

## THE RELEVANCE OF ISLAMIC EDUCATIONAL CHARACTERISTICS IN THE 21st CENTURY (A Study on Al-Suhrawardi's Thoughts in Adabul Muridin Book)

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**Abstract:** This research is a novelty study, which discusses critical analysis, with a focus on the relevance of character education for students in 21st-century educational institutions from the perspective of As-Suhrawardiy in his book *Adabul Muridin*. The focus of the research is on how the model of moral education from the perspective of Sufism (a study of As-Suhrawardiy's thoughts) and how the relevance of As-Suhrawardiy's perspective of moral education in the 21st century. This study uses a literature review approach from As-Suhrawardiy's book *Adabul Pupils*. Analysis of research data, using analysis content as Elo et al and Marsh phases from data collection, coding, and reporting of the results. The results show that As-Suhrawardiy in his book *Adabul Muridin* explicitly states the importance of inculcating morals in the world of education, especially in the 21st century with the massive development of information technology. At the stage of As-Suhrawardiy's educational concept in explaining the concept of akhlaqi tasawwuf, there are three stages in strengthening moral education; takhalli (the process of cleansing the human self from bad deeds), tahalli (the process of filling from individuals by getting used to noble character in every action), and tajalli (the process of muroqabah (feeling the presence of Allah) on the individual with his god). A concept that is quite relevant to the challenges in the 21st century involves strengthening character education and strengthening the 4C competencies of each individual.

**Keywords:** Moral Education, 21st Century, Character Education

**Abstract:** Penelitian ini merupakan penelitian kebaruan, yang membahas tentang analisis kritis, dengan fokus pada relevansi pendidikan karakter bagi siswa di lembaga pendidikan abad 21 dari perspektif As-Suhrawardiy dalam bukunya *Adabul Muridin*. Fokus penelitian adalah bagaimana model pendidikan akhlak dalam perspektif tasawuf (kajian terhadap pemikiran As-Suhrawardiy) dan bagaimana relevansi pendidikan akhlak dalam perspektif As-Suhrawardiy di abad 21. Penelitian ini menggunakan pendekatan literature review dari kitab As-Suhrawardiy *Adabul Pupils*. Analisis data penelitian, menggunakan analisis isi sebagai fase Elo et al dan Marsh dari pengumpulan data, pengkodean, dan pelaporan hasil. Hasil penelitian menunjukkan bahwa As-Suhrawardiy dalam bukunya *Adabul Muridin* secara eksplisit menyatakan pentingnya penanaman akhlak dalam dunia pendidikan, khususnya pada abad 21 dengan perkembangan teknologi informasi yang masif. Pada tahapan konsep pendidikan As-Suhrawardiy dalam menjelaskan konsep akhlaqi tasawwuf, ada tiga tahapan dalam penguatan

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*pendidikan akhlak; takhalli (proses pembersihan diri manusia dari perbuatan buruk), tahalli (proses pengisian diri individu dengan membiasakan akhlak mulia dalam setiap tindakan), dan tajalli (proses muroqabah (merasakan hadirat Allah) pada individu dengan tuhanNya). Konsep yang cukup relevan dengan tantangan abad 21 ini adalah penguatan pendidikan karakter dan penguatan kompetensi 4C setiap individu.*

*Kata kunci: Pendidikan Moral, Abad 21, Pendidikan Karakter*

## **Introduction**

Education is a requirement for all human beings in the world (Abdullah, 2020), Particularly the significance of studying moral education as one of the earliest pillars preceding intellectual development in developing a human being who supports a noble character for all people (Muchlasin et al., 2021). The presence of the aforementioned is supported by the objectives of Islamic education via three components: spiritual, intellectual, and emotional. Rohana and Prasetya present moral education as a spiritual essence with a vertical and horizontal link; thus, it must be provided continuously to students (Prasetya, 2018; Rohana, 2018). Al-Ghazali presents a perspective on the necessity of moral instruction to inculcate human acts without consideration (automatically response) (Al-Ghazali, 2000). A similar message was delivered by Ibn Miskawaih concerning the instinctive reaction of humans based on inner motions (in kindness) and based on satisfaction in the individual soul, which reflects the essence of moral education (Hamim, 2014; Miswar, 2020; Wiranti, 2020).

In his book *Adabul muridin*, Imam As-Suhrawadiy classifies the practice of moral education for pupils as the most fundamental level in morals, especially by applying the capacity to endure pain/trouble and reacting with compassion (asking for good prayers) to anybody who wants to do him harm (As-Suhrawardiy, 563). Following what Syaikhuna Kholil Bangkalan imparted, moral education is a real practice that is performed spontaneously so that it builds habits in every activity (Salsabila & Firdaus, 2018). The focus of moral education is on actions committed towards fellow humans (horizontal) and towards the creator (vertical) (Al-Ghazali, 2000). So that the language of moral education does not become a new material in the scope of character education, as Lickona noted, character education cannot exist apart from spiritual aspects (ethics), so it does not form a habit (Lickona, 1991).

Nonetheless, the beginning of the 21st century was distinguished by the industrial revolution 4.0, which established technology as the human base for all living activities (Anwar et al., 2018). It results in homework, namely the finding of moral aridity, particularly in the realm of education. A student at the junior secondary education level (*SMP*) in Gresik, East Java Province, did a disgusting and viral behaviour from an educated student (challenging the instructor), prompting law enforcement to act decisively to handle the matter. the difficulty (Baihaqi, 2022). Cinantya, Fanreza, et al. argue that the above scenario demonstrates the significance of instilling moral instruction at a young age. Given the belief that moral formation must begin in early childhood, particularly at the Early childhood education programs (*PAUD*), one of the strategies implemented is the integration of Islamic values in the Qur'an and Sunnah and Pancasila as the foundation of the state. In addition to the role of the principal, teachers, parents, and students are the keys to success in shaping the morals of students (Cinantya et al., 2018; Fanreza, 2020). Rohman emphasized this perspective, stating that moral education must be stressed by the actions or examples of instructors to kids beginning in early childhood or pre-school, the ideal period for establishing a firm moral foundation (Rohman & Hediandah, 2021).

Following some of the aforementioned facts and several research findings that have been published with a focus on moral education, such as Sheikh Al-concept Zarnuji's in his book *Washoya* that participants must inculcate morals in their daily activities in addition to focusing on learning and teaching (Mahsun & Maulidina, 2019), Sayyid Qutb further asserted that the growth of morality is a need for the person since tranquillity in life is contingent upon a noble character (Qutb, 1996). Maghfiroh demonstrates in his study of Ibn Miskawaih that the process of moral instruction is not only theoretical. However, morality is a sphere of spontaneity (good) that is carried out by the everyday actions of humans (Maghfiroh, 2016). Moreover, since the entry of the digitalization era, morality is the main point to encourage balance in students (Sik, 2019; Splitter, 2019). In their research, Abdullaeva and Potanina elaborate on the significance of moral reinforcement as a new culture in the educational process, so that education in schools is not just focused on the cognitive development of children (Abdullaeva, 2021; Potanina, 2019). According to Heo's research, the true consequences of moral education will have a positive impact on the environment (Heo, 2019). So the

goal of the best education in the world and the hereafter is faith and God Almighty (Salsabila & Firdaus, 2018).

KH. Hasyim Asy'ari emphasizes the significance of moral education as the primary driving factor in the realm of education, without limiting his attention to pupils alone. KH. Hasyim Asy'ari provided the instructor with notes as the primary conduit for transferring information and morality to students (Munandar & Khoirunnisfa, 2020; Muspawi, 2018). Similarly, Abdul Nasih Ulwan stated that the position of instructors and students in Islamic education units must continue to improve values (Yusuf, 2017). Umar Al-Bahjah gave the concept of moral education in the books of *akhlakul lil banin and akhlakul lil banat* that in the stage of moral cultivation, it is divided into several parts starting from morals to oneself, friends, teachers and Allah SWT (God) must be done since childhood through *tauladan* (examples). (Arif, 2020; Islami, 2021). As Juwita also highlighted, moral education is good protection against the various changes in the 4.0 age of the industrial revolution (millennials) (Juwita, 2018).

The concept and practice of moral education for students at educational institutions in the twenty-first century still require critical analysis, according to the researchers who conducted the studies cited above. Using a variety of educational statistics, researchers have conducted two case studies on the topic of moral education. Islam, such as the notion of moral education from the standpoint of al-Ghazali (Ahmed, 2021; Astuti & Abidin, 2011; Hamim, 2014; Wartini, 2015), Ibnu Miskawaih (Fiddini, 2008; Miswar, 2020; Prasetya, 2018), KH. Hasyim Asy'ari (Amm et al., 2021; Munandar & Khoirunnisfa, 2020, 2020; Muspawi, 2018) al-Barjah (Arif, 2018). Starting from this point, the researchers intend to present a fresh viewpoint on *As-Suhrawardiy's* thoughts in his book *Adabul Murridin*. *As-Suhrawardiy* is well-known for his numerous intellectual and Sufi-inspired writings (*As-Suhrawardiy*, 563). So that in this study, the focus will be on how the model of moral education from the *Suhrawardiy* perspective (a study of *As-Suhrawardiy's* thoughts) and how the relevance of *As-Suhrawardiy's* perspective of moral education in the 21st century.

## Research Methods

This study uses a literature review approach (Efron & Ravid, 2018) by focusing on how the model of moral education from a tasawwuf perspective (a study of *As-*

Suhrawardiy's thoughts in the *adabul muridin* book) and how the relevance of moral education in the *adabul muridin* book by as-suhrawardiy in the 21st century. The primary data source in this study is the *adabul muridin* book. As-Suhrawardiy (As-Suhrawardiy, 563), while the secondary data sources include, several works of the two figures who have a study of the scope of moral education and several articles, and research journals that are relevant to this study. In analyzing research data, researchers use content analysis as Elo et al and Marsh provide the view that in content analysis, two phases are needed in stages, namely phases from data collection (the main data collection phase of the work; *adabul muridin*) (Elo et al., 2014), coding (coding process that is in line with the focus of the problem) (Elo et al., 2014) and reporting of the results (White & Marsh, 2006). Referring to the data analysis model above, the researcher will get the right answer from the focus of the problem.

## Results and Discussion

### The Concept of Moral Education in the Book of Adabul Muridin by As-Suhrawardiy

As-Suhrawardiy makes explicit in his work *Adabul Muridin* the significance of instilling morality in mankind (Ahmed, 2021). Gabidullina also discussed the responsibility of educators to impart moral education among huge technical advancements (Gabidullina, 2018). So it is not excessive when al-Ghazali said that the cultivation of moral education is the first focus of the world of education (Awaliyah & Nurzaman, 2018), as Al-Ghazali thought in his book *Ihya 'Ulumuddin* (Al-Ghazali, 2000), which is characterized by *akhlaqi tasawwuf*, which is divided into three strata, *takhalli*, *tahalli*, and *tajalli* (Taja et al., 2022). in detail will be described below; *Takhalli* is a process of cleansing the human self from bad deeds, which come from the heart and is channelled into spontaneous behaviour. The same thing is also quoted by As-Suhrawardiy in his book *adabul muridin* (As-Suhrawardiy, 563), as follows:

### Holding the Lust for the Undesirable

A person must know himself and resist being fooled by lust. Aziz stated in his works that a real person can overcome his thirst in the sense of rejecting all lustful invitations (Aziz, 2021). The nature of lust is to contend with God, as though demanding that God be acknowledged, but ultimately lust also desires to be praised and valued. Hasan and Tamam communicated Al-ideas Ghazali's on his psychodynamics in combating the desire to produce individuals with noble characters

(Hasan & Tamam, 2018). Joshanloo explains that one of the distinctions in Islamic education is how to make decisions rationally and based on behaviour rules, as opposed to impulsively (Joshanloo, 2013). As-Suhrawardiy asserts that excessively pursuing one's lust will result in shirk, but excessively correcting one's passion will result in adoration for him, like clean water that does not flow (lust); if it is ruined by a rotten stream, then clear water is spoiled. Following the ideas expressed by Abdul Wahhab As-Sya'rani in his book *Minahus Saniyah*, which focuses more on how to reduce lust because the fundamental nature of lust leads to disobedience, one method is to increase fasting, so that hunger in the stomach will erode the consuming passion of lust. on the heart of humans (As-Sya'rani, 973).

According to Munawar Rahmat's research, the human spirit tends to idolize its desires more than others (Rahmat, 2012). Abd al-Qādir Al-Jīlānī emphasized that humans must practice continues to be able to fight their passions (the nature of the nafs is deaf, crazy and do not know their creator and is hostile to it) (Al-Jīlānī, 2005). Based on the explanation of the importance of knowing yourself from things that lead to the victory of lust. So As-Suhrawardiy reminds people of three things; 1) Something good is obligatory to continue. Abdusshomad said that basically, lust will continue to hinder humans towards goodness (Abdusshomad, 2020) 2). The avoidance of anything negative, such as the decision-making process in a state of haste, is necessary because one of the tasks of lust (Shihab, 2007).3). The vagueness of good and evil must be allowed until science and reason can explain it. Thus, it may be argued that reason is one way to tame lust, so it can be established that noble character arises in humans who have good judgment and contain their impulses (Abdul et al., 2020). Alternatively, if the human mind does not bind lust, then the human will be instantly enslaved by his lust, resulting in the emergence of disgusting morals or even a lack of faith in the creator (Abdusshomad, 2020). Mohamad et al explain that the element of deterioration in the Islamic world is the human propensity of pursuing their desires, such as being lethargic, hasty, and indecisive about compassion (Mohamad et al., 2013).

### **Being Kind in Friendship**

As-Suhrawardiy emphasized that in social interaction, a person must truly comprehend his friend. In his work *Bidāyat Al-Hidāyah*, Al-Ghazali emphasized the importance of selecting excellent companions since those who conduct correctly will



lead us to virtuous behaviour (Arif, 2019). As-Suhrawardiy stated that a person must pick a buddy who is superior to him and avoid (keep away from) a terrible friend. Then, all of their actions will be negative. Because a person's religion is impacted by their circle of friends (excellent in religion), the stronger their friendships, the better they are in religion. Horst and Coffee said that research indicates that having excellent friends has a favourable impact on individuals. On the other side, if persons associate with undesirable companions (Van der Horst & Coffé, 2012).

Az-Zarnuji reaffirms that reminding one another is the most effective approach for developing a noble character, so that academics may agree when selecting companions (Rahman, 2016), as well as trying to avoid friends who do not share the same opinion, prioritizing interests of friendship, not being selfish and helping each other in worldly and religious matters. Nosrati shared the same opinion that basically in Islam the procedure for making friends is to prioritize those who have commendable character, so that good morals to friends will channel positive effects on other friends (Nosrati, 2019). In the book of *ahlakul lil banin* and *akhlakul lil banat* it is stated that one of the morals in making friends is to help each other in goodness, encourage each other when negligent, help each other, and love each other in every condition (Arif, 2018; Haerunnisa et al., 2022). In addition to morals towards fellow friends, a good friend will lead to good morals towards teachers, and people who are older and younger at the same time (Yusuf, 2017).

### **Instilling Morals in All Members of the Body**

The significance of instilling morality in individuals is not limited to continuity with others. However, morals in the body must also be taken into account, as As-Suhrawardiy said that one of the admirable morals of humans is to move the body's organs in a way that is pleasant to Allah. Beginning with the etiquette of the tongue while uttering beneficial words, the position of the tongue is the heart's interpreter. Ear etiquette to prevent offensive language, profanity, and munkar. The hands and feet should be utilized as much as possible for good, such as performing good actions, assisting other God-created creatures, and avoiding arrogance. The primary etiquette for all members is centred on the human heart; a pure and clean heart is to prevent enmity, anger, treachery, and evil tendency against Allah's creatures who are certain of the truth (As-Suhrawardiy, 563).

### **Obligation to Avoid Opening Other People's Disgrace**

One of the values stressed at social gatherings is the need of avoiding exposing the disgrace of others (Abdurahman, 2018). Ibn Zakaria said that revealing disgrace in contemporary language is gossiping (ghibah) or talking negatively about other people (Zakariya, 1994). Opening disgrace (ghibah) means exposing the ugliness of others is a despicable character that must be avoided by every human being because it can embarrass others (Sifa, 2019). As in Islamic studies, it is stated that the law of exposing other people's disgrace is haram, even though it is used to find sympathizers such as roasting on standup comedy (Mustafid, 2021). As-Suhrawardiy argues that people who reveal the disgrace of others are witnesses from themselves, more specifically As-Suhrawardiy divides friendship into three parts; first, friends who provide benefits (then be friends) (Wilens, 2009). Second, friends who like to help make their hearts happy as Sahnan said that friends who have noble character are certain to have a contribution to the individual (Sahnan, 2019) and third, friends who can't provide benefits and don't want to be given benefits (going away) (Ardiansyah, 2019).

The second stratum is Tahalli, a process of filling individuals by getting used to the noble character in every action (Taja et al., 2022). As Ibn Miskawaih stated that the realization of noble character is due to the cultivation of the inner nature (Maskawaih, 1398), In As-Suhrawardiy's view, gives a more detailed view such as:

### **Morals in Speaking**

A Sufi's speech must have significance and provide advice and direction to other individuals. Shinu stated that a person's degree of etiquette may be determined by how effectively they talk; those with a sharp tongue and poor manners prefer to behave impolitely and bother others (Shinu, 2018). People with good manners must also transmit (answer inquiries) according to their abilities when communicating with others. In addition, the book *Risalatul Muawanah* requires that you become accustomed to speaking in a low, quiet voice and refrain from gossiping about other acquaintances (Harimulyo et al., 2021). As-Suhrawardiy stated that the next etiquette of speaking is not to speak in the presence of a more pious teacher unless the teacher invites him to speak or is allowed to answer questions from the teacher (As-Suhrawardiy, 563).



More detail is expressed in the book Jami'us Shoghir "that anyone who seeks knowledge to argue with scientists or use stupid people or has the desire to get praise from others. So, no other place is in hell. Based on the explanation above, it is imperative for someone who knows to practice it without other interests (Astuti & Abidin, 2011; Grosseck & Holotescu, 2011). As-Suhrawardiy asserts in his book *Adabul Disciple* that whoever hears knowledge and becomes wisdom in his heart then puts it into practice therein lies the benefit, while whoever listens to knowledge but does not practice it will become a hikayah (story) which is currently memorized a few days later will forget. . Masita emphasized that such moral behaviour is an implementation based on the Qur'an (Masitah, 2020).

### **Morals To Guests**

Morals to guests according to As-Suhrawardiy must be prioritized, guests who come must be given the best meal. In addition, hosts in the Islamic tradition are reminded to make the moment pleasant for each guest (Kushimoto, 2017). As Hasan Al Basri relates, while honouring guests, the nicest meal in the home is served. If there is no food available. Then, Hasan Al Basri will greet guests in front of the residence. In the opinion of Nemon and Hashmi, the Islamic tradition is quite comprehensive, such that respect for visitors and the provision of the finest meals for guests are expressed in great detail (Memon, 2020). Malay Deli culture in the city of Medan, for instance, is steeped in Islamic values such as always showing respect to visitors and placing courtesy above all else (Hidayat et al., 2020; Nurhadi, 2020)

### **Morals When Getting Tests**

Tests for humans are natural laws that Allah will surely give to His servants (Akhir & Hamjah, 2007). According to the Sufis, everyone who receives a test is required not to complain, but what Allah wants is to demonstrate his servant's poverty and test his tolerance for the test given by his deity (Syukur, 2012). Being patient throughout a test is more beneficial in the long run; this is far more acceptable than grumbling and being so upset that it affects one's mental state (Istiningtyas, 2013; Wahidah, 2020) As-Suhrawardiy cites a number of the poet lines, such as, "Strengthen your love for Allah, so that in times of adversity you may become light, and enjoy with sincerity and patience." Despite changing circumstances, those who have a stronger love for their Lord (Allah) leave no trace (As-Suhrawardiy, 563).

The third stratum of a student's ladder is *Tajalli*, a process of *muroqabah* (feeling the presence of Allah) from the individual with his god. This is also expressed by Al-Ghazali that getting closer to Allah is an obligation that must be carried out (vertical relationship) between humans and Allah (Rahman & Halim, 2019). Senda with Junaidi Al-Baghdadi who advised that humans in the era of changing times are still trying to get closer to God (Yulanda & Putra, 2021). As-Suhrawardiy stated in more detail as follows:

### **Strengthening *Tawhid* to Allah**

Sufi scholars have unanimously agreed on the presence of the One God, who is smaller than his creations (Indana, 2018). In addition to believing in the existence of Allah, Sufis adhere to the notion that Allah is a sacred book given by the Prophet Muhammad. (The Qur'an is unquestionably the word of God that must be studied and assimilated to react to the challenges of the times (As-Suhrawardiy, 563). The importance of strengthening monotheism and vertical moral education to Allah was also conveyed by Ramdhan and Munir in their research which stated that moral education and monotheism must be designed integrally and simultaneously (Munir, 2018; Ramdhan, 2019). As-Suhrawardiy taught that the purpose of doing labour or assisting fellow humans is to bring one closer to Allah and encourage devotion to God, hence enhancing vertical morality (God). Arroisi emphasizes that if someone is a real monotheist, then their conduct, attitude, and thought patterns will be commensurate with this, so fostering noble character (Arroisi, 2013).

This is consistent with the opinion of Sufi specialists, who assert that every person in the world must enjoy all sorts of *qadha* and *qadar*, be patient in the face of numerous challenges, and be eternally thankful for all the blessings Allah has given him (Candra et al., 2020). Therefore, the heart must continue to get closer to God via *dhikr* to embrace the unity of God in all lives. As Al-Ghazali stated in his writings, those who practice *dhikr* to Allah will discover vitality in their life (Ilyas, 2017). As-Suhrawardiy divides discipline into two sides. First, discipline is born, namely being civilized to God's creatures in the form of (*takhalli* & *tahalli*) horizontal relationships with fellow humans (As-Suhrawardiy, 563; Taja et al., 2022) and inner discipline, namely human *munazala* to Allah (*Tajalli*).

### **Strengthen the Heart**

Self-reflection is a must for humans; in Indonesian, it is called self-introspection. According to Watts, persons who engage in self-introspection would speed up their maturation and mental growth since they are more aware of their strengths and limitations (Watts, 2012), a process of self-correction, especially at the level of human religion (up and down), as indicated by Usman et al., that in Islam self-muhasabah becomes an essential point in the self-evaluation stage of any human effort (connectedness; sin-reward) (Usman et al., 2021). As a result, As-Suhrawardiy argues that in the tajalli process, humans must proliferate to reflect on themselves, beginning with *muraqabah*, the sincere and fervent contemplation of something unseen (As-Suhrawardiy, 563; As-Sya'rani, 973). The Qur'an then builds the soul before Allah, namely through the act of worshipping oneself apart from Him. Al-Mahabbah, is the practice of embracing whatever Allah loves and avoiding everything He forbids. Ar-*raja*, or faith in God's promises, is the belief in these promises. Al-Khauf is the dread of vengeance for wrongdoings (Al-Ghazali, 2000) Allah is most rewarding for whatever He wants.

### **The Relevance of Moral Education in the Book of Adabul Disciple by As-Suhrawardiy in the 21st Century**

The study of moral education is not halted on a theoretical foundation, and Sutarna emphasized that enhancing moral education in the 21st century is an imperative that must be accomplished (Sutarna, 2019). According to Putri, the social lifestyle in the digital age is significantly different (Putri, 2018). The Indonesian government must promote character education at all levels of educational institutions to eradicate unfavourable technology tendencies (Ismail, 2016). Suyono stressed that the practice of moral education is not confined to the fulfilment of responsibilities; rather, moral education is the basis for taking the idea of thinking and the application process that is following the difficulties of his era (Suyono, 2021). So As-Suhrawardiy gives a fairly broad view in his book *Adabul Pupilin* about how a student must instill morals in his life and build strength in avoiding negative effects in the 21st century (As-Suhrawardiy, 563). According to Adib, who cited Rahmah El Yunusiyah, the quick evolution of the periods would have both beneficial and bad impacts, as relevant education can adapt to its era (Adib, 2022).

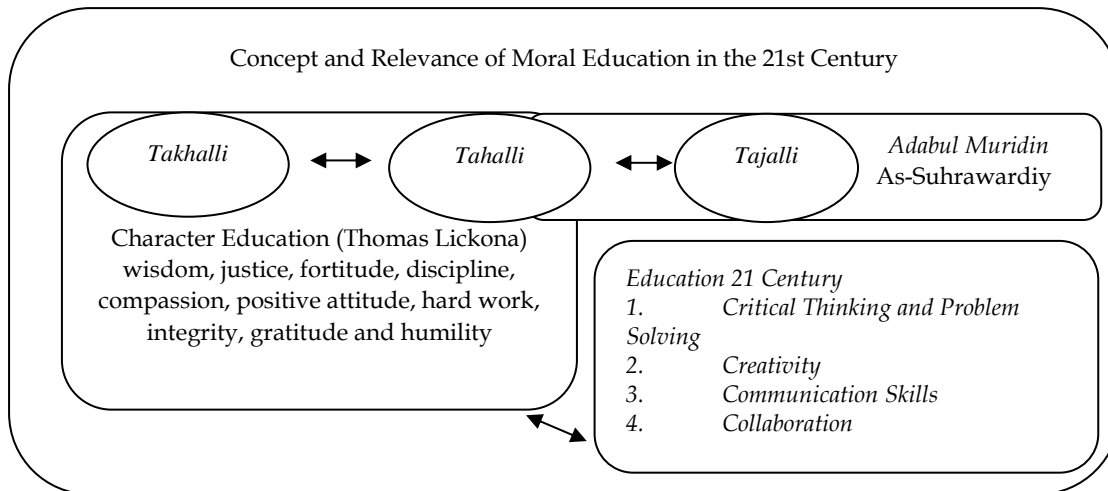


Figure 1: The Relevance of Moral Education in the Book of *Adabul Muridin* with Education in the 21st Century

Thomas Lickona in his book said that character education is a science that must be obtained and practised in the world of education. covers ten important aspects, namely wisdom, justice, fortitude, discipline, compassion, positive attitude, hard work, integrity, gratitude and humility (Lickona, 1991). In line with the thoughts of Al-Ghazali and As-Suhrawardiy, the character presented by Lickona enters the stage of cleansing the human body of bad deeds, which comes from the heart and is channelled through spontaneous behaviour (*takhalli*) and the filling process of individuals by getting used to the noble character in every action (*tahalli*) (Al-Ghazali, 2000; As-Suhrawardiy, 563).

In line with the demands of education in the 21st century developing 4C include; Critical Thinking and Problem Solving, Creativity, Communication Skills and Collaboration (Hidayatullah et al., 2021; Selman, 2020; Suyitno, 2020). Based on the four demands above, the position of moral education is the main supporter (Taja et al., 2022), to achieve educational goals, especially in 4 aspects of 21st-century education which have very close relationships with fellow human beings. So that improving between individuals in noble character will have an impact on good communication and make it easier to collaborate with other individuals. This is also emphasized by As-Suhrawardiy and Al-Ghazali in their book explaining that in practice moral education must be carried out continuously starting from self-cleaning from bad deeds and having a character from friends. (Al-Ghazali, 2000; As-Suhrawardiy, 563). To enable

communication, cooperation, and the resolution of educational problems in the twenty-first century, it must face the greatest information technology obstacles.

### **Conclusion**

As-Suhrawardiy explains plainly in his book *Adabul Muridin* the significance of inculcating morality in the realm of education, particularly in the twenty-first century with the rapid growth of digital technology. At the level of As-educational Suhrawardiy's idea for elucidating the concept of akhlaqi tasawwuf, there are three phases for bolstering moral education: takhalli, tahalli, and tajalli. Concepts that are highly relevant to the challenges of the 21st century, such as bolstering character education and the 4C competencies of each individual (having close relationships with other people), such as critical thinking and problem solving, creativity, communication skills, and collaboration. Therefore, the importance of As-notion, Suhrawardiy's which is bolstered by Al-ideas Ghazali's in his book, demonstrates that the cultivation of moral education is the basic basis of human education.

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