

Akhlak In Public Spaces (Highways) and Its Social Impacts (Humanism-Religious Perspective)

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ABSTRACT

This article explains morality in the public sphere and its social impact on modern society. Public space becomes a free area so that social control is low when used. Through ethical understanding and awareness in the public sphere, human freedom in the perspective of humanism moves in line with the meaning that humans are created as a blessing for all nature. The method of this study is a literature review of the concept of morality in the public sphere and religious humanism as a perspective to find meaning. The results of this literature review are. First, the main morals in the public space which have implications for modern people's lives, such as occupying empty spaces in the taillight, opening road spaces, providing valid information and fixing road directions, not throwing garbage, not joking, and not making tents—street stage. Second, through the perspective of religious humanism, morality in the public sphere provides essential meanings in life, namely: saving lives, providing happiness, maintaining quality life, and humanist education

Keywords: Morality, Public Sphere, Humanism-Religious

A. INTRODUCTION

Space and time are gifts from Allah SWT that are not limited to humans. Therefore, every step in human life must provide meaning and value that is useful for the good of living together. In everyday life, humans are in public spaces for a few minutes, such as when someone on the highway walks to work or to a particular place that suits their purpose. Everyone who crosses the highway, whether pedestrians, motorbikes or cars, hopes that everything can reach their destination smoothly and safely. Therefore, everyone needs to understand the rules, morals/ethics/morals when on the road. It is very urgent for anyone to know because it impacts the safety of themselves and others.

Public space has many forms and characteristics (Hantono & Ariantantrie, 2018).. And the public space is usually used as an arena for public expression (Hantono & Pramitasari, 2018). Public space is a public facility that can provide social interaction between individuals and groups (Siregar, 2021). However, not all places can be used to interact and express freely because there are already provisions for their use. The highway, for example, as a public space, can be crossed by anyone but cannot be used as a free social interaction when crossing the road. It becomes dangerous for road users if someone communicates with fellow pedestrians or vehicle users because it can interfere with concentration.

Public spaces around us continue to overgrow, including roads. Therefore, everyone needs to increase understanding of traffic and awareness to comply with all things that have positive and negative impacts on road users. Good knowledge of signs and ethics in public spaces guarantees safety and comfort for its users. Every human being should be aware of the value of life for life. The highway is one of the public facilities that are often the cause of losing a person's life. Understanding the significant risk to one's life hopes road users will behave naturally and not engage in social interaction because it is not the right place.

The study of morals/ethics in public facilities or open spaces has many relations with human life, not just a matter of the safety of one's life. Still, it can have an impact on human work productivity. Congestion is a phenomenon that often occurs in big cities caused by many things; apart from being road users at the same time, sometimes it is also caused by indiscipline (an accident), or a brawl occurs. The congestion condition results in reduced working time, affecting the quantity and quality of the results or the achievement of tasks that must be completed. By studying the risks on the highway, everyone needs to understand and increase awareness of having a noble character or ethics on the road to minimize material and non-material losses.

Discussion of the role and function of public space in social life always attracts the attention of various groups, both academics and bureaucrats and technocrats. Each review is based on the profession and previous academic experience. This becomes a treasure for the community so that it impacts their social life. Eliza and Ansusanto examine the behaviour of road users towards traffic safety and ethics and conclude that while motorcyclists in the city of Yogyakarta on the highway do not respect the rights of pedestrians, overtake vehicles from the left do not obey traffic signs (Poei & Ansusanto, 2017).

The study of human behaviour on the highway continues to grow along with the increasing facilities available and how humans use them. Behaviour in public spaces with various motives can be viewed from various points of view. This is influenced by the importance of safety and comfort on the highway; Yuniardinai studied those road accidents caused by human error reached 52.12% compared to other factors (Yuniardini et al., 2018). Azhar Hidayah, 2017) examines the urgency of traffic signs as an intelligent solution to introduce a road safety culture to students motivated by conditions that concern traffic habits,

so he conducts a parking study to school children by providing a learning introduction to traffic Wednesday. Meanwhile (Kurniati, 2020) examines the influence of motorcyclist discipline, motorcycle conditions and roads on traffic safety in Bogor. His research shows that the discipline factor contributes 21.4% to traffic safety; on the other hand, it is influenced by other factors such as vehicle and road conditions. Furthermore, his research (Zamzami, 2018) examines justice on the highway; the results state that every community must be treated fairly in using the road. Highways as regulated in article 134 of Law number 22 of 1999 concerning road traffic and transportation.

Based on the information presented above, this study discusses the issue of morality on the road and its social impact on the life of modern society. This issue is essential to do with the reason to broaden the insight that humans in the dimensions of space and time have the potential to maintain and maintain the human element. This study provides a progressive perspective on human activities in the public sphere by providing contextual meaning for human learning to become dignified creatures.

B. METHOD

This research is a qualitative study with a literature review conducted by conducting a systematic search of literature relevant to the topic. The literature search was conducted on the Google Scholar electronic database using relevant search terms such as "morality," "public space," "religious humanism," and "ethics." The inclusion criteria for the literature review were that the articles should be peer-reviewed, published in English, and relevant to the topic. After identifying relevant articles, the researcher analyzed the findings to identify key moralities in the public sphere and their implications for modern society. In addition, the researcher also conducted a literature review to explore the perspective of religious humanism in understanding the essential meaning of morality in the public sphere.

The collected data was then analyzed using a thematic analysis approach to identify the main themes and concepts related to morality in the public sphere and religious humanism. Next, the researcher synthesized the findings to draw conclusions and provide recommendations for future research.

C. RESULT AND DISCUSSION

1. Religion and Morals/Ethics in public spaces

A Muslim personally needs to understand the provisions of Islamic teachings that are private and public. Therefore, moral/ethical education needs to be given to children early. Since the child enters the schoolroom, the child has entered the public space. Therefore they are already tied to the interests of the people and their various statuses. All forms of interaction that are carried out are considered so that the surrounding environment remains conducive; this can be realized if we have a good understanding and high awareness of ethics in public spaces (Yaqin, 2018).

Islam provides values throughout human life; Islam is not used as a social attribute for its adherents (Shofaussamawati, 2018). However, Islam is primarily a worldview. So that Islamic values are not like the values constructed by humans in politics, which can be changed according to the social context and collective agreement. Thus Islam also provides clear rules for human life in the public sphere based on the concept of monotheism (Munji, 2016). A realm that must be preserved as well as its comfort and safety.

A highway as a public arena is a public facility provided by the government or a group of people to be used for interaction or just relaxation. Anyone who uses this area needs to understand and realize that public space is a multi-effect social space in human life. (Hantono et al., 2018) Everyone religious must make religion an ethical guide in all his steps. In the public sphere, all individual and group interests are interrelated. Contestation often occurs because the area is limited when used together (Hikmawan & Ismalia, 2020) With strong religious values in a person, public spaces can provide the right benefits for all users (Yasin, 2019).

Religion and reality are always in one space of human life. Values in religion always have a relationship in human life, so sociologists such as Emile Durkheim state religion as a social fact. Religion has a profane and social dimension (Tokko, 2018). Therefore, religion is only practised by individual adherents and cannot be forced on others. Therefore, it is essential for every human being to fully pay attention to the dimensions of religion in the social space. Religious values in this social dimension can manifest in respect for a pluralistic reality.

Religion is a view of life for its adherents; this has been conveyed by the sociologist Habermas who argues that religion is not limited to being a guide to a good life that is closed from individual interests but becomes a way of that regulates all activities of human life. Religion is no longer limited in the private sphere but becomes a tool of human intervention in the public sphere through religious traditions.

Modern-religious society can adapt to the scientific authorities who hold the monopoly of non-profane science. In the context of new media, religious communities must be familiar with technology to understand religion in the public sphere to use technology to spread religious morals in the public sphere. In other contexts, religious communities must believe in the basic premise of the rule of law, which views people's lives based on religious norms and norms constructed by the nation's founders. In the context of Indonesia, every Indonesian citizen must accept the state foundation of the 1945 Constitution and Pancasila as an integral part of people's lives.

Islam provides instructions for expression in the public sphere, both expressly and implicitly; the role of humans is to understand these instructions logically and sociologically. The language of religion in providing instructions is still limited to general meanings, so Muslims in particular need to learn to understand these universal messages into more specific forms according to the context of human life in the public sphere. As for understanding religious messages, it is also necessary to adapt the noble values that apply in society. Many problems of human life can be solved by enforcing symbols and signs taken from the nation's cultural values so that problems in the public sphere that are disturbing the peace and common security can be avoided.

Religion and social space cannot be separated throughout human life history. Religion is the legitimacy for every human being in the public sphere when active (Mohamed, 2014). Religion provides an open space for humans to understand and have dialogue, including discussing regularities in the public sphere. Religion is very strategic in solving problems, especially rights and obligations in the public sphere (Gora, 2019). In Peter L Berger's view, religion is the primary value of the instrument of legitimacy. Likewise, Robert N Bellah and Jose Casanova argue that religion will continue to play a role in the public sphere in modern society.

Analyzing the influence of religion on humans in the public sphere, there are essential things that must be discussed here, namely how to socialize religious values in the public sphere the rules of behaviour in the public sphere, including on the highway. Ethics in the public

sphere is essential to be given to generations from an early age. A person's ability to understand universal religious values needs to be advocated ongoing. The concept of public space that continues to develop requires a different perspective. With primary and secondary socialization, it is believed that it will have a significant impact on the future of humans. The utilization of public space correctly and appropriately is the gift of every user.

2. Religious Humanism

Everyone may not understand the word humanism in various readings; therefore, it is essential in this discussion to explain its terminology and meaning in modern human life. Understanding humanism, in general, is an understanding that places humans at the centre of all reality because they have critical reasoning abilities (Baxter, 2021). Humanism has experienced dynamics in its history, especially after World War I and II. Many schools of thought carry the theme of humanism to solve human problems (Kozlarek, 2021). Humanism which has been claimed as a way of elevating human dignity by its supporters has not run smoothly, other scientists who do not agree with the Christian version of the concept of humanism in France have been criticized by many parties.

Humanism in this paper is humanism which contradicts Mark's opinion that humanism is human liberation from alienation, religion is seen as a tool for human alienation from social facts. This is because Mark sees the practice of religious adherents (Christians) who build authority based on religious ideology to impose interpretations of religious truth on humans, and cause misery. After all, they are influenced by the concept of a reward for kindness and patience (Muzairi, 2017). Humanism in its true meaning is the view that humans are creatures who have the freedom and potential to develop according to the gift of God (talent) they have. (Djayadin & Fathurrahman, 2020).

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In the context of this article, religious humanism is based on the teachings of Islam (Muthoifin et al., 2019). Then it is interpreted correctly, which results in a constructive understanding, namely the proposition that humans are the noblest creatures among God's creatures and have the same position before the creator, except for the good deeds done during his life which will be the difference. Religious humanism builds a society without social class as a differentiator from one another (Tibi, 2012). In Imam Al-Ghazali's view, humanism is a view that states that humans are social beings who need each other. Through collaboration and cooperation, humans can meet each other's needs.

3. Noble Morals in Public Space (Highway)

Human behaviour on the highway is very diverse, and not all obey the rules on the highway. This is because some road users do not understand the ethics on the highway nicely. The number of road users violating the rules begins with the lack of experience and conceptual insight to be good in public spaces. This often results in various problems on the road. The following are positive behaviours that are important for users of public spaces (roads) to know:

- a. *Occupies space when in Traffic Signs*

There are now lines for waiting areas for motorized road users (motorcycles) in some big cities and are also marked in red. This area is a particular area for motorcyclists. The fact is that there are still many people who do not occupy the space in the area on the grounds of looking for a straight path and blocking other motorists from entering the space. Even though that person was in front, it should shift to occupy the space so that the driver behind him can occupy it. Occupying the available free space significantly impacts users as they race against time.

The social impact that road users can receive is that when all users can occupy an empty arena in front of them, it is an opportunity to arrive at work on time. When someone arrives on time, he will indirectly get a good value in material or an award from the institution where he works. If the vacant place had not been occupied, there might have been someone in line far behind, so that person might be one to five minutes late in arriving at the office. If you are late, your salary will be deducted.

Space and time are always valuable when someone is in need. As Muslims, it is very important to take advantage of space and time as an investment in worship. In the case of occupying the space, it has indirectly and unconsciously helped other brothers get added value because they can meet the performance standards by the provisions. We don't know that there are people who need a place close to the traffic light limit so as not to be blocked by cars because they need fast time to get to their destination such as to the hospital or school. As a result of being blocked by other vehicles, the person was late in arriving at the hospital and did not see the doctor.

b. Correct road signs and provide correct information

Road users are often confused by road signs that have changed or fallen or moved by other people. Road signs are very important for road users who are not in the daily track area. In big cities and major highways in the city, traffic signs are rarely damaged. It's different on sub-district or village roads and alleys in cities. Of course, Wednesday's guide is the only easy reference for people who have never crossed the road because it will be difficult to find residents who pass by on foot in unfamiliar areas.

In the alleys, people often get lost because the road signs are not installed properly. Likewise on rural roads with many branches. So we need the right directions. Not all road signs made by the city/village/RT government can last longer, sometimes they are lost, damaged or moved by people. If they know about this situation, road users should place the directions correctly, or provide directions with other objects so that other road users can understand.

Like road signs, information on the whereabouts of a place is also important. People who have never visited or have not been to the place for a long time sometimes forget the direction of the destination due to the development and development of a village or sub-district. Among us, of course, have been looking for an address and it is difficult to get to that place, so we need information from people who are on the side of the road at that time. When we get the exact information about the location we are looking for it streamlines the search time.

Getting the right information is a very valuable gift for someone. Therefore, as Muslims who adhere to religious teachings, we should provide correct information when someone we don't know asks for an address. However, you need to be careful if the questioner is a suspicious person with bad intentions, then we should simply say "sorry, I don't know or I don't know the existence of that place". Every Muslim is encouraged to do good as recommended by the Messenger of Allah in the hadith which reads "Doing justice among humans is charity, helping

people and carrying them on a vehicle is charity or lifting things on a vehicle is charity and showing the way is charity"...HR Mutafaqun ' better.

Work aimed at goodness needs to be followed in a good or right way. In the context of goodness in the public sphere, as in the example above regarding providing information on the address of a place (private) to someone in a public place, we must carefully look at people's missions when asking for their home address or cellphone number. Nowadays many people pretend to be nice, behind soft/friendly words but all of that is done just to trick others. Crimes in public spaces, especially in cities, are increasingly difficult to control, various modes are used to achieve goals.

The rise of crime in public spaces is due to the lack of social control, so we as parents need to educate children and the younger generation to continue increasing insight and awareness of the environmental situation where we are, especially on the highway. Parents should teach their children to be positive and wary of strangers in public. Including teaching children when they meet strangers who approach them and ask about an address, children are provided with a person's behavior in terms of appearance and gestures, eyesight, and words(Mz, 2018), and (Khoir, 2015).

Providing the right information to someone in need while traveling has a significant social impact on the lives of individuals or groups. When someone provides complete and precise information, it indirectly facilitates someone's activities. On the other hand, if we provide information to people who have bad intentions, we have played a role in the crime, although indirectly, kindness and honesty are important, don't let our ignorance of people's behavior bring harmful consequences to others.

c. Paving the way for other motorists and pedestrians

Highways are made for the benefit of all levels of society. Thus everyone has the same rights whenever they use it. Even though we have the same rights, of course we also need to pay attention to the condition of other road users. Even if they don't speak words to express their wishes, we must understand one another as road users. We often encounter selfish drivers, for example, not giving way to vehicles that want to cross them. Like a truck to a smaller car. Drivers of smaller cars will have difficulty crossing a truck or bus if the driver does not clear the road. Likewise, motorcycles will be difficult to pass beside the car when the car also accelerates the vehicle. It is better as a good driver, if other people want to overtake their vehicle, the road is opened to pass safely. The Prophet said "Muslims are people who always keep other Muslims safe from their words and actions." HR Bukhari, Muslim, Ahmad, An-Nasai, Abu Daud and Ad-Darimi.

Selfishness in humans is a trait that is difficult to control. Many car and motorcycle drivers are selfish on the highway. For example, when there is a motorbike that wants to cross the road, the car driver still speeds up his vehicle, he uses it to slow down and give the motorbike on the other side of the road to pass. Sometimes, motorcyclists who do not dare to pass usually wait one to three minutes before someone allows them to pass. Likewise, motorcyclists need to road users, especially pedestrians or ontel bicycle users. Give them rights by not crossing the path they use. Motorcyclists are not allowed to cross the sidewalk used by pedestrians. If a motorcyclist crosses the sidewalk, it will make pedestrians uncomfortable and damage the pavement paving, broken, cracked, and potholes).

d. Do not throw garbage (plastic paper and tissue)

The highway is a public space for activities with limited social control, the police monitor not all roads. Therefore, every road user must understand and always be aware that good ethics when on the highway. Good morals do not have to do something hard for other people. On the

highway, we can also have good morals and positively impact others. A small example is not throwing garbage on the highway. Whether it's small trash or big trash.

Everyone everywhere must provide security and tranquility to others, including when on the road. Not throwing garbage on the highway is one of the noble deeds, because it can prevent bad things from happening to others. Real examples that are often also found on the highway include throwing garbage out of the car. Disposing of plastic or tissue from the car window can be dangerous for road users such as people who ride motorcycles. Plastic waste can disturb the concentration of motorcyclists beside or behind it. The garbage may fly and stick to the face of motorcyclists or on tel bikes. If this happens, there is a possibility that the motorcyclist or bicycle rider may fall or move erratically and graze other riders.

Garbage that can harm other people is not just big garbage, even small trash such as peanut shells or cake flakes with small grains if we throw it out of the windshield of a car or motorized vehicle will fly and fall in the eyes of the motorcyclist or people walking. While we are not aware that it endangers other people, we keep moving forward. If the garbage doesn't harm people's bodies, at least it makes road users feel uncomfortable. Therefore, when we go to a place and cross the highway, we need to remind our children not to do bad deeds such as throwing trash out of the car.

In other cases, such as smoking on the road, walking or driving, or being a public or private transportation passenger. Smoking is a personal activity or a basic need for certain people. If you look closely, smoking in public spaces is not a problem because the road is a common property and can be used at any time. Smoking while on a driving trip has a low level of risk, the consequences are not so dangerous. The negative impact of smoking in a vehicle is fire dust that flies and sticks to other people's clothes. If the dust from a flying cigarette is still hot, it can burn other people's clothes beside or behind it. The dust might fly up and stick to the eyeballs like eyes.

e. Not Joking on the Highway

Joking is part of the way humans interact with other people. Joking can relieve stress due to various problems in life. Of course, jokes can be done by all circles of society from children to adults. However, joking must pay attention to place and time. One of the best places to avoid joking is on the highway. Joking behavior is often done by children when walking or riding a bicycle. When they walk with two or more people chasing each other. They did not realize that the bicycle was driving to the middle of the road which was also used by motorbikes or cars, and it was very dangerous for themselves and others.

We also often see joking activities on the road among teenagers and youth, such as students at the junior high school (SMP) level and high school students (SMA/SMK). In this adolescent phase, a person is difficult to control because of the first puberty and self-discovery phase. They want to be recognized and noticed by those around them. They don't care if the attention-seeking is dangerous or not. If the highway is used as a place to joke, it will endanger other people. Walking meanders or zigzags feel happy with the action, but this is dangerous because it often causes accidents. In addition, when teenagers walk together they usually chase and push their friends into the middle of the road, of course this also poses a danger to others.

Teenagers today often joke by doing pranks or pranking their friends with various kinds. When on the highway, it can be done, such as when crossing the highway and seeing a friend in front of him shouting from the side, so that it makes his friend surprised and can make him not concentrate so he falls or crashes into another vehicle. Joking on a motorbike is usually when a teenager rides three people. The two people in the back usually like to joke and make

the driver not focus so that it is dangerous for them and others. Here are some examples of accidents caused by joking on the highway in several places in Indonesia.

Table 1: victim's condition, Cause of incident, Place and time of incident

No	victim's condition	Cause of incident	Place and time of incident
1	1 Killed (Eko Fajar wati) Jalan Bagus ade West Jakarta on 17 May 2017.	Joking while riding a bicycle with three colleagues on the highway, he fell and was hit by a water tank truck	street of Bagus Ade West Jakarta on 17 May 2017. https://www.dailymotion.com/video/x5n79dp
2	Three people died (Panji Whisnu Kusuma, Viko, and Amalia)	Joking in the car made him unfocused, resulting in a collision between the Innova car and the PO Mira Bus,	Street of Surabaya-Nganjuk, on September 9, 2019. https://www.cnnindonesia.com/teknologi/20190911120454-384-429416/bercanda-dalam-mobil-kurangi-konsentrasi-pengemudi
3	Abu Yasid and Nanang died (students of SMPN 4 grade 9)	Joking on a motorbike and hit a tree	street of Karangmoncol to Randudongkal Pemalang on April 5, 2019 https://bekasi.suaraindonesia.com/hukum-dan-peristiwa-hukum/kendarai-motor-sambil-bercanda-tabrak-pohon-dua-pelajar-tewas-satu-belum-sadarkan-diri
4	Two elementary school students died (lutfi satriansyah da Fauzi Priya)	joked when riding a motorbike crashed into a truck parked on the side of the road.	Street of Kasihan District, Bantul 27 October 2019 https://www.suaramerdeka.com/jawa-tengah/pr-04114661/bercanda-saat-berkendara-dua-siswa-sd-tewas-tabrak-truk
5	One died and two seriously injured	Driving on a motorbike with three rides and was hit by a truck	Street of Kampung Laya Village Narimbang Mulya, Lebak Regency, Banten, on October 15, 2020 on the road in the framework of the district of Rangbitung https://regional.inews.id/berita/boncengan-motor-bertiga-dan-bercanda-di-jalan-1-remaja-perempuan-tewas-2-patah-tulang

6	Mother and child injured	Joking in the car hit people who were queuing to buy Kalisari porridge,	Street of Kalisari distric of Kalisari Pasar Rebo District, East Jakarta, October 5, 2020, https://www.tribunnews.com/metropolitan/2020/10/06/bercand7a-dengan-temannya-saat-menyetir-pengemudi-mobil-tabrak-ibu-dan-anak-saat-antre-beli-bubur
7	Killed Ahmad Nur Arifin 14 years and Eka Ramadhani suffered serious injuries	Joking on a motorbike with the woman he was riding in was then hit by a truck	Jalan Raya Kejabon hamlet, districof Gondang sub-district Gondang Mojokerto Juni 15, 2021. https://suaramojokerto.com/2021/06/15/bercanda-di-atas-motor-warga-asal-mojokerto-ini-tewas-ditabrak-dump-truk/

The data above is only an example that the author can describe based on searches from online media sources, in fact there are many more cases of similar accidents that are not reported in online media and local print media. However, the data illustrates that driving ethics needs to be enforced so that safety and comfort on the highway and avoid accidents.

f. Don't build a stage/tent on the street

The increasingly dense urban population with very diverse social status triggers some people's uncomfortable actions outside the home. The feeling of being disturbed and uncomfortable was because the trip was disrupted. After all, some of the roads were used for family events such as weddings, birthdays, competitions, etc., which took more than five hours.

Using the shoulder of the road to set up tents has become a habit of the people in the city due to various conditions, mainly the area's availability and cost. Using the road for family events has also been seen frequently and people rarely forbid it. However, this does not mean that it is ethically justified in life on the highway or lane or alley. Even though residents allow it out of pity, it is better as a Muslim not to take advantage of it for personal gain. It's better when there is a family event, use your home page or look for other solutions, such as asking your relatives/relatives for help so you can rent a suitable place for family events.

4. Meaning of *Akhlak*/ethical in public space in perspective Religious-humanism

Morals are the essence of the highest human recognition in religion. Morals are a manifestation of the life process of a person who claims to be religious (Bin Tata Rosita et al., 2019). There is no meaning for religious people if they do not have good morals and behave well to all creatures, plants, animals, and especially humans. All of Allah's creations must be treated well wherever we are. Whether someone is watching or not. So morality is the core of religious human identity (Mannan, 2018).

Human behavior in public spaces is not limited and continues to change according to human growth and its activities. The greater the growth of a place, the more problems in the public sphere, including on the highway. Back at the time of the prophet Muhammad, SAW. It has not been seen that there are people who sing on the highway, along with the development of human thought in looking for work, the idea of singing on the roadside appears as a job. Meanwhile, in various big cities, people are popping up doing various activities on the highway which disturb road users.

Islam is a religion revealed by Allah to save humans from various wrongful human activities. Dzalim because he doesn't know the rules of life or intentionally commits tyranny for a certain purpose. Human actions in every place need to be controlled to feel comfortable. Therefore, every human being should understand his self-concept well by referring to the religious values he adheres to (Sholeh, 2017).

In the view of humanism, religion is a teaching that is fun in life, aimed at developing creativity to achieve the goal of life, namely happiness in the world and the hereafter. From this statement, having noble character on the highway means helping humans achieve the expected safety and happiness. For example, if a person travels smoothly and safely without any disturbance from others, then that person is happy. The indicator of happiness is arriving on time and happy to meet family or get something of value, both material and non-material.

Based on the description, it can be explained that having noble character on the road is a humanistic behavior that has a direct social impact on a person or a chain impact on others. In more detail, it can be explained as follows:

First, having morals on the highway protects the human soul. In the view of religious humanism, humans are created to think and act. Able to use his mind to recognize what is good and bad. By being disciplined on the highway, obeying all wednesdays will save yourself and others from something bad or helpless. Walking carefully with high concentration will avoid the risk of accidents on the highway. Not joking when riding a motorbike or car can avoid accidents that result in death. So having noble character on the highway is a reflection of a human being because it respects the human soul as a basic creation of God.

Scond, are noble on the highway to make other people happy. Religious humanism believes that religion properly understood by the human mind can be a way of happiness for oneself and others. Every human being in any condition hopes to always feel happy. Therefore, we need to be kind to others wherever we are, including when on the road. By providing space for other people who need a way because they are in urgent business, including actions that please others. By giving directions to the right path to confused, stepping also pleases others. So religious humanism can be interpreted that religion exists as a spreader of love in human culture.

The three, have noble character on the highway to maintain the quality of life. The integrity of family members strongly influences the quality of life as the foundation of survival. Family members are an important element that guarantees the future of the family. If a family member is missing or has physical and mental damage, it will disrupt the stability of the family. Therefore, as humans who need each other, we must take care of each other and protect our souls and bodies, especially when on the highway, we must understand that the highway is considered a battlefield, whoever is careless will be attacked by the enemy. It's the same as when someone doesn't focus on the road, hurting themselves and others. There are two bad possibilities in the event of an accident, death or injury or even disability. This disability can take away the family's life expectancy to continue with good quality. A father/mother who is disabled due to an accident will disturb their offspring's stability and quality of life. Children

with disabilities will snatch a good future. So having noble character on the highway reflects the human dimension of humans because they play a role in maintaining the sustainability of the quality of life.

The four, morals on the road are human education. Every human being is an intellectual being. In him can simultaneously be an object and a subject. When humans are active with other people, one side is seen by others and becomes a lesson for those who see them, and at the same time they learn from the experiences they go through. When someone has a noble character like other people in a disaster, the person being helped will take a meaningful lesson without realizing it. When we give space for others to run smoothly, it provides lessons about the importance of caring or empathy for others. Good behavior in public spaces (roads) educates people to recognize that every human being learns from others. Events on the highway make people learn that there are other people's rights in open areas that their owners do not supervise. When you don't throw garbage on the road, you have annulled the danger to others and maintain cleanliness. And indirectly the concept of human freedom is tested on the highway. Humans even have freedom but are bound by the rights of others, and humans are not able to live in the freedom bestowed by God.

D. CONCLUSION

The core of human goodness lies in noble behavior and virtuous character, contributing positively to life. Humans have a purpose, which is to achieve safety and happiness in this life and beyond. Happiness is not an isolated concept but an interconnected process. With limited abilities, humans can increase and strengthen their capacities through effective collaboration. As social beings, humans constantly interact with their environment, making mutual respect, care, and happiness essential pillars of public life.

Public spaces, such as roads, play a crucial role in human life, serving as both a location and a temporal context for daily activities. Roads, a divine gift, not only meet material needs but also act as a stage for the cycle of life, where humans take turns passing through to sustain and enhance their quality of life. The aspiration to reach one's highest potential depends on the ability to fully exercise human functions in accordance with religious principles.

Noble morals serve as a foundation for a fulfilling life, with practicing morality on the road being a manifestation of the divine power granted to humans for harmonious living. Demonstrating care, support, nurturing, and happiness emphasizes humanity's social bonds and highlights the idea that religious humanism is not a fixed concept. Roadway morality safeguards the human spirit, brings happiness to others, sustains the quality of life, and contributes to human education, underlining the importance of virtuous character on the road.

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