a fasting person who notices the signs of Allah's power with good character and his generosity in paying zakat. Ibn Abi al-Dunya narrated in Silsilah al-Hadith from Safwan bin Salim, "The Messenger of Allah (SAW) said, 'Did I not tell you something that is easiest? Did I not tell you that the easiest act of worship and the lightest on the body is silence and good manners. Muhammad bin Nasr al-Marwazi narrated in Kitab Shalat. (Bakr & Al-Suyuthi>, n.d.)

The fourth Hadith of Tirmidhi, Ibn Habban, Al-Hakim, and Al-Baihaqi in Al-Zuhd narrated from Abu Hurairah: "The Messenger of Allah (peace and blessings of Allah be upon him) was asked about the most important thing that can lead a person to Paradise, and he said: 'Fear of Allah and good manners. (Bakr & Al-Suyuthi>, n.d.) . He was asked about the things that most often cause people to enter Hell, and he replied: Two ovaries: The mouth and the vagina. Ibn Abi Shaibah, Tirmidhi, al-Hasanah, al-Hakim, and al-Hakim reported that 'Aisha said, "The Messenger of Allah (SAW) said: "The most perfect believer is the one who is most kind and gentle to his family."

The sixth Hadith He is the One who is attributed with safety and security by providing the causes of safety and security and closing the way of fear, there is no safety and security except with fear, and there is no fear except with the possibility of absence, reduction and destruction, and the perfect believer is the one who cannot get safety and security except with safety and security from His side, namely Allah SWT (Muh}amad, 1987) .

This is why he mentions these "four levels": "A Muslim is one who guards the safety of his hands and mouth, a believer is one who guards the blood and property of others, a believer is one who abstains from sin, and a mujahid is one who strives in the cause of Allah." This hadith was narrated from the Prophet through 'Abdullah ibn 'Amr, Fadhl ibn Ubaid, and others, which has a reliable chain of transmission, and is found in the Sunnah and partly in two sahih texts. It has been narrated many times that he stated, "A Muslim is one who guarantees safety with his hands and mouth, while a believer is one whom people can trust to guard their blood and property." It can be understood that if a person feels safe with his blood and property, then Muslims will also be safe with his hands and mouth; conversely, if he threatens, they will not consider him trustworthy. The same is echoed in the hadith of Ubayd bin Umair from Amr bin Absa (Ah}mad, 1996) .

In the hadith of 'Abdullah ibn Ubay ibn Umair, from his father and grandfather, it is narrated that the Messenger of Allah was once asked, "What is Islam?" He said, "Feeding and speaking kindly. Asked again, "What is faith?" He replied, "Patience and forbearance. It was asked, "Who is the best Muslim?" He said, "The one who guards his tongue and hands. It was asked, "Who is the best believer?" He said, "The one with the best manners. It was asked, "What is the best Hijrah?" He said: The one who abandons what Allah has forbidden. He said, "What is the best prayer?" He said: "The longest prayer. He said: "What is the best charity?" He said: "A labor of the frugal." He asked, "Which jihad is better?" He replied, "Jihad with your wealth and soul, so that your horses are sterilized and your blood is shed. He was asked, "Which is the best time?" He replied, "Midnight.

Al-Hassan al-Bashri was once asked: "What is good manners?" He replied: "Giving kindness, refraining from harm, and having a pleasant face. Thus, preventing harm is part of good manners. The saheeh hadiths will come that he made deeds part of faith, such as when he said, "Faith has seventy-seven branches: "Faith has seventy-seven branches, the highest of which is saying, 'There is no god but Allah,' and the lowest of which is removing harm from the path." He said to the delegation of Abdul Qais: "I command you to believe in Allah alone, do you know what faith in Allah alone is? It is the testimony that there is no god but Allah alone and that there is no partner for Him, establishing prayer, paying the zakat, and spending one-fifth of the wealth you earn."

It is clear that he did not mean that these deeds are faith in Allah without faith in the heart, because he has said elsewhere that there must be faith in the heart, so it is known that these deeds are with faith in the heart (Ah}mad, 1996) .

Factors of Youth Violence

Violence that occurs among adolescents has become common. Teenagers are known for having emotions that cannot be controlled and the many new things they want to try can be a factor in the occurrence of violence among adolescents. Based on the search that has been carried out by researchers to some literature, the factors for the occurrence of violence among adolescents are obtained.

a. Family Environment

The role of the family in emotional formation from early childhood to adolescence is very important, the family as a reference and example to always do good. The family is also a form of motivation to achieve, so the role of the family is very important to shape morals from an early age to adolescence. Because adolescence is a time when children experience puberty with emotions that are difficult to control. However, the family environment can also be categorized as one of the factors in the occurrence of violence in adolescents. Based on literature from the Journal of Research Proceedings & Community Service entitled "The Relationship Between Emotional Violence Committed by Parents and Adolescent Behavior" states that one of the factors for violence is in the family environment.

The cause of violence among adolescents is due to aggressive actions or frequent resistance in a family environment that has a high level of violence between parents and children. This form of aggression makes it difficult to establish harmonious communication so that other family members follow suit. parents who commit violence will be reciprocated by children, then slowly avoid parents because of the worries experienced. The worries experienced in children can be in the form of mistakes, children become afraid to express something because they are worried that they will be wrong and get violence from their parents again. The literature explains that this incident can occur repeatedly and become a bad habit in the family environment (Wulandari & Nurwati, 2018) .

Through the search conducted, the researcher concluded that this family environment factor can cause violence in a child. The habit of parents who often apply violence against children is a form of parenting that is applied to children unconsciously. This can form a child's personality who has a high emotional sense and bad morals for the child. Therefore, it is important not to be violent in front of children or towards children, because this can affect the pattern of child development.

b. Friendship Environment

Tri Anjaswarni et al, 2019 mentioned in her book "Save Millennial Teenagers" that the friendship environment factor is currently the second risk factor for youth violence. This makes sense because in adolescence, they feel more comfortable and happy with their friendship environment than with their family. Strong or high friendship relationships (high solidarity) are very likely to cause delinquency to teenage violence. Strong solidarity makes adolescents always defend their group to show their solidarity and support. The friendship environment at school, family, and adolescent environment Friendship requires the attention of teachers and parents, because choosing the wrong friends can have a negative impact on adolescents (Anjaswarni et al., 2019) .

Researchers agree with the description of the literature which says that the friendship environment is a factor in the occurrence of violence among adolescents. The large variety of friendships in adolescents makes adolescents curious to enter all friendship groups. This is only natural given the curiosity of adolescents, but they often take the wrong step in choosing a friendship group. This mistake is made when the friendship group they choose is unhealthy, often committing delinquency and even violence. The delinquency that occurs can be in the form of bullying carried out on other friends, researchers argue that bullying is one of violence. Bullying is an act that is not commendable and is not an example of good morals. Therefore, choosing a friendship group is very important to shape the character of adolescents in a wide friendship environment.

c. Social Environment

The quality of the surrounding environment can influence the occurrence of acts of youth violence. Abhi Rachma Ramadhan, 2023 describes in his book "Juvenile Delinquency" outlines that

the quality of the surrounding environment can affect the occurrence of acts of youth violence. Living in an area that has a high crime rate and several conditions such as poverty and life with a dense community, it is likely that children will easily have a delinquent character. The quality of education, and organized neighborhood activities are other factors that can support the occurrence of delinquency to violence in adolescents. (Ramadhan, 2023)

From this description, the researcher also conveyed the opinion of one of the scientific papers which said that poverty is also a strong factor in the occurrence of violence among adolescents. Those who live in poverty will do anything to fulfill their daily needs. The frequent occurrence of extortion at school is one form of youth violence in the form of coercion (ZAKIYAH et al., 2017) . From here the researcher argues that the social environment is equally important to foster good morals from an early age to adolescence, where adolescence is a very vulnerable age to create their imagination even to behavior that is not commendable.

d. Emotions

Judging from the previous point, namely factors from the family environment, researchers can give an opinion that emotions formed early in the family environment are very influential for the growth period until the child's character at adulthood. This is because if a family educates children without showing something or things that should not be, the growth and development of children as well as character will create good morals. But on the contrary, if educating children with something that is not good, such as fighting in front of children or using violence to educate, then the character of the child will also form into bad morals. This is very important to train children's emotions, especially in adolescence where this age is puberty.

In one of the articles cited by the author "Factors Affecting Adolescents in Bullying" states that Bullies often come from difficult family backgrounds, and often have parents who give harsh punishments or live in an environment full of stress, aggression and hostility. When children witness conflict between their parents, they may adopt bullying behaviors and direct them towards their peers. If their environment fails to provide strict consequences for such behavior, they will understand that "those with power are allowed to act aggressively, and that such aggressive actions can increase one's status and influence." This understanding drives the development of bullying behavior in children (ZAKIYAH et al., 2017) .

This description can support the understanding given by the author in the first paragraph. Emotions created from the family environment will create actions or applications carried out by children, be it in the form of things that are good for consumption or vice versa. Bullying is said to be a violence committed among children and even if it becomes a habit, it will be carried over to adolescence. Therefore, the factor of early emotionality is very influential in the occurrence of violence. The creation of violence is an example of morals that are not good and not to be imitated, especially from an early age to adulthood.

The Relevance of the Application of Moral Hadiths to the Prevention of Violence

Having good morals is a must, in the traditions regarding the morals of the Prophet Muhammad SAW always taught his people to always be good. The application of moral traditions has a big role in efforts to prevent violence that occurs in adolescents. At this point the researcher will describe some analysis of the results that have been presented in the previous points in the form of the relevance of the application of moral traditions as an effort to prevent violence in adolescents. This section contains the prevention of violence in personal, family, and social contexts.

a. Morals as a Deterrent to Violence

The teachings of the Prophet Muhammad SAW as conveyed in the hadith emphasize that one of the main characteristics of a believer is to have noble character. For example, a hadith narrated by Abu Hurairah states that nothing is heavier in the scales of a person's deeds on the Day of Judgment than good manners. This highlights the importance of positive behavior and ethics in fostering harmonious social interactions. Individuals with praiseworthy morals tend to avoid actions that offend or hurt others, either physically or verbally.

In terms of violence, maintaining good morals serves as an important deterrent. A Muslim who has good morals will always try to refrain from behavior that can lead to violence, which can be

caused in the form of anger, physical harm, or hurting other people's hearts. In the explanation of the first hadith quoted by the researcher narrated by at-Tirmidhi, it explains that when someone behaves rudely to us, the Prophet encourages us to remain kind and repay him with kindness. In the explanation of the hadith that tells the attitude of the Prophet Muhammad SAW who continued to smile at someone who had been rude to the Prophet, this shows that good morals can prevent conflict and violence.

b. Morals as a Form of Family Harmony

The importance of good manners in the family is highly emphasized by the Prophet Muhammad SAW, who stated in the hadith narrated by at-Tirmidhi "The best of you are those who have the best manners towards their families". Domestic violence, which is a common problem in families, can be prevented if all family members, especially husbands and wives, uphold strong moral values in their relationships. In Islam, husbands are commanded to show gentleness, love and patience towards their wives, while wives are encouraged to respect their husbands and refrain from rudeness. The absence of violence in the family is highly recommended because the family environment is very important for educating the morals of a child.

By cultivating strong moral values in the family, it can build a nurturing and safe atmosphere that helps prevent tensions and violence. In a loving home, each family member cares and supports each other, ensuring that no one gets hurt. This is very important for shaping a child's character so that it does not carry over into adolescence.

c. Morals in Social Life

In social life, the Prophet's hadith also emphasizes the importance of maintaining harmonious relationships with others. The hadith teaches the importance of speaking kindly, avoiding lies, and not hurting the feelings of others, and is a very useful guideline in preventing verbal violence. In the hadith narrated by Abdullah bin Amr, the Prophet said that a Muslim is one who does not allow his mouth and hands to hurt others.

In addition, the Prophet also taught not to repay evil with evil but to repay evil with good. This principle is very relevant to prevent physical and emotional violence in society. When a person is faced with unpleasant behavior or provocation, if he has good morals, he will be more likely to respond patiently and not engage in violence.

d. Improving Morals with Prayer and Effort

The importance of practicing good manners to prevent violence is also seen from the teachings of the Prophet SAW, that good manners can bring a person closer to Allah and enter heaven. The Prophet SAW stated in several hadiths that people with high morals have a high position before Allah, even equivalent to people who fast and pray at night. This shows that good morals are at a high level in Islam and play a role in creating peace in the world and the hereafter.

Good morals are also the foundation for creating a sense of security and mutual respect between people. In a society that prioritizes high morals, the potential for violence can be reduced because everyone respects the rights and feelings of others. This is also in line with Islamic teachings that security and peace can only be created by respecting the rights of fellow humans and avoiding arrogance and rudeness.

The Prophet Muhammad SAW also taught his people to pray to Allah to be given good morals. One of the prayers taught by the Prophet is: "O Allah, keep me away from bad manners and give me good manners." life. The ability to do good in all aspects, including relationships with others.

CONCLUSION

The relevance of the application of moral hadith in daily life is very important in reducing acts of violence in the household, community, and society at large. The teachings of the Prophet Muhammad emphasize that good morals are the main barrier to physical and verbal violence. By practicing noble morals, fostering positive relationships with others, and always trying to refrain from actions that can harm others, we can create a more peaceful, loving, and safe environment that is free from violence. As Muslims, we are encouraged to instill good morals in our lives, whether in relationships with family, neighbors, or the wider community.

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