A PROPOSED MODEL OF AKHLAK FROM AL-GHAZALI DISCOURSE TO STUDENT

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ABSTRACT
Akhlak is a state of soul which is the innermost qualities of individual personalities. Moral decadence intense to develop if the societies are ignorant to solve the problem. One of the ways to produce a good individual is through education. Students must be applied with Islamic manners and moral conducts so that the acquired knowledge can be executed in daily life, in line with the objectives of science i.e. to achieve the blessing of Allah. Therefore, thru library researches, this study describes the concept of akhlak and morality in pursuing knowledge, thus proposes an akhlak model from al-Ghazali discourse to student. Therefore, this is the approaches to addressing social phenomena, creating awareness on akhlak and moral conduct in the process of pursuing knowledge, thus enhancing the student's own professionalism.

Keywords: Akhlak, Students, Asma’ al-Husna, al-Ghazali

INTRODUCTION
Akhlak acts an important role to character human personality. Maintaining good personality is the basis of a Muslim to success in the herenow and hereafter. Prophet Muhammad (peace be upon him) is the best model in moral conducts, demonstrates the perfect human being (Al-Qalam). Thus, Islam does values education on akhlak to its ummah to perform good manners. The implementation of education regarding akhlak requires continuous effort of lifespan. Malaysia, an example, priorities moral education whereby Falsafah Pendidikan Negara (National Education Philosophy) is to create a society that is knowledgeable indeed skilled, noble, responsible and capable of achieving well-being, and contributes to the harmony and prosperity of families, communities and nations (Ministry of Education Malaysia, 2018a). The noble character becomes one of the core businesses in forming a student through the National Education Philosophy. However, it is basically obliged to students to practice Islamic manners in everyday life so that the knowledge acquired is competent to the goal of knowledge i.e. to attain the pleasure of Allah. The reality unfortunately, continuous discussions pertaining to student discipline are endless although various approaches and actions are implemented. Disciplinary issues such as absenteeism, extortion, bullying, and gangsterism are inconsistent with Islamic goals. According to Ghani et al. (2014), serious disciplinary issues affect the learning and teaching system. This is because teachers and school administrators are forced to allocate time and energy to resolve the arising issues in order to ensure the best educational system in Malaysia. In fact, discipline issues that occur in urban and rural schools create tense on teachers. The aforementioned issues, if not prevented, will extend to create a blank future. This is a struggling stage where crime statistics in Malaysia increasing from year to year. Among the most reported crime is drug abuse. The total number of drug addicts is keep rising, in 2010, from 23,642 to 30,844 addicts to year 2016 where the Malays are the leads instead of Chinese, Indians, indigenous and others (Malaysia Administrative Modernisation and Management Planning Unit (MAMPU), 2017a; Agensi Antidadah Kebangsaan, 2016). Among the major causes of drug addiction as reported are from peer influences, curiosity, excitement, mental stress, pain endurance, stimulation, accidental and others (MAMPU, 2017b).

Statistics also illustrate the highest number of drug addicts are who hold Penilaian Menengah Rendah (PMR) and Sijil Pelajaran Malaysia (SPM), followed by primary school, non-school, Sijil Tinggi...
Thus, an individual who observes his efforts and his earnest endeavours to the excellence of the interrelated; where need to be built in tandem because such as wills, inspiration, souls and others. Mubarak, (1971) also agrees to both qualities, in fact which is the physical form whereby second, is the inner character (consists of two different qualities that need to be observed. First, is the aspect of from someone who practices sincerity. According to Omar (1992), al-Ghazali concludes that a person, in good character, as all of these practices require planning, time, cost, act and so on. The act drives contributes to orphanages, builds a mosque, contributes to the construction of schools and others, he is comprehends the whole society that covers all aspects of life (Said, 1980). For example, a person who Pertaining to al-Ghazali's discussion, he believes akhlak is not limited to the individual but also akhlak education is also understood as a science that provides lesson and category either good or bad. Akhlak education is also understood as a science that discusses, also adjusting an act in a certain education of akhlak has encounter roles and demands of among students. The realization of Asma' al-Husna to students has produce a positive impact on their akhlak. The approachable theme of learning over memorizing and understanding of Asma' al-Husna also in line with the Islamic creed (Bahar & Mutjaba, 2016b; Yusof, 2003). There is also a study suggests that zikir (extol) within Asma' al-Husna is an alternative treatment for the moral recovery of autistic children (Zainal Abidin et al., 2018). Therefore, this study describes the concept of akhlak and manners in pursuing knowledge, and the formation of student akhlak via Asma' al-Husna through the works of al-Ghazali. Al-Ghazali is one of the scholars who comprehensively discuss concerning knowledge and Asma' al-Husna through his works of Ihya `Ulam al-Din and al-Maqsad al-Asna Syarhu Asma Allah al-Husna.

AKHLAK: THE CORE OF HUMAN DEVELOPMENT

Akhlak is the most important mechanism in Islam because of its special position as the value of the basic pillars of Islam (Norazmi et al., 2018) after obeying Allah of His essence, attributes and acts (Ahmat et al., 2017). In Malaysian context, word akhlak have been understood as manner, act, and conduct of an individual (Kamus Dewan, 2005). Akhlak is an Arabic plural word of khalq (al-Mu`jam al-`Arabi Asasi, 1989). Ibn Miskawayh (1961), al-Ghazali (2004) and Anis (1972) explains the definition of akhlak is a characteristic embedded in the soul that drives and manifests various acts of mazmumah (praiseworthy) and mahmudah (blameworthy) without the need for consideration.

It is undeniable to highlight akhlak as a significant discipline and equivalent to other Islamic sciences in modern times as to respond globalization. The education of akhlak has encounter roles and demands of human happiness begin from Islamic family institutions (Jaapar & Azahari, 2011). According to Ahmad Amin (1969), the education of akhlak is the science that discusses, also adjusting an act in a certain category either good or bad. Akhlak education is also understood as a science that provides lesson and message to people in order to see, choose, and evaluate between right and wrong. Understanding gained able to help Muslims to fulfil their religious permission and prohibitions in social activities, so as to favour Allah, thus establishing harmony in life as a vicegerent and slaves of Allah.

Pertaining to al-Ghazali’s discussion, he believes akhlak is not limited to the individual but also comprehends the whole society that covers all aspects of life (Said, 1980). For example, a person who contributes to orphanages, builds a mosque, contributes to the construction of schools and others, he is in good character, as all of these practices require planning, time, cost, act and so on. The act drives from someone who practices sincerity. According to Omar (1992), al-Ghazali concludes that a person, consists of two different qualities that need to be observed. First, is the aspect of zahiriah (khalq) which is the physical form whereby second, is the inner character (khalq) which are inward qualities such as wills, inspiration, souls and others. Mubarak, (1971) also agrees to both qualities, in fact interrelated; where need to be built in tandem because zahiriah (khalq) portrays to his inner circle (khalq). This implies that the formation of mahmudah can be sought even the definition of akhlak refers to an act that takes place without the need for an initial consideration of thought (Amin, 1969). Thus, an individual who observe his efforts and his earnest endeavours to the excellence of the khalq and khalq qualities, has attained the perfection of mahmudah as favoured by Islam.
Al-Ghazali has outlined 10 mahmudah qualities that should be embedded by Muslim; taubah (repentance), khauf (fear of Allah), zuhud (asceticism), sabr (patience), syukr (gratitude), ikhlas (sincerity), tawakal (entrust), mahabbah (love), reda (submission) and zikr al-maut (remembering death), while mazmumah qualities that need to be avoided are; foods and drinks voracious, vain speak, anger, maliciousness, envy and jealousy, wealth insatiable, conceitedness, hypocrisy, vainglory, worldly success, bribery, slander and so forth (al-Ghazali, 2004; Shuhari & Hamat, 2017). Furthermore, al-Ghazali divides 4 centers of akhlak; al-Hikmah (wisdom), al-'Adlu (just), al-Shaja`ah (courage), and al-`Iffah (virtuousness) (Hasan, 2004; Bahri, 2007) which manage to be implemented in daily life. Akhlak will perfectly form whenever these four centers are foster by individuals.

i. **Al-`Adlu** is a soul that can prevent lust and anger in order to guide humans to attain al-Hikmah. Al-`Adlu will encourage people to be rational i.e. not to be ifradh (extreme) and to tafrid (negligence).

ii. **Al-Hikmah** is the wisdom of a seeker of knowledge in performing his daily deeds. Such wisdom will help to understand between truth and falsehood.

iii. **Al-Shaja`ah** is the courage to express and defend the truth via his inward and outward states. That courage will help and urge him to perform sincerely.

iv. **Al-`Iffah** is to protect ones from immorality and to keep away from blameworthy deeds. Individuals who are protected from evil will cause them to gain rational in life.

**MANNERS IN SEEKING KNOWLEDGE ACCORDING TO ISLAM**

The nature of knowledge is to liberate man from ignorance of worldly and other-worldly affairs. Science or knowledge need to be acquired so that it can be practiced indeed not separate between the two. To ensure that the goal of learning is achieved, all parties require their responsibilities. Thus, the student should understand manners while seeking knowledge as best as possible. There are 3 fundamental manners in the process of learning (al-Ghazali, 2004) namely:

**First: Student and Knowledge**
A student must be intent solemnly to Allah while seeking knowledge. It is the duty obliged to every Muslim to set the intentions before study. The sincerity is to reform self-esteem and the community towards Him and His blessings, not for material success or worldly rewards (Shuhari & Hamat, 2017). Students need to study the knowledge according to the levels and learn the basic sciences before the multidimensional and specialized sciences. Basic knowledge in religion that related to the hereafter like theology and the concept of Oneness (tauhid) need to be understood earlier. This may prevent a Muslim from confusion and misperception in life (Yussof, 2003).

**Second: Student and Own Self**
Student needs to purify his soul from evil deeds and doings. Only the purified soul will be blessed to the knowledge of God, and protected by the angels because there is no barrier between him and knowledge. Student needs to understand the purpose of knowledge is to build self-perfection (insan kamil) and draw closer to Allah. Knowledge based on revelation and akhlak is more important and beneficial to the individual without ignoring other sciences. A student needs to continue and consistent (istiqamah) in learning. The struggle of seeking knowledge is a challenge for students because it requires diligence and is not to despair.

**Third: Student and Teachers**
Student should respects teachers and knowledge if they do not against God's command. Al-Ghazali (2004) also advised students not to be arrogant before their teachers. To student, knowledge delivery needs to be listened attentively because it will carry them to the wisdom that helps to distinguish between truth and falsehood.

**ASMA’ AL-HUSNA APPROACHES TO STUDENTS’ AKHLAK**
The application of Asma’ al-Husna in developing students’ akhlak is a core concern in the Islamic education system. The appreciation and understanding of Asma’ al-Husna will specifically help increase students’ faith to God, and thus educate and train the souls and own-self to behave. There are 3 phases in the concept of tazkiah al-nafs (purification of soul) which students need to take to develop akhlak,
namely *takhalli* (relinquishment), *tahalli* (embellished), and *tajalli* (manifest) *(Rahman, 2017).* The *takhalli* level is the purification from blameworthy deeds *(Mujib & Muzakkir, 2001).* The level of *tahalli* is the stage of striving to embellish itself with praiseworthy. *Tajalli* level is an individual level that is able to see the greatness of Allah without going through the process of deep thinking. Rahman *(2017)* explains individuals who have achieved this level will always feel their heart close *(dhawq)* to Allah.

**A PROPOSED MODEL VIA ASMA’ AL-HUSNA.**
The proposed model is the analysis result of *Asma’ al-Husna* and its relevance in the formation of students’ *akhlak.* The model of formation of *akhlak* via *Asma’ al-Husna* is as below:

![Diagram](image)

*Figure 1.* The proposed model of *Akhlak* via *Asma’ al-Husna*

The above diagram demonstrates deep understanding and concentration of the *Asma’ al-Husna* in order to develop students’ *akhlak.* The concentration helps students to absence oneself from blameworthy, indeed inculcates praiseworthy and thus produce a good student.

**Allah and Asma’ al-Husna**
Allah is The Possessor of *Asma’ al-Husna,* Quran, Sunnah, as well as the student. Allah is The One, The Almighty, the Governor, the Possessor, and the Sustainer. When referred to Allah, the 99 names of Allah *(Asma’ al-Husna)* include in the word 'Allah' *(Sahih al-Bukhari & Sahih Muslim).*
Allah is the only word belongs to and exclusively for Allah, and showing His Dhat of Himself. The name of Allah is proceed before Asma’ al-Husna and attached to the former. Asma’ al-Husna exists after the name of Allah, is the attributes for Him, and collectively enclosed to the word of Allah. Accordingly, other names i.e. Asma’ al-Husna are also the names of Allah (Nasyruq et al., 2007). Literal meaning of Asma’ al-Husna is the names of Allah The Most Righteous. The terminology definitely refers to the names of Allah as The Most Righteous, The Most Exalted, The Most Almighty (al-Mu’jam al-’Arabi al-Asasi, 1989; al-Ghazali, nd). Students must be applied with a deep understanding and cognizing Asma’ al-Husna so to realize The Greatness of Allah as The Creator of beings.

Al-Quran and al-Hadith
According to the proposed model, there are 2 elements i.e. al-Quran and al-Hadith, that require students to achieve truth (Choudhury, 2017). The Quran is the revelation of Allah sequentially for 23 years descend to Prophet Muhammad (peace be upon him) in Arabic through Gabriel, and reading Quran is a worship. The Quran, as the source of knowledge, contains guidance for the Muslim (Salim, 2001) to free human cognitive limitation (Mahmud, 2000). Quranic verses are the therapy benefits to cure human physical, psychological and spiritual illness (Saged et al., 2018).

The Quran also describes the importance of Asma’ al-Husna by always remembering and praying thru the names of Allah as described in surah al-A’raf, 7: 180. In general, this study is based on two roles of the Quran and Hadith (Sa’ari & Muhsin, 2012; Stapa et al., 2012):

First: The Quran is the revelation that is the best source and foundation in tremendous disciplines.
Second: Guiding students not to astray from the principles of Islam. However, there are possibilities of students who would have to admit and to associate with God while executing and practicing Asma’ al-Husna. The intellect has the intensity and capability to drive, yet overthinking will lead to deflect faith, hence creates misunderstanding of Asma’ al-Husna.

Intellect
The intellect has the ability in fact competence to recognize material world such as natural causation based on sensory data, consequently affecting man to know Allah (makrifatullah). Allah, The Omniscient has creates magnificent material world which enable man to upraises His Oneness then submits to Him (Abu-Sway, 2004). The intellect nevertheless has limitations in reasoning the essence of Allah (Wahab & Azmi, 2013; Abu-Sway, 2004). Man are also obliged to believe metaphysical aspects discussed in akidah such as the existence of angels, heaven and hell, reward and punishment, soul and spirit, and others (Suhid & Fakhruddin, 2012). Through intelligence, the commendable practices and deeds of Allah will be fulfilled by the students because of their fear (khaya) to Him. Faith accordingly, will help the students to set a clear vision, to free from evil doings, indeed to practice good deeds as well as to execute intellectual ability. The awareness occurs at the stage of takhalli; the process of purifying and cleansing oneself. Moreover, intellectual competence able ones to understand metaphysics then will drive to Haq al-Yakin. While at the stage of tahalli i.e. the process of embedded one-self with mahmudah qualities. An example, he practising the praiseworthy character of Asma’ al-Husna such as al-Quddus (The Most Sacred), al-Halim (The Forbearer), al-’Alim (The Omniscient), al-Qawiy (The Strong) and others from His name. This level of consciousness will occur in man as well as the students of knowledge at the second stage i.e. tahalli. It should also be clear that the effort to beautify akhlak based on Asma’ al-Husna does not mean one associates to Allah, but due to His perfect attributes (Bakhtiar, 2002).

The process in the final stage is called tajalli (Jasah, 1998). A continuous and constant practice of praiseworthy like akhlak towards knowledge, one-self, and teachers, then supported by the 4 centers of akhlak will produce students who are brilliant and excellent in the world and hereafter. Those, students who sincerely adhere to akhlak of Asma’ al-Husna will result positive vibrates to their life.

CONCLUSION
The process of acquiring knowledge is not merely a worldly responsibility but it is directly related to ukhrawi that is to seek the pleasure of Allah (long-term goal) based on akhlak and manner advised by
Islam. Hence, through tazkiyah al-nafs to the process of takhalli, tahalli and rajalli which grounded by Asma’ al-Husna is the main element to produce students who are able to practice and integrate metaphysical and physical aspects in everyday life, thus produce students who executing good akhlak.

REFERENCES