

Al-Qusyairi Perspektif Education in Reduction of Moral Decline

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Abstract	Moral education is very much needed in Indonesian education, given the still high moral crisis facing this Muslim-majority country. Today, human life is far from the values of the Al-Quran and Hadith. Human life has become more materialistic, individualistic, and spiritually deficient. This study aimed to study the moral education concept explained by Imam Qusyairi in the Book Risalah Al-Qusyariyah and its implementation in reducing moral decline. This research is a Library Research with a qualitative descriptive approach by collecting library materials related to the research focus. The Risalah Al-Qusyairi book has some applications of the values of education, learning, and guiding students to have increased faith, obedience, and justice in life. Imam al-Qusyairi's concept of moral education must be applied to all aspects of learning and daily life, especially in the present, which is slowly destroying the human soul. By embodying the concept of AL-Qusyairi moral education, a person will respect and appreciate teachers for providing learning materials and making friends with their peers, practicing good morals, doing charity, and trying their best to leave bad morals.		
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1. INTRODUCTION

Education is one of the essential resources for every country in the world that can develop and improve human resources so that they are of sustainable benefit by saving the lives of the nation and society. The quantity, quality, and capacity of education strongly influence the development of a country. (Nasution 2021)

Moral education is part of Islamic education, which can lead humans to a rational life. Akhlakul Karima is essential for humans because the nation's and society's prosperity, destruction, or success is in one's hands. Morals are a crucial component in shaping human personality. A good personality will produce a strong nation, and vice versa, a bad personality will produce a lousy nation as well, like the glory of Islam in the Medina period, where akhlakul karimah became the foundation for the Prophet and his companions in building progress in the social, political, and economic fields. (Hasan Mun'is 2019)

Islam teaches that all Muslims must be Muslims who adhere to their faith in all aspects of life and follow Sharia law in their daily lives. Regarding the moral command in the word of Allah in surah Ali Imran verse 110, which means: "You are the best people who were born for humans, command those who are good, and prevent what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them, some believe, and most of them are wicked." (Agama 2014)

The current reality is that many people are experiencing a moral decline. We can find this phenomenon from the many actors who show bad behavior, one of which is criminal cases or criminal acts where the number of cases is considered high and continues to increase yearly in Indonesia, namely narcotics cases. Based on the latest data in the Indonesia Drugs Report 2022 by the National Narcotics Agency of the Republic of Indonesia, there has been an increase in the number of narcotics crime cases of 53,405 spread across various regions in Indonesia. (Utami Putri, 2022)

Another phenomenon that occurred at this time was quite sad, starting from student brawls, uncontrolled fights, dirty words, and pornography, pornography to making obscene videos on social networks. The author also sees that in the world of education, there are often things that make them sad, quarrels, bullying, indifference, and young people who are still at school behaving rudely to teachers. (Fajri and Mukarromah 2021)

The deviant behavior of the younger generation has become a severe problem that hurts the nation's moral decay. Parents and teachers should play an active role in moral education so that children will become a generation with good morals. This moral education should create a positive learning environment for students and encourage them to develop the spiritual, religious, self-discipline, intelligence, high morals, and skills required.

One of the Sufi figures who discussed moral education was Imam al-Qusyairi. Imam al-Qusyairi is a scholar who can incorporate Sharia's values and essence. The Risalah Al-Qusyairiyah book contains monotheistic principles and excellent texts that touch humans' inner and spiritual sides.

The author has found various studies that are relevant to this research. Research on the morals of al-Karimah entitled *The Concept of al-Akhlak al-Karimah: A Comparative Study of the Thoughts of Sheikh Abd al-Wahhab al-Sya'rani in the Book of al-Minan al-Kubra with Sheikh Muhammad Abd al-Aziz al-Khawli in the Book of al-Karimah -Adab al-Nabawi* was written by Ikhfanuddin (ikhfanudin, 2022), *Forming a Psychologically Akhlakul Karimah Personal* written by Firdaus (Firdaus, 2017), *Muslim Morals: Building the Character of the Young Generation* written by Imam Pamungkas (Imam Pamungkas, 2014), *Praiseworthy and Despicable Morals* written by Hajriansyah (Hajriansyah, 2017), *Internalization of Akhlakul Karimah Values* was written by Sigit Tri Utomo (Sigit Tri Utomo, 2017), *Morals in the Perspective of the Qur'an* written by Siti Lailatul Qadariyah (Siti Lailatul Qadariyah, 2017), *The Concept of Morals in Islam and Its Contribution to the Conceptualization of Islamic Basic Education*

was written by Ahmad Sahman (Ahmad Sahnun, 2018), Planting Sufism Values in Moral Development written by Susanti (Susanti, 2016), Integration of Aqidah and Morals (A Review of Al-Ghazali's Thought) written by Nur Akhda (Nur Akhda Sabila, 2019). Research on the position of morality entitled The Relationship Between Aqidah and Morals in Islam was written by Alnida Azty (Alnida Azty, 2020), The Concept and Design of Moral Education in Personal and Community Islamization was written by Ali Maulidia (Ali Maulidia, 2013).

Several studies discussed moral education in previous studies, according to Imam Al-Qusyairi. However, this study specifically discussed Imam Al-Qusyairi's thoughts regarding moral education, according to his Book Risalah Al-Qusyairiyah, in reducing moral damage (moral decline).

2. METHODS

The type of research used is Library Research. What is examined in this research is the Risalah Al-Qusyairiyah book. Library Research is an activity related to data collection through library materials. Research materials are obtained by carrying out the functions of reading, processing, and storing research materials using library sources. (Lexy J. Moleong 2007) This type of library research does not require direct field research, but it is enough to collect the references needed for many studies. (Mastika Zed 2008) Researchers used content analysis techniques (content analysis). Content analysis is a stage of activity carried out systematically to examine the context, content, or meaning of a recording. (Syukur Kholil 2006)

3. FINDINGS AND DISCUSSIONS

Biography of Imam Al-Qusyairi

Imam Al-Qusyairi's full name is Imam Abu Al Qashim Abdul Karim bin Hawazin bin Abdul Malik bin Talha bin Muhammad Al-Istiwai Al-Qusayairi Al-Naisaburi Al-Shafi'i. He was born in Ustava in the month of Rabiul Awal in 376 H, coinciding with the year 986 AD. He was an orphan since childhood. Imam Al-Qusyairi grew up as a poor orphan and was raised by a close friend of the Qusayri family named Abu Qasim Yasmani. He has several nicknames, namely: First, An-Naisaburi, which refers to Naisaburi or Syaburi, which was the principal capital of the Islamic State in the Middle Ages. Second, Al-Qusyairi comes from the clan name Sa'ad Al-Ashirah Al-Qathaniyah, a clan that gathers on the coast of Hadramaut. Third, Al-Istiwa, an Ustawa Arab, invaded Khorasan and founded a large state on the coast of Naisab. Fourth, Al-Shafi'i is a follower of the Shafi'i school of thought. Fifth, Al-Qusyairi is an honorary position like Al-Imam, Al-Ustad, Al-Sheikh, and Zainul Islam. This rank shows he is recognized for success because of his knowledge of Sufism and the Islamic world. (An-Naisaburi 2007)

Imam Al-Qusyairi's teacher of kalam was Abu Ishaq al-Isfarayini (died 418 H) and Abu Bakar bin Furak (died 406 H). His Shafi'i teacher was Abu Bakr Muhammad bin Abu Bakr al-Tusy (died 460 H). He studied the sciences of Kalam, Fiqh, and Ushul from his two teachers. His teacher continued to perfect Qusyairi's knowledge, making him a great scholar of his time, able to turn his work into extraordinary works. He also met Imam Abu Ali Al-Daqqaq, whom he later followed. (Rohman et al., 2022)

Regarding Imam Al-Qusyair's marriage, he married the daughter of his teacher Sheikh Al-Daqqaq named Fatimah. Fatima was a woman who was knowledgeable and virtuous. Fatima was also the most respected ascetic of her time and the most successful in literature. Imam Al-Qusyairi and his wife were married from 405 H/1014 M-412 H/1021. They were blessed with seven children named as follows: Abu Said Abdullah, Abu Said Abdul Wahid, Abu Mansur Abdurrahman, Abu Nasrh Abdurrahman, Abul - Fatih Ubaidillah, Abul-Mudzaffar Abdul Mu'in, Ummatul Karim. (Rohman et al., 2022)

Imam Al-Qusyairi died in Naisaburi at the age of 87. His body was later buried in the Al-Qusyair family cemetery in Naisapur, right next to the grave of his teacher, Sheikh Al-Daqqaq, who was none other than his father-in-law. (Rohman et al., 2022)

The masterpieces of Imam Al-Qusyairi include the following: Tafsir Lathaif al-Isyarat, Al-Taisir fi 'Ilm al-Tafsir, Al-Arba'in Haditsan, Al-Tauhid al-Nabawi, Syarah Asma' al-Husna, Syikayah Ahl al-Sunnah, Al-Tamyiz fi 'Ilm al-Tadzkir, Al-Risalah al-Qusyairiyah, Tartib al-Sulu, and Al-Qashidah al-Shufiyah. (An-Naisaburi 2007)

Moral Education

Education is an effort to create an atmosphere and learning process for students to actively develop their potential to improve religious spirituality, self-discipline, character, intelligence, noble character, and the skills needed by themselves and society. The concept of education can be interpreted as all activities related to the discussion of science that is known to improve life, help order, and improve according to religious principles. (Rahman et al., 2022)

Furthermore, according to experts, the definition of education: First, Professor DR.M.J believes education is about providing spiritual guidance and helping those who still need it. Second, according to Professor Zahrai Idriss, education is a series of communicative activities between adults and students, face-to-face or through the media, which support the holistic development of children. Third, according to Horne, higher education is for those who are physically and mentally developed, accessible, and aware of God as he manifests in humans' intellectual, emotional, and human nature. This is an adaptive process. Fourth, Ahmad D. Marimba argues that education is conscious instructions or instructions from coaches, having trained physical and mental development to form the main character. (Rahman et al., 2022)

Morals in language are defined as manners, behavior, behavior or habits, karma, character, habits, and behavior. *Morality* is a quality embedded in the soul that makes it easy to act without thinking or thinking. Therefore, if morals produce good and commendable deeds according to reason and Shari'a, they are called good morals or akhlakul karimah. The concept of morality in Islam is a value system that regulates human attitudes and behavior on earth based on the Al-Quran and Hadith. (Tsalitsah 2020)

Ibn Miskawaih (died 421 H/1030 AD), who is known as a leading moral expert, said that morality is a trait embedded in the soul that encourages us to act without thinking or reasoning. More generally, Ibnu Miskawaih says that morality is a quality rooted in the soul that demands clear and straightforward actions without thought or reflection. (Tsalitsah 2020)

Education is essentially a means of developing community potential. Education must be the gateway that leads humans to a higher and more humane civilization based on the suitability of the relationship between the Creator, humans, and their environment. Moreover, this formation binds human relations and fills the habitat that illuminates human life. (Rohman 2020)

In the Book Risalah Al-Qusyairiyah, Imam Al-Qusyairi also reflects on the values of moral education, namely sincerity, patience, victory, concern for the teacher's feelings, and friendship. (Rohman et al., 2022)

Based on the understanding of moral education, it can be concluded that moral education is a condition in the soul that makes a person act without thinking first. If the deed is good and commendable according to common sense and Sharia, for example, telling the truth, being kind, etc. If a person's actions are good, then his morals are also good. Moreover, conversely, if a person's actions are wrong, his morals are bad. Even if the action comes spontaneously, training, education, coaching, passion, and sincerity must be done to achieve good behavior. So that when there is something that must be followed, commendable morals appear.

The Concept of Moral Perspective of Al-Qusyairi

The moral concept of Al-Qusyairi's perspective in the Risalah Al-Qusyairiyah consists of several values—the value of moral education in the Book of Risalah Al-Qusyairiyah. Let us look specifically at

the science of Sufism. Still, education, parents, and everything that needs to be practiced daily to achieve piety so that life is happy contains Islamic aspects. The moral education values in the Book only consist of admirable moral concepts. The importance of sound moral education includes honesty, repentance from disobedience, faith, perseverance, satisfaction, concern for the teacher's heart, and friendship. (Rohman 2020)

a. Ikhlas

It should be for people who want to learn something or do something first express their intention solely for the sake of Allah, as Imam An-Nawawi said in his Book *At Tibyan*. Imam Qusyairi also stated sincerity in his Book *Risalah Al-Qusyairiyah*: Shaykh Abu Ali Ad-Daqaq said: "Ikhlas is the unification of Al-Haqq to guide all obedience tendencies. With his obedience, the goal is to get closer to Allah alone, without any other goal, without pretense, and without wanting a target being who does not seek the praise of people or any purpose other than Allah SWT to be approached. It can also be said that sincerity purifies the actions of the admixture of all beings or guards against personal influences." (An-Naisaburi 2007)

b. Taubat

It is appropriate for us, servants of Allah, to always repent from our sins, no matter how many blessings Allah has given us. However, we violate everything that Allah has commanded. Imam Qushayiri also explained repentance in his Book *Ar-Risalatul Qusyairiyah*: "Repentance is the beginning of the ascent for climbers and the first position for a novice Suf. The reality of repentance, according to the linguistic meaning, in return. The word *taba* means to return, so repentance also means to return. The goal is to return from actions judged in Sharia to those commendable in Sharia. Once, the Prophet SAW said: *An-nadmu Taubat*, which means repentance is repentance." (An-Naisaburi 2007)

c. Tawakkal

Tawakal is a noble character in which a servant does not just clap his hands and hope for sustenance from Allah. However, he also tried his best to surrender to Allah SWT, as explained by Imam Qusyairi in his Book *Risalah Al-Qusyairiyah* "Know that the place of faith is in the heart. Movements made with the external organs do not invalidate the trust made with the liver organs. Especially when I state that the conditions of life solely come from Allah SWT. If things are so difficult, it is because of His decrees. If it makes sense, it is because of His ease." (An-Naisaburi 2007)

d. Sabar

The term patience only consists of three Hijaiyah letters. However, its use in everyday life is still impossible for many people. Imam Qusyairi explains patience in his Book *Ar-Risalatul Qusyairiyah*: "There are two kinds of patience, namely patience with the servants' efforts and not being patient with my efforts. Patience about the efforts of a servant is divided into two types, namely patience with what Allah SWT commands and patience with what He prohibits. (An-Naisaburi 2007)

e. Ridho

Scholars in Iraq and Krasan have different opinions about Rida, whether it is land or a place/tomb. According to Khurasan Ulama, Ridha is part of Maqam, the pinnacle of Tawakal. This means that Ridha can be interpreted as what Allah SWT can give for the efforts of his servants. Iraqi scientists, on the other hand, believe that ridha, like other nations, is part of what descends and resides in the mind. The combination of these two opinions is perfect. The servant can cultivate the first desire and belongs to the place, but the peak belongs to the state and is not tested. Ustadz Abu Ali Ad-Daqaq said: "However, if it does not conflict with the laws and provisions of Allah SWT, then it can be called Ridha." (An-Naisaburi 2007)

Guarding the Hearts of Teachers

Imam Al-Qusyairi heard Sheikh Abu Ali Ad Dakak Rahimafra say: "Between him, the two of them separated even though they were in the same country. Whoever befriends a syekh (teacher) fighting in the heart must break the contract between the student and the teacher and compensate him immediately. He regretted it (totally)." (An-Naisaburi 2007)

Moral Decline Reduction

A *reduction* in KBBI is defined as a reduction or reduction. Meanwhile, moral decline is moral damage. Moral decay can also be referred to as moral decay. The word "degradation" in the Big Indonesian Dictionary means decay (of value, quality, morality, etc.), decay, and decay. At the same time, anything that involves good standards of conduct and behavior can be called moral. If a person behaves according to social norms and is accepted and liked by society, then that person is said to have good character, and vice versa. According to Suseno, morals are always tied to the good and bad of a person. Moral standards are the metric that society uses to measure the goodness of a person. (Nuwa 2020)

Based on the explanation of the meaning of the words reduction and morality, moral depravity or moral decline can be interpreted as a person who experiences a decline in his moral quality or someone who experiences a decline in positive behavior. Thomas Lickona said that there are several aspects of human moral decay, namely violence, theft, fraud, disrespect for authority, peer cruelty, intolerance, foul language, sexual precocity, increased egocentricity, reduced responsibility towards citizens, and suicidal behavior. (Moshinsky 1959)

The moral decline can be interpreted as an effort to reduce moral decay. One of the efforts that must be made to overcome moral depravity is to build character education in the family, school, and community environment as early as possible. (Jahroh and Sutarna 2016)

Moral Perspective of Al-Qusyairi Reducing Moral Decline in Indonesia today

Humans cannot be separated from education. To form advanced talents and keep up with the times, because education is one of the most important aspects of life. Moreover, education is a vital and dominant sector in determining development—and national decline. The goal of education in Indonesia is complete human development in the sense of optimal and comprehensive development that balances individual potential. (Marte Pidarta 2009)

Moral education in Indonesia must be carried out as learning because the value of moral education is very urgent to be realized in the life of children, both formal, informal, and non-formal so that they become human beings with noble character. According to Imam Al-Qusyairiyah, applying moral education values in learning means teaching moral values and guiding students with the characteristics of faith, piety, and noble character in the learning process. Also, apply moral education to all jobs, not just school and community settings. In other words, they must be honest in all their actions, always correct their mistakes, endure all trials, believe in God, and be satisfied with God's giving, respect, and piety. We are taught how to act commendably in Islam. (Rohman 2020)

In Indonesia, the educational concept of Imam Al-Qusyairi is not commonly used. However, according to Imam Al-Qusyairi, there is a relationship between the goals of moral education and those listed in the Law of the Republic of Indonesia No. 20 of 2003, namely: "National education aims to develop the potential of children to become human beings who believe, fear God Almighty, have a noble character, are creative, independent, and become citizens of a democratic and responsible country." (Muhammad Zaini 2009)

Research explains moral education according to Imam Al-Qusyairi and the application of the moral education process to reduce moral decay in Indonesia. First, in the Book *Risalah Al-Qusyairiyah* by Abdul Rohman, a study entitled *Values of Moral Education According to Imam Qusyairiyah* discusses the application of moral education values in the Book education, learning, and student leadership. So their lives have the quality of faith, piety, and noble character. In addition to applying moral teachings,

students respect teachers in learning, respect their elders when they graduate, make good friends with their friends, try to practice good morals, and try their best to leave bad morals. (Rohman 2020)

Another study by Muhammad Syahdan Majid et al. titled *Moral Education in the Perspective of Imam Qusyairi and Its Implementation in Education* discusses the Book of *Risalah Al-Qusyairiyah* by Imam Qusyairi, has multiple application benefits, namely education, learning, and student guidance. Faith, pity, and noble character in life In moral education, students respect and appreciate teachers for giving lessons and making friends with their peers, practicing good morals, doing good deeds, and trying their best to avoid the evils of abandoning morals. (Rohman et al., 2022)

There are still many cases of moral decline in Indonesia, so many people forget the disclosure of the value of moral education. At least moral education, according to *Al-Qusyairi*, can be a guide so that people can apply the values of moral education. So this Book must be read to achieve educational goals, namely noble character, by using the concept of moral education, Imam *Al-Qusyairi*. Moral education, written by Imam Qusyairi, is very applicable in learning and all aspects of daily life, especially in this modern era, when morals are weakened and eroded in the human soul with the advent of modernity. To improve all of this, morals are needed to organize his heart or soul to be a noble human.

4. CONCLUSION

Imam Qusairiyah's treatise *Al-Qusairiyah* contains the concept of moral education, which has inner characteristics such as sincerity, repentance, faith, patience, and outward characteristics relating to others as well as the teacher-student relationship. In the Book *Risalah Al-Qusyairi* by Imam Qusyairi, several values are applied: education, learning, and guiding his students to have faith, piety, and noble character. By embodying the concept of *AL-Qusyairi* moral education, a person will respect and appreciate teachers for providing learning materials and making friends with their peers, practicing good morals, doing charity, and trying their best to leave bad morals.

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