

Al-Ghazali Adab Curriculum as a Life Guide for The Alpha Generation

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Abstract: *This research focuses on what is the adab in al-Ghazali's curriculum, and how can Imam al-Ghazali's curriculum of adab be a way of life for the alpha generation. This study uses a descriptive qualitative approach with the type of literature research and justification. The primary data source of this research is the book of Bidayatul Hidayah by Imam al-Ghazali. The results of the study found that the adab curriculum consisted of outward and inner adab. Here's the description; The Etiquette of waking up from sleep, The Etiquette of entering the toilet, wudhu etiquette, bathing etiquette, The Etiquette of going and entering the mosque, The Etiquette of self-preparation for salat, the etiquette wants to sleep, The Etiquette of prayer, The Etiquette of makmum, friday etiquette, The Etiquette of fasting, The Etiquette of guarding the eyes, The Etiquette of guarding the ears, The Etiquette of guarding the tongue, The Etiquette of keeping the stomach, The Etiquette of guarding the genitals, The Etiquette of keeping two hand s and two feet, aband oning hasad, aband on riya's nature, aband oning the nature of ujub, the etiquette with Allah SWT, student etiquette, the etiquette towards parents, the etiquette towards unknown persons, the etiquette towards close friends, the etiquette towards known people. Imam al-Ghazali justifies that if he practices the outward and inner adab, his faith will increase, and become a civilized person. So that the alpha generation who practice this inner and outer adab in their daily lives will become civilized individuals.*

Keywords: *Adab Curriculum; Al-Ghazali; Life Guide; Alpha Generation*

Abstrak: *Penelitian ini fokus pada, apa saja adab dalam kurikulum al-Ghazali, dan bagaimana kurikulum adab Imam al-Ghazali dapat menjadi pedoman hidup*

generasi alpha. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis penelitian kepustakaan. Sumber data primer penelitian ini kitab Bidayatul Hidayah karya Imam al-Ghazali. Hasil penelitian menemukan bahwa kurikulum adab terdiri dari adab lahiriah dan adab batin. Terdiri dari: adab bangun dari tidur, adab masuk toilet, adab berwudhu, adab mandi, adab pergi dan masuk ke mesjid; adab persiapan diri untuk salat; adab mau tidur, adab salat, adab makmum, adab hari jum'at, adab berpuasa, adab menjaga mata, adab menjaga telinga; adab menjaga lidah; adab menjaga perut, adab menjaga kemaluan, adab menjaga dua tangan dan dua kaki, meninggalkan sifat hasad, meninggalkan sifat riya, meninggalkan sifat ujub, adab dengan Allah SWT, adab murid, adab terhadap orang tua, adab terhadap orang yang tidak dikenal, adab terhadap sahabat karib, adab terhadap orang yang dikenali. Generasi alpha yang menjadikan kurikulum adab sebagai pedoman hidup akan menjadi manusia yang beradab. Imam al-Ghazali membenarkan bahwa orang yang mengamalkan adab lahir dan batin, serta beraktivitas dengan pedoman adab tersebut keimanannya akan meningkat dan menjadi pribadi yang beradab.

Kata Kunci: Kurikulum Adab; Al-Ghazali; Pedoman Hidup; Generasi Alpha

INTRODUCTION

Imam al-Ghazali's scientific qualities have been recognized by world scholars. Malik Badri emphasized that if psychiatrists and Islamic psychotherapists seriously studied the Islamic scientific heritage of the early Islamic spiritual experts such as Imam al-Ghazali and design theory and practice according to their guidelines in the field of psychology, then they would certainly become pioneers. to modern therapy which Westerners took over 70 years to build into a science.¹ Following in the footsteps of Malik Badri, this research focuses on examining the treasures left by Imam Al-Ghazali regarding the curriculum that can be a way of life and make people civilized.

Religion plays a real role as a controller of the behavior of human life, as well as the moral, ethical and spiritual foundation of modern society amid advances in science and technology with all its impacts.² Al-Ghazali in his lifetime composed a book entitled Bidayatul Hidayah. This book is a guide that he

¹ Malik Badri, "Is the Islamization of Psychological Therapy and Counseling Necessary? And Are the Contribution of Early Muslim Scholars of Any Relevance to Modern Psychotherapists?," in *Seminar Kebangsaan Kaunseling Islam VI*. (Kuala Lumpur, 1997).

² A As-Shouwy, *Mukjizat Al-Qur'an Dan As-Sunnah Tentang Iptek* (Jakarta: Gema Insani Press, 1997).

deliberately compiled intending to guide his students to get the beginning of guidance. A simple term from the beginning of guidance is the initial preparation for getting guidance.³ By reviewing and implementing the curriculum, it is hoped that it can increase piety to Allah SWT. Especially for the negligent generation who are Muslim but are still in a condition of having life problems and looking for a purpose in life.

The alpha generation is a term to refer to the generation born after 2010. Technology is an integral part of the daily life of the alpha generation. Familiarity with the world of digital technology affects their way of life and behavior.⁴ Scott Bennett et al. from his research found that they are very creative because they can adapt well to the digital era. The alpha generation is predicted to face more opportunities and challenges.⁵ Novianti, et.al⁶ conducted research on the alpha generation in Pekanbaru. The population in this study was 375 elementary school students in class III with 94 students as respondents. This study found that the use of gadgets in terms of the duration or intensity of gadget play time in alpha generation children was in the moderate category. With details as many as 60 children (64%) are in the moderate category in using it; Of children who always use gadgets more than 10 hours a day, 21.3% said they often, 51.1% said sometimes, 12.8% said seldom and 9.6% said they never use gadgets. In the type

³ Abu Hamid Muhammad Al-Ghazali, *Bidayatul Hidayah (Menjelang Hidayah; Mukadimah Ihya Ulumuddin. Terj. H.M. As'ad El-Hafidy*, IX (Band ung: Penerbit Mizan, 1998).

⁴ Eem Munawaroh and Kusnarto Kurniawan, "Analisis Karakteristik Generasi Alpha Dan Implikasinya Terhadap Layanan Bimbingan Karir Di Era Disrupsi" (Semarang: Seminar Universitas PGRI Semarang, 2018), 182–87, <http://prosiding.upgris.ac.id/index.php/bk2018/bkk20188/paper/view/2588>.

⁵ Scott Bennett et al., "Alpha Generation in Portfolio Management: Long-Run Australian Equity Fund Evidence," *Australian Journal of Management* 41, no. 1 (February 27, 2016): 107–40, doi:10.1177/0312896214539815.

⁶ Ria Novianti, Hukmi Hukmi, and Ilga Maria, "Generasi Alpha – Tumbuh Dengan Gadget Dalam Genggaman," *Jurnal Educhild: Pendidikan Dan Sosial* 8, no. 2 (2019): 65–70, doi:<http://dx.doi.org/10.33578/jpsbe.v8i2.7667>. 65

of social media users in the alpha generation, 12 children (78%) were in the high category. The type of social media most used by students is WhatsApp. Frequently using 42.6%, always using 40.4% often, sometimes using 17.0%, rarely using 0.0%, and never using 0%.

Next, Microsoft's version of the Digital Civility Index places Indonesia in 29th position out of a survey of 16,000 respondents from 32 countries in 2020. The civility referred to in the report is related to surfing behavior in cyberspace and social media applications, including the risk of hoaxes, hate speech, cyberbullying, fraud, doxing terror, and pornography. The survey results found that the generation most exposed to bullying on the internet was Generation Z or those born in 1997-2010 (47%).⁷

In addition, the generation who are familiar with social media is easily vulnerable to fake news. Moreover, with the development of technology and social media, the circulation of hoaxes has become wilder. Every people can easily create data and information and upload it to the internet, so we don't know whether the information is true or false.⁸ The more widespread the hoax phenomenon, the more Islamic communication ethics in social media become a very important thing to implement, to avoid the various negative impacts caused by the hoax news.⁹

Utami Maulida¹⁰ found that the use of pejoratives in the alpha generation in communicating is more often used in communicating on social media to exchange comments, but not a few of the alpha generation use language to communicate verbally in real life. The use of pejoratives leads to a negative

⁷ Eva Mazrieva, "Indeks Keberadaban Digital: Indonesia Terburuk Se-Asia Tenggara," *Www.Voaindonesia.Com*, 2021, <https://www.voaindonesia.com/a/indeks-keberadaban-digital-indonesia-terburuk-se-asia-tenggara/5794123.html>.

⁸ Mujib Ridlwan and Yayuk Siti Khotijah, "The Thinking Process of Al Quran in Preventing Hoax," *Dialogia: Jurnal Studi Islam Dan Sosial* 19, no. 2 (2021): 535–51, doi:<https://doi.org/10.21154/dialogia.v19i2.3522>.

⁹ Jenuri et al., "Islamic Communication Ethics Towards Hoax Phenomenon on Social Media," *Dialogia: Jurnal Studi Islam Dan Sosial* 19, no. 2 (2021): 515–34, doi:<https://doi.org/10.21154/dialogia.v19i2.3446>.

¹⁰ Utami Maulida, "Pergeseran Makna Kata Pada Komunikasi Generasi Alpha Sebagai Kontestasi Identitas," *Kode : Jurnal Bahasa* 11, no. 1 (March 23, 2022), doi:[10.24114/kjb.v11i1.33492](https://doi.org/10.24114/kjb.v11i1.33492).

meaning so it becomes a degradation of meaning. The alpha generation consumes pejorative language to get recognition from the audience so that it is considered following a trend or as a contestation of identity, even though the alpha generation does not know the essence of the meaning of the words consumed.

Referring to the results of the study, living too closely with the digital world and with social media can make the alpha generation of humans far from their religion, lacking in civility, psychologically and socially problematic, and may even lead to criminal acts.

This condition is very concerning because it can make people who are advanced in the world but backward in their moral and spiritual aspects. The global phenomenon related to the civilization of the alpha generation which is less than the civilized side needs to find a solution. And one solution is to introduce and practice the teachings of Islam through the curriculum that has been compiled by Imam al-Ghazali in the book of *bidayatul hidayah*.

Several studies that have studied the *Bidayatul Hidayah* book related to morality include Fitria through her literature research finding that in the *Bidayatul Hidayah* book, al-Ghazali explains how to respect and do good to both parents. Starting from the smallest things, namely, hearing the parent's conversation, when both of them stand up, obey their parents' orders, don't walk in front of them, don't raise their voice above the parents' voice, immediately comply when called by their parents, begging. the pleasure of parents does not bring up the services or kindness that has been given to parents, does not glance at parents angrily, does

not frown in front of parents, and does not travel except with the permission of both.¹¹

Nurrosyidah from her literature research also found that al-Ghazali explained that the measure of a person's dignity in the sight of Allah SWT is his morals. According to Imam al-Ghazali's perspective, social moral values in society are to glorify each other among human beings. Within the scope of society, al-Ghazali establishes relationships between individual beings with other individuals or individuals with other groups, namely by fostering ukhuwah Islamiyah towards close relatives, and neighbors around and far away.¹²

Muhammad Arif found through literature research in *Bidayat al-Hidayah* which includes adab in carrying out daily activities, how to leave immorality, and etiquette to fellow human beings, so that it is suitable to be applied in everyday life as a solution to the current crisis of etiquette.¹³

The uniqueness of the italic book is that it contains outward and inner etiquette, complete manners from waking up to sleeping again which are arranged to become a civilized person. So far, previous researchers have only focused on certain parts of adab to answer certain questions. In this study, trying to find a complete solution experienced by the alpha generation to become a civilized people by referring to Imam al-Ghazali's adab curriculum. Thus, the purpose of this study is to examine how the Imam al-Ghazali adab curriculum is a way of life for the alpha generation.

Researchers in this study used a descriptive qualitative approach. This type of research uses library research. Data collection was carried out using

¹¹ Dina Fitria, "Akhlak Anak Terhadap Kedua Orang Tua Menurut Al-Ghazali Dalam Kitab Bidayat Al-Hidayah Dan Implikasinya Dalam Pembentukan Kepribadian Muslim" (IAIN Walisongo, 2008), <http://eprints.walisongo.ac.id/id/eprint/11520/>.

¹² Alfin Nurrosyidah, "Nilai-Nilai Akhlak Sosial Bermasyarakat Perspektif Imam Al-Ghazali" (Institut Ilmu Al-Qur'an, 2020), http://repository.iiq.ac.id/bitstream/123456789/1210/2/16311722_Publik.pdf.

¹³ Muhamad Arif, "Adab Pergaulan Dalam Perspektif Al-Ghazâlî: Studi Kitab Bidâyat Al-Hidâyah," *Islamuna: Jurnal Studi Islam* 6, no. 1 (June 20, 2019): 64, doi:10.19105/islamuna.v6i1.2246.

documentation techniques. This study uses the primary data source of the researched character's writings. The primary data is the research of al-Ghazali's book translation *bidayatul hidayah*. The data that has been collected is then analyzed by content analysis. This study uses Strauss and Corbin's analytical procedures. Content analysis according to Strauss and Corbin is a process of data decomposition, conceptualization, and rearrangement in a new way.¹⁴

The contributions of this research are: 1) that there is a life guide for the alpha generation which is taken from the scientific treasures of Imam al-Ghazali; 2) the results of this study increase the number of empirical research related to alpha generation which discusses the issue of being less religious; 3) educators or parents can use the results of this research as a reference in educating their students; 4) for quantitative researchers, it can be a reference for carrying out experimental research on the alpha generation who practice adab in the Imam al-Ghazali curriculum.

RESULT AND DISCUSSION

Curriculum of Adab in Islam

Definition of adab according to Imam Al-Qushairi¹⁵ is the gathering of all the good qualities. Then in his book *Minutes of Qushairiyah*, Imam Al-Qushairi also quotes the opinion of Imam Ibn 'Athallah al-Sakandari about adab which means doing everything with beauty. According to Adian, who is a civilized human being in the view of Islam? A civilized human being is a human being who knows Allah, knows himself, takes the Prophet Muhammad as an example, follows the path of the Prophet's heir, and various other criteria of a good human

¹⁴ Strauss Anselm and Juliet Corbin, *Dasar-Dasar Penelitian Kualitatif* (Yogyakarta: Pustaka Belajar, 2003).

¹⁵ Abul Qosim Abdul Karim Hawazin Al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah* (Jakarta: Pustaka Amani, 2007). 284

being. A good human must understand his potential and be able to develop his potential because that potential is a mandate from Allah Swt.¹⁶ Uncivilized humans are humans who do not follow the Shari'ah and do not believe (perfectly).¹⁷ Civilized man is fully aware of his responsibility to God the Right, understands and carries out justice for himself and others in society seeks to improve every aspect of himself towards perfection as a civilized human being.¹⁸

The adab-oriented Islamic education will form a monotheistic civilization, which integrates aspects of the world and the hereafter, aspects of body and soul. Because Islam does not encourage humans to run away from the world for the purpose of getting closer to Allah SWT. The Prophet ordered his people to work hard to conquer the world and put the world in his hands, not in his heart.¹⁹

The problem of ambiguity in the knowledge of course can only be solved through the improvement of science. And this can only be done through educational institutions. Because science is closely related to the lifestyle of life, what Islamic educational institutions need to pay attention to is the inculcation of elements of the Islamic worldview into the educational curriculum. So that Islamic education does not lose its role in linking science with the Islamic view of life amid the liberalization movement of Islamic education.²⁰

Efforts are needed to present al-Ghazali's education system and develop it in the world of education today, which is a must for scientists, philosophers, and Muslim scholars, especially for those who are directly engaged in education.²¹

¹⁶ Adian Husaini, *Pendidikan Islam: Membentuk Manusia Berkarakter Dan Beradab*, Pertama (Jakarta: Program Pendidikan Islam- Program Pasca-Sarjana, Universitas Ibn Khaldun Bogor bekerjasama dengan Cakrawala Publisng Jakarta, 2010).vii

¹⁷ Hasyim Asy'ari, *Adabu Al-Alim Wa Al-Muta'allim* (Jombang: Maktabah Turats Islamiy, 1415).11

¹⁸ Wan Mohd Nor Wan Daud, *Filsafat Praktik Pendidikan Islam Syed M.N. Al-Attas (Terj)* (Bandung: Mizan, 2003).174

¹⁹ Asmu'i, "Mencetak Generasi Beradab Melalui 'Kurikulum Yang Integratif' (Respon Atas Gerakan Liberalisasi Pendidikan Islam)," *At-Ta'dib Journal of Pesantren Education* 6, no. 1 (2011): 95–110, doi:<http://dx.doi.org/10.21111/at-tadib.v6i1.550.102>

²⁰ Hamid Fahmi Zarkasyi, "Makalah: Pandangan Hidup, Ilmu Pengetahuan Dan Pendidikan Islam" (Surabaya, 2005).

²¹ Asmu'i, "Mencetak Generasi Beradab Melalui 'Kurikulum Yang Integratif' (Respon Atas Gerakan Liberalisasi Pendidikan Islam)."103

The Islamic education curriculum must reflect the integrity of science and charity, thought and remembrance, reason, and heart. The Islamic view of life needs to be a paradigm for students in looking at life. With such a curriculum, it can be a way of life for the alpha generation in facing the challenges they face in everyday life.

Alpha Generation

Alpha generation's familiarity with the digital world has an impact on psychology, physiology, and cognition,²² sleep,²³ and impaired social well-being, emotional well-being²⁴ to the threat and addiction of the digital world. The alpha generation needs a curriculum that can make their lives psychologically prosperous, physiologically prosperous, and cognitively prosperous.

Berkowitz in his article entitled 13 things to know about the alpha generation describes several characteristics of the alpha generation, namely 1) they have high ownership of their property, 2) high mobility, marked by an increasingly popular traveling culture, 3) they do not very helpful. privacy concern, 4) disobeying the rules, 5) they are tradition breakers, 6) they are a less religious generation, 7) they change all the time.²⁵ Based on the explanation above, the characteristics possessed by the alpha generation above describe the potential and threats they are going through now and in the future.

²² H. H Wilmer, L. E Sherman, and J. M Chein, "Smartphones and Cognition: A Review of Research Exploring the Links between Mobile Technology Habits and Cognitive Functioning," *Frontiers in Psychology* 8, no. 605 (2017).

²³ A. K Jha, Pand ey V, and V. Kumari, "What's Eating up Adolescent Sleep? Evidence from Bihar," *Gujarat Research Society* 219 (2019).

²⁴ C Augner and G. W Hacker, "Associations between Problematic Mobile Phone Use and Psychological Parameters in Young Adults," *International Journal of Public Health* 57, no. 2 (2012): 437–41.

²⁵ David Berkowitz, "13 Things To Know About The Alpha Generation," <https://Adage.Com/>, 2016, <https://adage.com/article/digitalnext/13-things-alpha-generation/302366>.

Al-Ghazali Adab Curriculum as A Life Guide For The Alpha Generation

Imam al-Ghazali has the long name Abu Hamid Muhammad bin Muhammad bin Ta'us Ath-Thusi Asy-Syafi'i Al-Ghazal.²⁶ He was born in 450 H or 1058 AD in the village of Ghazalah which is located on the outskirts of the city of Thus, the Kursan area of Iran.²⁷ As for al-Ghazali died in Tabristan, the province of Thus coincided on Monday, 14 Jumadil Akhir 505 Hijriah or December 1, 1111 AD.²⁸ Seeing al-Ghazali's intelligence and ability, Imam al-Haramain called him "Bahrin Mughriq".²⁹ One of his books that discuss etiquette is the book *Bidayatul Hidayah*.

Bidayatul Hidayah is a book by Imam Hujjatul Islam al-Ghazali. This book is very important to be studied and used as a way of life by every Muslim in everyday life. The purpose of Imam al-Ghazali in writing this book is to guide every Muslim to be a good human being in the sight of Allah SWT and human view.³⁰ The book of *Bidayatul Hidayah* provides many benefits and becomes a guide for everyone who studies it with a sincere intention to practice its contents and contents. Al-Ghazali details and explains what daily practices must be done every day and the etiquette for carrying out acts of worship, so that worship can be carried out properly, meaningfully, and has a deep impression.³¹

Reading the book *Bidayatul Hidayah* by presenting the heart, one will be able to feel that Imam al-Ghazali is communicating with his readers. He communicates by advising a heart full of love and compassion and from the heart to heart. Communication is like a murabbi (educator) who is very experienced in the spiritual field to students who need guidance.

²⁶ Rosihon Anwar, *Ilmu Tasawuf* (Band ung: Pustaka Setia, 2006). 109

²⁷ Muhsin Manaf, *Psyco Analisa Al-Ghazal* (Surabaya: Al-Ikhlash, 2001). 19

²⁸ Mustofa, *Filsafat Islam* (Band ung: Pustaka Setia, 2009). 216; Abu Hamid Al-Ghazali, *Ihya' Ulum Ad-Din Juz I* (Beirut: Dar al-Kutub, n.d.). 1

²⁹ Abu Al-Wafa' Al-Ghanimi Al-Taftazami, *Sufi Dari Zaman Ke Zaman* (Band ung: Pustaka, 1979). 21

³⁰ H. M. Fadlil Sa'id An-Nadwi, *Tuntunan Mencapai Hidayah Ilahi, Terjemah Kitab Bidayatul Hidayah* (Surabaya: Al-Hidayah, 1997).

³¹ Abu Hamid Al-Ghazali, *Bidayatul Hidayah (Permulaan Jalan Hidayah)*, Terj Abu Ali Al-Banjari An Nadwi, Kedua (Kedah Darul Aman: Khazanah Banjariah, 1995).

The term curriculum here is used to name the outer and inner adab that Imam al-Ghazali compiled in the book of *bidayatul hidayah*. Imam al-Ghazali's purpose in writing the book is to guide his students through studying the material and practicing it, which is expected to increase piety to Allah SWT. In this regard, al-Ghazali³² emphasized to his students, that you cannot fulfill Allah's commandments until you take care of your body and soul at all times from morning to night. Know that Allah knows your inner and outer, He knows your every glance, your thoughts, your steps, your movements and silences, your togetherness, and your solitude.

The *bidayatul hidayah* curriculum contains outward and inward manners that are needed by the alpha generation. According to Berkowitz that the alpha generation is not very religious. The fulfillment of this need for religiosity can be filled with al-Ghazali's adab curriculum through subject matter, guidance, and counseling service materials in the education unit or parenting materials at home. This is done by researchers such as Zahroh who found that there was an effect of reciting the book of *Bidayatul Hidayah* on the social behavior of students.³³ The normative teachings contained in the *Bidayat Hidayah* book will eventually form a structure that is carried out by agents, namely students, through the routinization of pesantren activities.³⁴

³² Muhammad Al-Ghazali, *Bidayatul Hidayah (Menjelang Hidayah; Mukadimah Ihya Ulumuddin. Terj. H.M. As'ad El-Hafidy.*

³³ Fatimatuz Zahroh, "Pengaruh Pengajian Kitab Bidayatul Hidayah Terhadap Perilaku Sosial Santri Putri Pondok Pesantren At-Thayyibiyah Dusun Kampek, Desa Alas Kembang, Burneh Madura" (Universitas Islam Negeri Sunan Ampel Surabaya, 2019), http://digilib.uinsby.ac.id/31053/3/Fatimatuz_Zahroh_D01215011.pdf.

³⁴ Rifatul Azizah, "Kajian Tentang Kitab Kuning Bidayat Al-Hidayah Dan Pengaruh Nya Terhadap Kehidupan Santri Sebagai Agent of Social Change Di Pesantren Luhur Malang" (Universitas Negeri Malang, 2017), <http://repository.um.ac.id/55873/>.

Table 1.

Al-Ghazali Adab Curriculum as A Life Guide for The Alpha Generation

No	Aspects of the Development of Generation Alpha	Internalization		
		Introduction	Accommodation	Action
	Al-Ghazali's Perspective of Religious Life	Get to Know the Forms and Procedures for Daily Worship	Interested In Daily Worship Activities	Doing Forms of Daily Worship
1	Waking Up Etiquette	Know The Manners of Waking Up	Interested In Practicing The Etiquette of Waking Up	Practicing The Manners of Waking Up
2	<i>The Etiquette of Entering the Toilet</i>	Getting to Know the Etiquette of Entering the Toilet	Interested In Practicing The Etiquette of Entering the Toilet	Practicing The Etiquette of Entering the Toilet
3	<i>Wudhu Etiquette</i>	Getting To Know Wudhu Etiquette	Interested In Practicing Wudhu Etiquette	Practice Wudhu Etiquette
4	<i>Bathing Etiquette</i>	Getting To Know Bathing Etiquette	Interested In Practicing Bathing Etiquette	Practicing Bathing Etiquette
5	The Etiquette Went and Entered the Mosque	Getting to Know the Etiquette Went and Entered the Mosque	Terested In Practicing the Etiquette Went and Entered the Mosque	Practicing The Etiquette Went and Entered the Mosque
6	The Etiquette of Self-Preparation for Salat	Getting to Know the Etiquette of Self-Preparation for Salat	Terested In Practicing The Etiquette of Self-Preparation for Salat	Practicing The Etiquette of Self-Preparation for Salat
7	The Etiquette Wants to Sleep	Getting to Know the Etiquette Wants to Sleep	Terested In Practicing the Etiquette Wants to Sleep	Practicing The Etiquette Wants to Sleep
8	The Etiquette of Prayer	Getting to Know the Etiquette of Prayer	Terested In Practicing The Etiquette of Prayer	Practicing The Etiquette of Prayer
9	The Etiquette of Makmum	Getting to Know the Etiquette of Makmum	Terested In Practicing The Etiquette of Makmum	Practicing The Etiquette of Makmum
10	Friday Etiquette	Getting To Know Friday Etiquette	Terested In Practicing Friday Etiquette	Practicing Friday Etiquette
11	The Etiquette of Fasting	Getting to Know the Etiquette of Fasting	Terested In Practicing The Etiquette of Fasting	Practicing The Etiquette of Fasting
12	The Etiquette of Guarding The Eyes	Getting to Know the Etiquette of Guarding The Eyes	Terested In Practicing The Etiquette of Guarding The Eyes	Practicing The Etiquette of Guarding The Eyes
13	The Etiquette of Guarding The Ears	Getting to Know the Etiquette of Guarding The Ears	Terested In Practicing The Etiquette of Guarding The Ears	Practicing The Etiquette of Guarding The Ears
14	The Etiquette of Guarding The Tongue	Getting to Know the Etiquette of Guarding The Tongue	Terested In Practicing The Etiquette of Guarding The Tongue	Practicing The Etiquette of Guarding The Tongue

15	The Etiquette of Keeping The Stomach	Getting to Know the Etiquette of Keeping The Stomach	Terested In Practicing The Etiquette of Keeping The Stomach	Practicing The Etiquette of Keeping The Stomach
16	The Etiquette of Guarding The Genitals	Getting to Know the Etiquette of Guarding The Genitals	Terested In Practicing The Etiquette of Guarding The Genitals	Practicing The Etiquette of Guarding The Genitals
17	The Etiquette of Keeping Two Hand s And Two Feet	Getting to Know the Etiquette of Keeping Two Hand s And Two Feet	Terested In Practicing The Etiquette of Keeping Two Hand s And Two Feet	Practicing The Etiquette of Keeping Two Hand s And Two Feet
18	Aband oning Hasad	Getting To Know Aband oning Hasad	Terested In Practicing Aband oning Hasad	Practicing Aband oning Hasad
19	Aband on Riya's Nature	Getting To Know Aband on Riya's Nature	Terested In Practicing Aband on Riya's Nature	Practicing Aband on Riya's Nature
20	Aband oning The Nature of Ujub	Getting To Know Aband oning The Nature of Ujub	Terested In Practicing Aband oning The Nature of Ujub	Practicing Aband oning The Nature of Ujub
21	<i>The Etiquette With Allah Swt</i>	Getting to Know the <i>Etiquette With Allah Swt</i>	Terested In Practicing <i>The Etiquette With Allah Swt</i>	Practicing <i>The Etiquette With Allah Swt</i>
22	Student Etiquette	Getting To Know Student Etiquette	Terested In Practicing Student Etiquette	Practicing Student Etiquette
23	The Etiquette Towards Parents	Getting to Know the Etiquette Towards Parents	Terested In Practicing The Etiquette Towards Parents	Practicing The Etiquette Towards Parents
24	The Etiquette Towards Unknown Persons	Getting to Know the Etiquette Towards Unknown Persons	Terested In Practicing The Etiquette Towards Unknown Persons	Practicing The Etiquette Towards Unknown Persons
25	The Etiquette Towards Close Friends	Getting to Know the Etiquette Towards Close Friends	Terested In Practicing The Etiquette Towards Close Friends	Practicing The Etiquette Towards Close Friends
26	The Etiquette Towards Known People	Getting to Know the Etiquette Towards Known People	Tertarik Untuk Mengamalkan The Etiquette Towards Known People	Practicing The Etiquette Towards Known People

Data Source: *Bidayatul Hidayah Book*³⁵

Table 1 describe of internalization of competency stand ards for the independence of guidance and counseling students. Of the 26 adabs, these are

³⁵ Al-Ghazali, *Bidayatul Hidayah (Permulaan Jalan Hidayah)*, Terj Abu Ali Al-Banjari An Nadwi.

internalized in the alpha generation through the stages of introduction, interest in practicing, and then practicing these adabs.

The justification of al-Ghazali's adab curriculum can be a guide to the life of this negligent generation based on the justification of Imam al-Ghazali, and the results of research and scholars. This is also in line with the assertion of Imam al-Ghazali³⁶ at the end of the preamble to the book *Bidayatul Hidayah*, Imam al-Ghazali explained what was the beginning of guidance, with which I could test myself? He emphasized that the beginning of guidance is outward piety, while the end of guidance is inner piety. It is through piety that results can be obtained, and only the taqwa is guided. Piety means carrying out Allah's commands and avoiding Allah's prohibitions.

Rifqi and Imam in their research using al-Ghazali's concept of happiness can reduce the counselee's loneliness³⁷; Habib Abdurrahman Bilfaqih said that whoever studies the *Bidayatul Hidayah* book will be given guidance by Allah Swt definitely.³⁸ Alhamuddin researched the concept of Islamic education according to Shaykh Abd al-Samad Palimbani (1714-1782 AD) in the book *Hidayah al-Salikin* (explanation book of *Bidayatul Hidayah* Imam al-Ghazali). According to him, Islamic education aims to create good human beings and achieve happiness by drawing closer to God.³⁹ Imam al-Ghazali emphasized that you must maintain etiquette before Allah, both physically and mentally, like the civilized manner of a humble servant who makes many mistakes in the presence of a mighty king. And be serious in your practice so that your Lord does not see you where he forbids you and lest you are not where he wants you to be. And you will not be able to do

³⁶ Muhammad Al-Ghazali, *Bidayatul Hidayah (Menjelang Hidayah; Mukadimah Ihya Ulumuddin. Terj. H.M. As'ad El-Hafidy.*

³⁷ Rifqi Muhammad and Imam Machali, "Konseling Islami Menggunakan Konsep Kebahagiaan Al-Ghazali Untuk Mereduksi Kesepian Pada Konseli Di MTs N Bantul Kota Yogyakarta," *Jurnal Pendidikan Madrasah* 1, no. 1 (2016): 143–55, <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPM/article/view/1059/975>.

³⁸ Habib Abdurrahman Bilfaqih, *Jaminan Mempelajari Kitab Bidayatul Hidayah Dan Ihya Ulumuddin | Al Habib Abdurrahman Bilfaqih* (Indonesia: Qolby Net Official, 2020), <https://www.youtube.com/watch?v=m9BfPomEOIM>.

³⁹ Alhamuddin, "Abd Shamad Al-Palimbani's Islamic Education Concept: Analysis of Kitab Hidayah Al-Salikin Fi Suluk Māsālāk Lil Muttāqin," *Qudus International Journal of Islamic Studies* 6, no. 1 (2018): 89–102, doi:10.21043/qjijis.v6i1.3717.

that unless you manage your time well and you arrange your wirid (your reading) from morning to evening.⁴⁰

The alpha generation that is introduced, and taught through material or habituation is expected to be able to practice it in everyday life. By practicing etiquette in Imam al-Ghazali's curriculum, the alpha generation will become civilized and religious human beings in their daily activities. This is in line with the understanding of adab according to Imam Al-Qushairi⁴¹ is the gathering of all the good qualities. And in line with Wan's opinion that a civilized person is fully aware of his responsibility to God the Right, understands and carries out justice for himself and others in society, and seeks to improve every aspect of himself towards perfection as a civilized human being.⁴²

CONCLUSION

Islam is relevant throughout the ages, therefore the issue of the lack of religiousness of the alpha generation was answered long before the alpha generation existed. Imam al-Ghazali had compiled an adab curriculum as a way of life. In his book, he compiles in detail the daily manners of Muslims from wanting to sleep until sleeping again. The curriculum in question is 1) the etiquette Waking up from Sleep; 2) The Etiquette of entering the toilet; 3) Wudhu etiquette; 4) Bathing etiquette; 5) the etiquette went and entering the mosque; 6) The Etiquette of self-preparation for Salat; 7) the etiquette wants to sleep; 8) The Etiquette of prayer; 9) The Etiquette of Makmum; 10) Friday etiquette; 11) The Etiquette of fasting; 12) The Etiquette of Guarding the Eyes; 13) The Etiquette of guarding the Ears; 14) The Etiquette of guarding the tongue; 15) The Etiquette of

⁴⁰ Al-Ghazali, *Bidayatul Hidayah (Permulaan Jalan Hidayah)*, Terj Abu Ali Al-Banjari An Nadwi.

⁴¹ Abul Qosim Abdul Karim Hawazin Al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah*. 284

⁴² Daud, *Filsafat Praktik Pendidikan Islam Syed M.N. Al-Attas (Terj)*.174

keeping the stomach; 16) The Etiquette of guarding the genitals; 17) The Etiquette of keeping Two Hands and Two Feet; 18) Abandoning Hasad; 19) abandoning Riya's nature; 20) abandoning the nature of Ujub; 21) the etiquette With Allah swt; 22) student etiquette; 23) the etiquette towards Parents; 24) the etiquette towards Unknown Persons; 25) the etiquette towards Close Friends; 26) the etiquette towards known people.

Al Ghazali compiled this curriculum based on the Qur'an and Hadith. Imam al-Ghazali justifies that if he practices the outward and inner adab, his faith will increase, and become a civilized person. The alpha generation who is able to practice etiquette in Imam al-Ghazali's curriculum will become civilized and religious human beings in their daily activities.

Suggestions to the next researcher to be able to develop a survey or experimental research on alpha generation respondents, either population or individual or group subjects, to be able to prove significantly the effect of practicing inner and outer adab from Imam al-Ghazali's adab curriculum. In addition, the next researcher can measure the civilization of the alpha generation with survey research. Because at this time data about the civilization of the alpha generation is still not available.

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