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Al Khusr in the Qur'an: the Meaning of Loss in the Context of the Moral Crisis of Modern Humans

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Abstract

This article examines the moral crisis and dehumanization of modern society through the Qur'anic concept of al-khusr. The imbalance between technological advancement and the cultivation of character has triggered moral, social, and spiritual degradation. Drawing on verses such as QS al-'Asr, al-A'rāf 179, and al-Kahf 103–104, this condition is interpreted as a multidimensional loss caused by the erosion of faith, righteous deeds, commitment to truth, and patience. Employing a qualitative method through library research and thematic exegesis, the study identifies Qur'anic verses related to al-khusr and evaluates their relevance to the contemporary moral crisis. The findings show that al-khusr is not limited to eschatological loss in the hereafter, but also encompasses the collapse of human existence, the disappearance of moral orientation, the weakening of spiritual awareness, and the deterioration of social order. A contextual interpretation indicates that the concept of al-khusr serves as a normative framework for diagnosing the roots of the moral crisis while offering a Qur'an-based direction for restoring human dignity.

Keywords: Rahmah, Moral crisis, dehumanization, Qur'anic values

Abstrak

Artikel ini membahas krisis moral dan dehumanisasi masyarakat modern melalui perspektif al-khusr dalam Al-Qur'an. Ketimpangan antara kemajuan teknologi dan penguatan karakter menyebabkan degradasi moral, sosial, dan spiritual. Berdasarkan ayat-ayat seperti QS. al-'Asr, al-A'rāf 179, dan al-Kahf 103–104, kondisi tersebut dipahami sebagai kerugian multidimensi akibat hilangnya iman, amal saleh, komitmen pada kebenaran, dan kesabaran. Penelitian menggunakan metode kualitatif dengan studi kepustakaan dan analisis tafsir tematik untuk mengidentifikasi ayat-ayat terkait al-khusr dan menilai relevansinya terhadap kerusakan moral kontemporer. Hasilnya menunjukkan bahwa al-khusr bukan hanya kerugian akhirat, tetapi juga mencakup keruntuhan eksistensi manusia, hilangnya orientasi moral, melemahnya kesadaran spiritual, dan terganggunya tatanan sosial. Penafsiran kontekstual menegaskan bahwa



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konsep al- khusr dapat dijadikan kerangka normatif untuk mendiagnosis akar krisis moral dan menawarkan arah pemulihan martabat kemanusiaan berbasis nilai Qur'ani.

Kata Kunci: Al-Khusr, Krisis Moral, Dehumanization, Nilai Qur'ani

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INTRODUCTION

Societal developments indicate that people living in the modern era are facing a serious challenge in the form of a decline in human values. On the one hand, information technology is advancing rapidly and on a massive scale; on the other hand, however, people's ability to use technology to strengthen character, ethics, and human values is actually weakening. This phenomenon gives rise to the phenomenon of dehumanization, which is a condition in which human moral, spiritual, and social integrity undergoes degradation.

These symptoms of dehumanization are clearly evident in various cases of violence and sexual abuse involving individuals of all ages, including children who do not yet understand sexuality and reproduction. Even more ironically, some of the perpetrators come from circles that are supposed to be the guardians of morality; instead, they abuse their moral authority in the name of religion. As seen in a case that went viral, an incident of child abuse dragged a religious figure into the public eye. Mohammad Elham Yahya Luqman, or Gus Elham, the leader of the Ibadallah Islamic Study Group and a descendant of the prominent Al Ikhlas Islamic boarding school in Kediri, came under scrutiny after a video of him kissing a young girl during a religious study session spread widely on social media. This act sparked widespread condemnation from the public and ignited critical discussions regarding the ethical boundaries of religious figures' behavior in the public sphere, as well as the vulnerability of children within power dynamics rooted in religious authority.¹

There have been numerous cases emerging in educational institutions, which ideally serve as centers for fostering ethics and moral values, yet instead undermine them. In a public statement, the Chief of Operations at the Legal Resource Center for Gender Justice and Human Rights (LRC-KJHAM), Nihayatul Mukaromah, highlighted a case of sexual violence involving a Quran teacher in

¹Mutmainah, Getting to Know More About Child Sexual Abuse in the Midst of the Alleged Case of Gus Elham's Viral Video. *East Java Times*, <https://jatimtimes.com/baca/349595/20251115/022400/mengenal-lebih-jauh-pelecehan-seksual-anak-di-tengah-dugaan-kasus-video-viral-gus-elham> November 21, 2025

Magelang. She assessed that the perpetrator's actions reflect a tangible form of abuse of power that frequently arises in the context of religious figures. According to her, the symbolic position of religious figures often confers an authority that creates opportunities for domination and manipulation of more vulnerable parties, including student.²

At the same time, patterns of violence and student resistance toward teachers have emerged, ranging from parents punishing teachers for enforcing discipline to aggressive acts by students challenging teachers to fights, which have gone viral in various regions. Extreme cases include the assault and death of a teacher in Madura and the murder of a religious studies teacher in Manado.³

These empirical findings indicate a deterioration in the moral relationship between teachers and students, stemming both from the abuse of educational authority and the loss of students' respect for pedagogical authority, thereby underscoring the existence of an ethical crisis within educational institutions.

Furthermore, the crisis of dehumanization is also reflected in the erosion of social capital, particularly trust in political, economic, legal, and cultural spheres. The wave of demonstrations on August 25, 2025, can be understood as a socio-political phenomenon indicating the reaching of a critical point in the journey of Indonesian democracy. It is not merely a public gathering but a collective expression of structural frustration as public trust in the state, the political elite, and the democratic process has suffered a serious breakdown.

The loss of public trust has led to increased polarization, radicalism, and the misuse of religion for the sake of power or group identity.

This entire phenomenon indicates that society is experiencing multidimensional losses—moral, social, spiritual, and epistemological—which are reflected in the dimming of the values of faith, substantive religious practices, and noble ethics. Positive character traits such as sincerity, compassion, sacrifice, and generosity are increasingly fading. From a Qur'anic perspective, the loss of these values constitutes a comprehensive form of *khusr*—a loss that strips humanity of its dignity as moral beings and stewards of the earth.

Thus, the phenomena of dehumanization and the collapse of social ethics in modern society are not only social challenges but also theological, moral, and humanitarian issues that demand in-depth study.

²Titis Anis Fauziyah, Ferril Dennys Sexual Violence by Religious Leaders Needs Punishment, *Kompas*, <https://regional.kompas.com/read/2025/10/10/180359178/lrc-kekerasan-seksual-oleh-tokoh-agama-perlu-pemberatan-hukuman.diakses> 21 November 2025

³Ramadan, Rampant Cases of Immorality, World of Moral Emergency? *Islamic Media, Islamic and Civilization News Site*, <https://mediaislam.id/marak-kasus-amoral-dunia-pendidikan-darurat-akhlak/> 21 November 2025

concept of loss *al-khusr* (الْخُسْرُ) In the Qur'an, this is one of the fundamental themes that reflects Islam's view of the nature of human success and failure in life. In a terminological sense, classical exegetes such as al-Ṭabari (d. 310 AH) and al-Razi (d. 606 AH) interpret *al-khusr* as an eschatological loss—that is, the loss of reward and salvation in the Hereafter due to disbelief or moral deviation. Al-Ṭabari explains that the person who suffers loss is "one who wastes the opportunity of his life to perform righteous deeds"⁴

However, these classical studies have tended to focus on *al-khusr* from a theological-doctrinal perspective without explicitly linking it to the moral and social problems of contemporary humanity. In fact, the Qur'an presents the concept of loss not only in the context of the hereafter, but also in existential (existence/meaning/direction of life) and ethical (morals) dimensions, as stated in Surah *al-'Aṣr* [103]: 1–3, Surah *al-A'rāf* [7]: 9, and QS. *al-Kahf* [18]: 103–104. These three verses illustrate that *al-khusr* can befall humans due to moral deviation, a loss of value orientation, and the misuse of deeds without a foundation of faith and truth. This indicates that loss, from the Qur'anic perspective, is integrative in nature, encompassing spiritual, moral, and social aspects.

The significance of this study lies in the need to reexamine the concept of loss (*khusr*) in the Qur'an as a normative foundation for analyzing the root causes, dynamics, and direction of the restoration of societal morality in the contemporary era.

On the other hand, the development of modern exegetical methodologies, particularly the *maudhu'i* (thematic) approach, offers a reconstructive opportunity to reinterpret the meaning of *al-khusr* within the moral framework of modern humanity. This approach allows for a reinterpretation of the concept of loss—not merely as the loss of reward, but as an indicator of moral, spiritual, and human ruin. This reconstruction aligns with the ideas of Fazlur Rahman (1982) in *Islam and Modernity* (pp. 8–11), who emphasizes the need to revive the Qur'an's "moral ideal" through a contextual understanding relevant to actual social conditions.⁵

Thus, this study is important for building a conceptual bridge between sacred texts and modern reality. *Al-Khusr* is not merely a symbol of metaphysical loss, but also a reflection of the loss of life's direction, moral values, and human spiritual wholeness. A reconstruction of the meaning of *al-khusr* will open up a new understanding that the measure of fortune in the Qur'anic view is not determined by material achievements, but rather by the integration of faith, deeds, and

⁴Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'Wīl Āy Al-Qur'Ān*, Juz 30 (Cairo: Dār al-Kutub al-Miṣriyyah, 1964). 285

⁵Fazlur Rahman *Islam and Modernity Islam and Modernity: Transformation of an Intellectual Tradition*. (Chicago: University of Chicago Press, 1982) pp. 8–11

morality in daily life.

RESEARCH METHODS

The author employed a qualitative research method in this study. To collect data, the author utilized library research techniques. The process involved gathering data from books, journals, and other relevant sources. The analysis method used was descriptive-analytical.

Next, we employ a thematic exegesis method, which involves identifying the theme: "Khusr" in the Qur'an and its relevance to modern moral decay. We then compile the verses related to the root word "khusr."

Next, classifying the verses: based on the Makkan–Madinan categories, social context, and ethical–spiritual focus. Examining the context and meaning: through linguistic analysis and classical–contemporary exegesis. Then relating them to modern phenomena: assessing the relevance of Qur'anic values to moral decay.

RESULTS AND DISCUSSION

The Meaning of *Khusr*

Literally (etymological), word الخُسْر (Al-Khusr) derived from the root word:

ر س ر (khasira – yakhsaru – khusrānā) wich means "loss", "lost", or "decrease in value".⁶

The word "khusr" has many meanings, including loss, error, misfortune, weakness, deception, failure, and so on, all of which convey negative connotations. Or something that is disliked by everyone. In Classical Arabic, "khusr" is used to describe someone who:

- a. Loss of profit in trading,
- b. Moral, spiritual, or material harm,
- c. And end up on the losing side in the finally tally.

According to Ibn Faris in *Mu'jam Maqāyīs al-Lughah*, the root of words indicates its basic meaning:

"النقص والذهاب عن الشيء"⁷ — a lack or loss of something.

Whereas according to Al-Rāghib al-Aṣḥānī in *Mufradāt Alfāz al-Qur'ān* :

"الخسر هو النقصان في رأس المال، ويستعمل في فقدان الخير في الدنيا والآخرة."

⁶Ibn Faris, *Maqayis Al-Lughah*, juz II (Beirut: Dar al-Fikr.),p. 295

⁷Ibn Faris, *Maqayis Al-Lughah*, vol. II, p. 202

"Al-khusr is a decrease in principal capital, and is used to describe the loss of worldly and spiritual blessings."⁸

Ibn Manzur to dig up the roots خ-س-ر as *nuqsan*(reduction), *dhaya'* (loss), and *halak* (perish)⁹

Al-Ṭabarī (d. 310 AH) states that *khusr* is "al-ghabn al-azim," a tremendous loss resulting from the loss of guidance and salvation in the Hereafter.¹⁰

Fakhr al-Dīn al-Rāzī (d. 606 AH) explained that loss is understood as the loss of human perfection (*kamal al-insan*), encompassing reason, morality, and theological orientation.¹¹

Al-Qurṭubī (d. 671 AH) understood *khusr* to mean loss in both this world and the hereafter, including the loss of honor, sustenance, and safety.¹²

Sayyid Qutb (d. 1966) linked *khusr* to the existential collapse of modern society, materialism, dehumanization, and the loss of life's purpose.¹³

Thus, al-khusr encompasses many aspects, namely loss and deprivation—not merely economic loss, but also existential loss, the loss of potential for good, as well as moral, social, and spiritual well-being, and the safety of one's life, both in this world and in the hereafter.

Furthermore, in Qur'anic terminology, al-khusr has a broader meaning:

- a. Spiritual loss: the loss of faith and one's relationship with god.
- b. Moral loss: failure to perform good deeds.
- c. Social consequences: failing to uphold the values of truth and patience in.
- d. Loss in the Hereafter: entering the torments of Hell and losing Paradise.

Verses containing the term "*al khusr*" and its derivatives appear 65 times, the Meccan Period. It contains 49 verses. Features:

- a. Focus on doctrine and eschatology (faith versus unbelief, heaven versus hell, salvation damnation).
- b. "Al-khusr" is used to describe spiritual and otherworldly loss.
- c. The call is universal: all people are at risk.

The Madaniyah, phase consists of 16 verses. Features:

⁸Al-Rāghib al-Aṣḥānī *Mufradāt Alfāz al-Qur'ān*, p. 285

⁹Ibn Manzur, *Lisan al-'Arab*, ed. (Beirut :D ar Sadir, 1990), vol. 4, pp. 228–229

¹⁰Muḥammad ibn Jarir at Tabari. *Jāmi' al-Bayān 'an Ta'wīl āy al-Qur'ān*. Jil 30(Cairo: Dar al Fikr, 2001)p. 239

¹¹ *Maḥāṭib al-Ghayb*, (Beirut : Dār Ihyā' al-Turāth) vol. 32, pp. 85–87

¹² Al-Qurṭubī, *al-Jami' li Ahkam al-Qur'ān*, vol. 20(Beirut: Dar al-Kutub al-Miṣriyyah) pp. 243–245.

¹³Sayyid Qutb. *That is the Qur'an*. Jil. 6 (Beirut: Dār al-Shurūq) pp. 3940-3943

- a. Focus on social structures, the law, and collective charity Focus on the social order, the law, and charity of the jama'i (collective).
- b. "Khusr" used in the context of legal abuse, hypocrisy, and breach of contract.
- c. The emphasis on moral and spcial ills in the lives of people of faith.

Study of The Verses About Al-Khusr

- a. Q.S al-'Ashr /103 : 2 (Makkiyah)

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Indeed, mankind is truly in loss,¹⁴

The word khusr in the verse carries the meaning "loss." In this verse, the word appears in the nakirah (indefinite) form, using the tanwin. This indefinite form and tanwin convey a sense of multiplicity and magnitude—namely, losses as well as misguidance, calamities, and so on that are vast and varied.¹⁵

The word (لَفِي) la fi is a combination of the letter (ل) lâm, which implies the meaning of an oath, and the letter (فِي) fi, which carries the meaning of a vessel or place. This word suggests that the entire humanity is contained within a single vessel of loss.

If that is the case, time must be put to good use. If it is not utilized, we suffer a loss; and even if it is filled, but with negative things, people are still overwhelmed by loss. Here we see the connection between the first and second verses, and from this we also find numerous hadiths of the Prophet (peace be upon him) warning people to make use of their time and manage it as best as possible. *"Two blessings that many people often forget (and squander): health and time."*¹⁶

According to Ibn Kathir, Allah swears by time (*al-'ashr*) to emphasize how precious human life is, for most people spend their time in vain except those who use it to believe in God and do good deeds.

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“أقسم الله تعالى بالعصر وهو الدهر الذي هو محل أفعال بني آدم من خير وشر...

والخسر هو الهلاك والنقصان”.

¹⁴Lajnah Pentashihan mushaf Al-Qur'an, Qur'an Ministry of Religion <https://quran.kemenag.go.id/quran/per-ayat/surah/103?from=1&to=3>

¹⁵M. Quraish Shihab, *Tafsir Al Misbah*

¹⁶Mr. Quraish Shihab

Ibn Katsir emphasizes that "*al-khusr*" here refers to total destruction for those who squander their lives without faith and righteous deeds.¹⁷

According to Al-Razi, the loss referred to in this surah is the loss of time spent in life without doing good:

“العصر هو الدهر الذي يعيش فيه الإنسان، والإنسان في خسر أي في نقصان، لأن كل لحظة تمر من عمره تنقص من أجله”¹⁸.

Thus, every moment of life not spent doing good is a real loss.

Al-Qurṭubī interprets that the loss referred to in this verse includes:

1. The loss of the world due to the loss of blessings.
2. Religious loss, due to a lack of faith and good deeds.

“أي في هلاكٍ وضلالٍ، والخسران يقع في الدنيا بفوات المطلوب، وفي الآخرة بدخول النار”¹⁹.

The word *al-Insan* (human) is derived from a root that can mean "movement or dynamism," "forgetfulness," or "feeling happy or joyful." These three meanings describe some of the characteristics or distinctive traits of human beings: they move and, indeed, should possess dynamism; he also possesses the trait of forgetfulness—he ought to forget the mistakes of others; and he feels happy and joyful when meeting his own kind, or ought always to strive to bring joy and happiness to himself and other creatures.

Who is the "human being" (*al-insan*) referred to in this verse? In the Quran, every instance of the word "*al-insan*" in the definite form (*ma'rifah*) refers to all human beings without exception, whether believers or disbelievers.²⁰

The word "*fi*" can be translated as "in." However, in essence, it has a meaning that is actually deeper than the literal meaning of "in." For example, if you say: "the shirt is in the closet"; or "the money is in the pocket," then of course what you mean is that the shirt and the money are inside the closet or pocket.

What came to mind at that moment was that the clothes and money had been

¹⁷Ibn Kathīr, Ismā'īl. *Tafsīr al-Qur'ān al-'Aẓīm*. Volume 8 Beirut: Dār al-Ma'rifah, 1997. p. 499

¹⁸Al-Rāzī, Fakhr al-Dīn. *Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr)*. Beirut: Dār al-Fikr. p. 97

¹⁹Al-Qur'an ṭubī, Abū 'Abdillāh. *Al-Jāmi' li Aḥkām al-Qur'ān*. Cairo: Dār al-Kutub al-Miṣriyyah, 1964. p. 224

²⁰Ahmad Muwafiq, 'The Concept of Success in the Perspective of the Quran Surah Al-Asr Verses 1-3', *Al Qorni, Journal of Qur'an and Tafsir*, 5 (2020) <<https://ejournal.kopertais4.or.id/madura/index.php/alqorni/article/view/4505>>.

completely covered by the closet or pocket, so that every part of them was inside the closet or pocket, with not a single item left outside.

What was drawn in my mind at that time was that the clothes and money had been covered by the closet/pocket, so that all the parts were in the closet/pocket, not even a little outside. Likewise, what is meant by the above verse, "man is in a loss". Loss seems to be a place or a vessel, and human beings are enveloped by that vessel. The statement above implies that humanity is in a state of total loss; no aspect of the self or its endeavors escapes this loss; and this loss is enormous in its various forms. Why is that so? To find the answer to the above question, it seems we need to look back at the first verse "by time" and its connection to the second verse "indeed, humanity is in loss."

Time is humanity's most valuable asset. If that time is not filled with positive activities, it will simply slip away; it will be lost, and in that case, not only will no benefit be gained, but the asset itself will be lost. Sayyidina 'Ali (may Allah be pleased with him) once said: "The provision not obtained today can still be hoped for tomorrow, but the time that passes today cannot possibly be expected to return tomorrow."

All human beings are in great loss, as stated in the second verse of Surah Al-'Asr. However, there is an exception, as mentioned in the third verse, namely those who possess four key qualities: (a) faith, (b) righteous deeds, (c) exhorting one another toward truth, and (d) exhorting one another toward patience.

The phrase "*alladzīna āmanū*" means "those who believe" (Quran 103:3). Linguistically, faith means affirmation—specifically, the heart's affirmation of the truth conveyed through revelation. Intellectual affirmation alone is not enough; true faith requires a deep inner conviction in the teachings brought by the Prophet Muhammad, peace be upon him.

The pillars of faith consist of six tenets: belief in God, the angels, the scriptures, the prophets, the Day of Judgment, and divine decree and predestination. The strength of faith can increase or decrease (*al-īmānu yazīdu wa yanquṣu*), depending on the state of one's heart and deeds. At its highest level, faith reaches such a state of perfection that it is as if one were seeing the unseen truth with one's own eyes.

Meanwhile, the scholars divide religious teachings into two aspects, namely knowledge and practice. On this basis, the scholars mentioned above understand *allazina amanu* (those who believe) to mean those who possess knowledge regarding the truth. The pinnacle of truth is knowledge of religious teachings that originate from Allah SWT. If so, the first quality that can save a person from harm is knowledge of that truth.

The second point, namely practicing ash-shalihats (good deeds), refers to the word 'amal, which means "conscious action." In the Qur'an, 'amal refers to actions performed with intention and awareness, unlike the more general term fi'l, which encompasses all types of actions, whether conscious or not. Interestingly, some linguists argue that 'amal does not always refer to physical actions, but can also take the form of good intentions, as the Prophet Muhammad (peace be upon him) said that even good intentions are valued in the sight of Allah.

The word *shalih* (good) derives from the root word *shaluha*, which means the opposite of *fasid* (corrupt); thus, *shalih* is defined as the absence of corruption or harm. Consequently, a righteous deed is an action that is not only beneficial but also in accordance with divine guidance, common sense, and good customs. Such actions must be beneficial, prevent harm, and align with the values of goodness.

Overall, the term *shaluha* appears 180 times in the Qur'an, with a meaning that can be interpreted as an effort to prevent harm or to maintain harmony. *Islah* refers to the effort to eliminate harm, while *shalah* refers to the effort to maintain harmony or benefit. Scholars differ on the criteria for this harmony, but Sheikh Muhammad Abduh defines "amal shaleh" as an act that is beneficial to the individual, the family, the community, and humanity as a whole.

Az-Zamakhsyari, A rationalist exegete who preceded Abduh argued that righteous deeds are: "any actions that are consistent with reason, the Quran, and/or the Sunnah of the Prophet Muhammad, peace be upon him."

The third point is tawashauw bilhaq (mutual exhortation to the truth). The word tawashauw is derived from wassha, which means "to urge kindly." Some linguists associate this word with "ardhun washiyat" (fertile land), which describes advice delivered gently and consistently. This implies that advice should be conveyed gently and continuously, without ceasing.

In the Qur'an, the word *washiyyat* appears 32 times, and in this context, there are two things that must be bequeathed: al-haq (truth) and ash-shabr (patience). *Al-haq* refers to something that is constant and unchanging, such as the unalterable truth of religious values. *Al-haq* is often mentioned in the Qur'an as an unchanging attribute of Allah, and humans are reminded to remind one another of His existence, power, and oneness.

The third point emphasizes that it is not enough for a person to simply have faith, perform good deeds, and know the truth for themselves. They are also obligated to listen to, practice, and convey the truth to others, because liberation from suffering is only achieved when the truth is taught and upheld together.

Next, the fourth and final point is tawashauw bish-shabr (mutual exhortation to patience). The word shabr appears 103 times in the Qur'an, and, according to al-

Ghazali, more than 70 verses emphasize the importance of patience.

Patience means restraining oneself and one's desires for the sake of a higher good. The Qur'an emphasizes that the highest status and reward are attained through patience (Quran 32:24; 7:137; 39:10). Unlike other deeds, which yield limited rewards, the reward for the patient is immeasurable.

Patience involves two main aspects

1. Physical patience, which refers to the perseverance in carrying out religious duties and enduring physical hardships, such as fatigue, illness, or life's trial.
2. Spiritual patience, which is the ability to control one's desires and negative emotions, such as anger or the urge to commit sin.

Thus, patience is a moral virtue that preserves faith, strengthens righteous deeds, and is essential for humanity to be spared from utter ruin

From a modern perspective, this verse contains a profound critique of the pragmatic and utilitarian orientation of modern human life. Fazlur Rahman refers to al-'Asr as "the Qur'an's moral manifesto" because it emphasizes the balance between faith, good deeds, and social consciousness. In other words, al-khusr occurs not only when a person loses their faith, but also when they fail to uphold moral values in society.²¹

Thus, al-'Asr provides an integral ethical framework: faith (the spiritual foundation), righteous deeds (moral manifestations), and ta'awun 'alā al-ḥaqq wa al-ṣabr (social solidarity). These three elements form an antithesis to the fragmented and individualistic moral crisis of the modern era.

Thus, Surah Al-Asr provides guidance for humanity. Imam Shafi'i was indeed correct when he said, "If people were to reflect on the meaning of this surah, it would surely suffice as a guide for their lives."

b. QS. Al-A'rāf /7: 9 (Makkiyah)

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

The translation

Those whose good deeds are few—they are the ones who have wronged themselves, for they have always denied Our verses.

According to Al-Baghawi, the person referred to here as one who harms himself is someone who does not have enough good deeds to save himself.

أي بخفة موازين حسناتهم لأنهم لم يعملوا بها في الدنيا

²¹Fazlur Rahman. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press, 1982. pp. 8-11

This verse explains that the scales to be used there are not the same as earthly scales. The scales used to weigh people's deeds on the Day of Resurrection are truth. Or, what applies on that day are scales full of justice—scales in which there is no cheating, where everything is true according to reality and justice, neither more nor less, unlike in this world.

The scale of deeds becomes light for those who do not do good, as if the side of good deeds is empty while the side of bad deeds is full and heavy. A life without righteous deeds is a hollow life, for only good deeds serve as provisions for Paradise. Conversely, evil deeds hold no value in the sight of Allah and lead their perpetrators only to punishment. This loss is entirely the result of human actions themselves, not due to any injustice on the part of Allah, who has revealed His verses and warnings perfectly.²²

The concept of the scales of good deeds, which illustrates the distinction between heavy and light deeds, reflects the nature of God's justice (al-'Adl). Every human deed has a different weight some are light, some heavier, and some the heaviest, and so on. The pinnacle of the heaviest deeds is faith, while the pinnacle of the lightest deeds is disbelief.²³

According to Hamka, a light scale represents a life devoid of righteous deeds; it is as if the scale's pan for good deeds is empty, while the pan for evil deeds is full and heavy. Good deeds are provisions for paradise, whereas evil deeds are worthless and lead only to punishment. This loss is caused by humans themselves, not by any injustice on the part of God, who has clearly issued warnings.²⁴ This concept of the scales also underscores the nature of God's justice (al-'Adl), for every deed, no matter how small, carries a different weight in His judgment. The heaviest of deeds is faith, while the lightest is disbelief.

This verse expands the meaning of al-khusr from temporal loss to moral-transcendental loss. Al-Ṭabarī interprets "the scales" (al-mīzān) as a representation of God's objective justice, not merely as a tool for measuring deeds.²⁵ The problem is not merely that there is little charity, but that the "value of truth" is missing from every act of charity.

Ibn 'Āsyūr interprets "the scales tipping" as a symbol of the imbalance between intention, faith, and action. Thus, al-khusr reflects an inner moral fracture: people appear to be performing good deeds, yet they lose their spiritual meaning due to a loss of faith-based orientation.²⁶

²²(Muḥammad ibn Jarīr al-Ṭabarī, 1964)p. 233

²³(Muḥammad Ḥusain Thabâthabâ'i, 1997)h 34-36

²⁴Hamka, Tafsir al Azhar Volume 8, (Jakarta: Gema Insani) 1983

²⁵At-tabirin, juz 9, p. 105

²⁶Ibn 'Asyur, al-Taḥrīr wa al-Tanwir, vol. 9, p. 55

In the contemporary context, this verse serves as a warning against the phenomenon of ethical formalism—where good deeds are performed without a transcendental moral foundation. For example, social activism devoid of sincerity, or acts of kindness driven by the desire for digital popularity. From a Qur'anic perspective, all forms of goodness detached from faith carry little weight on the moral scale and fall under the category of al-khusr.

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c. QS. Al-Kahfi /18: 103–104 (Makkiyah)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

The translation

Say (O Prophet Muhammad), "Shall we tell you who will suffer the greatest loss?."

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

The translation

(That is) those whose efforts in this world are in vain, even though they think they are doing their very best.

According to As-Sa'di, this verse explains that al-khusr does not befall only the disbelievers, but also those who perform good deeds without faith and sincerity:

²⁷At Tabari, vol. 9, p. 105

²⁸Ibn Asyur, al-Taḥrīr wa al-Tanwīr, vol. 9, p. 55

“فأعمالهم ضائعة لأنهم لم يردوا بها وجه الله تعالى، فكانت سبباً لخسارتهم” (*Tafsīr as-Sa'di*, p. 474)

In other words, good deeds that are not accompanied by the right intention are also considered a great loss according to the Qur'an. Allah warns that there are people who appear to be doing good, but in reality they are the ones who suffer the greatest loss, because their deeds are not grounded in true faith and knowledge.

Their losses include: Moral losses due to spiritual arrogance and self-righteousness. Epistemological losses due to failing to follow revelation as the source of truth. Existential losses because their deeds hold no value in the sight of God.

This verse underscores the meaning of *al-khusr* in its deepest sense: the inner loss of a person who is active yet misguided, who strives without the guidance of revelation.

This verse reveals the epistemological dimension of *al-khusr*, a misperception regarding the truth of one's deeds. The Qur'an states that the most lost are those who misunderstand the purpose of their lives: performing deeds without theological and moral guidance. According to al-Qurṭubī (*al-Jāmi' li Aḥkām al-Qur'ān*, vol. 10, p. 394), this verse describes a "spiritual tragedy": people who are active in their deeds but trapped in epistemic error—misunderstanding the meaning of goodness.

A modern approach to this verse can be linked to the concept of moral delusion in existentialist philosophy. According to Kierkegaard (1941, *Purity of Heart*), modern humans often deceive themselves by regarding worldly activities as a form of moral success, when in fact they have lost their true purpose. This phenomenon aligns with the Qur'anic warning about people who "think they are doing good" but are in fact astray.

This verse prompts critical reflection on the epistemological and spiritual losses in modern civilization: the loss of awareness of the value of objective truth, replaced by subjective and pragmatic morality. Thus, *al-khusr* is not merely a moral condition, but also a crisis of knowledge regarding truth.

Losses in the Context of the Moral Crisis in Modern

A moral crisis is a moral degradation or decline reflected in a weakening commitment to religious values, the erosion of ethics in social relationships, and a diminishing concern for humanity (*dehumanization*), which ultimately gives rise to various forms of deviant behavior in society.²⁹

²⁹Suyanto. *Children's Social Problems*. Jakarta: Kencana, 2010. pp. 87-89

Islam defines human beings as creatures endowed with dignity (al-karāmah al-insāniyyah). Moral corruption and dehumanization are viewed as a degradation of human nature resulting from the dominance of base desires, the loss of a transcendental orientation, and the severing of human beings from ethical values.

Al-Ghazali asserts that moral corruption occurs when the structure of the soul loses its balance between reason, anger, and desire.³⁰ Furthermore, Ibn Taymiyyah defines dehumanization as the degradation of human beings into "creatures controlled by their base desires"³¹

In the Qur'an, moral corruption is classified as a form of khusr because humans lose the ability to distinguish between right and wrong. Surah Al-'Aşr, verses 2–3, emphasizes that humanity is in a state of "loss" except for those who uphold faith, righteous deeds, and social ethics ("*tawāşaw bil-ḥaqq wa tawāşaw biş-şabr*").

The phenomenon of moral dehumanization in modern society—including sexual abuse across age groups, the normalization of pornography and digital violence, and the abuse of moral authority—reflects the loss of ḥaqq (ethical truth) and şabr (moral steadfastness), which are prerequisites for humanity to avoid khusr. This aligns with the warning in QS. al-Kahf 103–104 regarding the "most lost" group, namely those who believe they are in the right but are actually trapped in deviation, including the manipulation of religion for pragmatic interests.

Dehumanization is a form of existential loss, akin to the concept of khusr in the Qur'an—described through the terms khusr, khasārah, akhsarīn, and khasirīn—namely, the erosion of values, the loss of life's purpose, and humanity's failure to fulfill its human functions. The loss of ethics places humanity in a state of "loss" because it no longer exercises its reason and morality.

Spiritually, dehumanization manifests itself through the loss of a sense of compassion, the reduction of religion to a symbol or political tool, violence committed in the name of religion, and the erosion of sincerity, honesty, and empathy. This situation aligns with the description of al-akhsarīn—those who are religiously active but have lost their moral and spiritual essence.

In the social sphere, the loss of integrity, justice, and public trust signals a society heading toward moral collapse, as illustrated by the stories of past communities. The crisis of confidence in educational, legal, political, and religious institutions; radicalism; and rising domestic crime all point to this form of social decay.

The Qur'an emphasizes that human suffering is systemic: When spirituality is

³⁰Al-Ghazali, *Ihyā' 'Ulūm al-Dīn*, Dar al-Ma'rifah, 2011, pp. 57–60

³¹Ibn Taymiyyah, *Majmū' al-Fatāwah*, Volume 10, 1995, p. 80

fragile, morality collapses; when morality is corrupted, social relations crumble; and when society is unstable, humans lose the space to grow as dignified beings. Thus, contemporary dehumanization is not merely a social issue, but a humanitarian crisis that reflects a pattern of decline described in the Qur'an.

The Qur'an emphasizes that human suffering is not merely partial, but systemic. When the spiritual aspect is fragile, the moral aspect weakens as well; when morality collapses, social relationships crumble; and when society is broken, humans lose the space to grow as beings of dignity.

Is an empirical manifestation of this pattern of khusr. Thus, the reality of dehumanization in modern society cannot be understood merely as a social problem, but as a humanitarian crisis that is synonymous with the concept of "great loss" in the Qur'an.

The phenomenon of khusr (existential and ethical loss) as described in the Qur'an is a moral construct that explains not only material loss, but a comprehensive loss encompassing spiritual, moral, social, and humanitarian dimensions. This loss stems from humanity's loss of orientation toward the values of tawhid, moral integrity, and social responsibility, which should form the foundation of its existence as God's vicegerent on earth. The Qur'an emphasizes that khusr occurs when humans fail to establish harmony between faith, deeds, and social ethics, thereby placing themselves in a state of moral and spiritual alienation.

In the context of modern society, the concept of khusr has gained significant relevance. Modernity brings technological, economic, and social progress, yet at the same time gives rise to various forms of dehumanization that have the potential to erode fundamental human values. The phenomenon of ethical degradation is reflected in the increasing normalization of manipulative and corrupt behavior, as well as the loss of honesty and justice in public life. Furthermore, consumerism fosters a materialistic worldview that measures success by the quantity of goods and lifestyle one can consume, rather than by moral character and social contribution. A subsequent consequence is extreme individualism—a tendency to prioritize self-interest so radically that empathy, solidarity, and social concern are increasingly marginalized. On a more philosophical level, value relativism creates moral uncertainty, as standards of right and wrong are no longer considered to have an objective basis but are instead subject to subjective opinions and interests.

These four phenomena are not merely manifestations of moral decay, but rather social mechanisms that drive society toward a state of ruin, as warned by the Qur'an. In many verses, the Qur'an links loss to three primary patterns of deviation: (1) a deviation in belief that negates a transcendental orientation; (2) a

moral deviation that negates noble character in action; and (3) a social deviation that erodes a sense of responsibility toward others. Thus, *khusr* is not merely a consequence, but also a process that develops through the accumulation of flawed values, bad habits, and ethical decisions not grounded in truth.

The conceptual solution offered by the Qur'an is restorative-transformative in nature, that is, it restores humanity to its existential integrity through three main components: faith, righteous deeds, and social-ethical commitment (*tawāṣī bil-ḥaqq wa tawāṣī biṣ-ṣabr*). Faith provides a foundation for a transcendental orientation toward truth; righteous deeds operationalize values into concrete actions; while social-ethical commitment ensures moral sustainability in the public sphere. Together, these three serve as a preventive mechanism against moral corruption and as a means of reconstructing human dignity amidst modern moral disruption.

Thus, this study affirms that *khusr* is a multidimensional ethical concept relevant to the analysis of contemporary humanitarian issues. The Qur'an not only diagnoses the roots of moral decay but also presents a framework for recovery that emphasizes the integration of spirituality, ethics, and social responsibility. This relevance demonstrates that the Qur'anic paradigm can serve as both a normative and epistemological foundation for formulating a modern human ethics that is more humane, just, and sustainable.

Islam's Solution to the Human Moral Crisis

The moral crisis and the phenomenon of dehumanization are structural problems of modern society characterized by a loss of integrity, rampant violence, consumerism, value relativism, materialism, extreme individualism, and technology that disrupts social structures. Within the framework of Islamic ethics, these issues are understood as deviations from human nature, which should be oriented toward goodness, the nobility of life, and spiritual meaning. In this regard, Islam—specifically the Qur'an—offers a comprehensive, integrative approach encompassing the dimensions of faith (theology), morality (ethics), and social order, which mutually reinforce one another, including:

a. Restoring Human Dignity as God's Stewards

Tawhid restores moral values, placing Allah at the center of morality. This principle reaffirms human dignity as *'abd* and *khalifah*. As the Qur'an affirms humanity's position in Surah al-Baqarah (2):30

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا

وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

The translation :

"(Remember) when your Lord said to the angels, 'I am going to place a vicegerent¹³ on earth.' They said, 'Will You place someone there who will cause corruption and shed blood, while we glorify You and sanctify Your name?' He said, 'Indeed, I know what you do not know.'"

This verse describes God's announcement to the angels that humans would be made vicegerents (stewards, trustees, administrators) on Earth. The angels questioned this, pointing out that such creatures had the potential to cause destruction and bloodshed. God replied that humans possessed the potential for goodness and knowledge that the angels did not possess

According to Al-Qurtubi, the term *khalīfah* carries two dimensions of meaning: first, as Allah's representative in carrying out His decrees on earth; and second, as a succession of generations building human civilization. This expression underscores the nobility of humanity, as it is endowed with the intellectual and moral capacity to bear this trust.³²

Similarly, according to M. Quraish Shihab, the term "khalifah" refers to one who bears moral responsibility. Humanity's potential for corruption does not negate its inherent dignity, but rather highlights the need for ethics and values education so that humans do not stray from their role as *khalīfah*.³³

This verse underscores humanity's role as stewards of the earth, endowed with reason and knowledge. This position is not a privileged status without consequences, but rather a moral and social trust to foster goodness, justice, and harmony in life. Humanity's potential for causing harm is not a flaw in its creation, but rather a sphere of ethical responsibility through which humans must properly realize their dignity.

Human beings were created as *khalīfah*—that is, beings of dignity, bearers of a trust, guardians of the continuity of life, and subjects of justice and the common good. If human beings fulfill their role as *khalīfah*, they attain happiness and salvation. Conversely, if human beings betray their role as *khalīfah*, they suffer existential and moral loss.

Furthermore, human beings are also honored creatures (*karāmah insāniyyah*), as stated in Surah al-Isra' (17:70).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ

³²Al Qurtubi, *Al-Jāmi' li Ahkām al-Qur'ān*, Juz 1, Beirut: Mu'assasah al-Risālah, 2006, pp. 280-287

³³M. Quraish Shihab, *Tafsir al-Miṣbāḥ*, Vol. 1, Jakarta: Lentera Hati, 2000, pp. 178-183

مَمَّنْ خَلَقْنَا تَفْضِيلًا

The translation :

Truly, We have honored the children of Adam and carried them on land and sea. We have also provided them with good provisions and exalted them above many of the creatures We have created with perfect excellence.

According to Tabari, this verse signifies that the dignity of humanity is reflected in its creation in the most perfect form, the gift of reason and communication, as well as the order of the universe and other creatures, which are designed to support human needs and well-being.³⁴

This is consistent with what M. Quraish Syihab has stated: that God elevates humanity by bestowing the ability to think, freedom of choice, knowledge, and moral consciousness. However, these privileges also entail responsibilities; the greater the gift of dignity bestowed, the broader the ethical obligations that humanity must fulfill.³⁵

This dignity bestowed by God implies that human beings must not be reduced to economic or political tools, or to objects of power; because they exist as rational, conscious, and volitional beings, they must therefore be treated as subjects, not as objects to be exploited, and thus social relations must be built on the basis of respect for human values.

To that end, we must cultivate a transcendent vision that human beings possess an intrinsic value that cannot be compromised. This serves as the ethical foundation for social, economic, educational, and legal policies.

Having been granted such a noble gift, humans should strive to maximize their potential so as not to fall into misfortune caused by failing to realize that potential and fulfill the trust of that nobility.

Karamah signifies the highest level of human existence, whereas khusr describes the existential decline that arises when humans deviate from those noble values. Thus, Ibn Kathir states that when humans corrupt their morality despite having been granted nobility, they degrade themselves to a state more despicable than that of animals.³⁶ Therefore, the loss described in the Qur'an stems from the failure to preserve or actualize human dignity.

b. Moral Education

Education is a fundamental tool for people to achieve their life goals and

³⁴Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Juz 15, Beirut: Dār al-Kutub al-'Ilmiyyah, 1992, pp. 92–94

³⁵M. Quraish Shihab, *Tafsir al-Miṣbāḥ*, Vol. 7, Jakarta: Lentera Hati, 2002, pp. 476–479

³⁶(*Tafsir al-Qur'ān al-'Azīm*, Juz 5, pp. 65–67)

develop themselves holistically. Through education, all dimensions of the human being—intellect, spirituality, emotions, sensitivity, and skills—are nurtured to grow in a balanced way. By nature, people need education because they are born with an innate disposition that holds potential, and that potential can only develop positively through guidance.

This is the basis why education occupies a central position in the teachings of Islam, as affirmed through many verses of the Qur'an and hadith, including the first revelation that commands man to read and understand reality. Without education, human innate potential will not develop optimally, whereas with education humans are able to advance, recognize their essence, and live a more meaningful life.³⁷

However, education today, especially in Indonesia, is experiencing symptoms of dehumanization, when the dignity and rights of students are increasingly neglected and the learning process only places them as objects of the system. The shift in the orientation of education to a business commodity has worsened the situation: success is quantitatively assessed, human values are marginalized, and the commercialization of education ultimately widens access inequalities, especially for economically weak groups.

For example, the lack of religious education in public schools encourages some parents to choose SD IT as an alternative to meet their children's spiritual education needs. However, this option is not inclusive because such institutions are generally expensive and difficult to reach for the wider community. As a result, access to quality religious education becomes unequal and can only be enjoyed by certain economic groups.

In the end, in schools, the range of dehumanization occurs, reflected in the rampant violence and moral deterioration, both from teachers and between students. Educational humanism is increasingly neglected, this condition shows the existence of a structural humanitarian crisis in the national education system.

The necessary solution is the internalization of values through humanist affective education, which fosters the teachings of religion, culture, and human ethics. Values such as compassion, empathy, respect for the rights of others, forgiveness, solidarity, and orientation to peace are the basis for shaping human consciousness and a non-violent educational environment. This is where the importance of moral education obtained from religious values

³⁷Mohammad Muhtadi, Humanistic Education in the Perspective of the Qur'an, *Dissertation, Postgraduate Program of Doctoral Program in Qur'an Science and Tafsir Concentration of Qur'an-Based Education Institute PTIQ Jakarta* 2018 p. 44-45
<https://repository.ptiq.ac.id/id/eprint/60/1/2018-MOHAMMAD%20MUHTADI-2015.pdf>

To achieve this, this is where the government is present to revise the curriculum by increasing or condensing religious lesson hours in public schools, so that the development of students' religious character can take place more intensively, systematically, and evenly.

Moral education is a central pillar in moral transformation. Ibn Miskawayh emphasized habituation as the main method of character restoration.³⁸ Moral education in Islam rests on:

1. *Tazkiyatun nafs* is the cleansing of the soul from destructive qualities.
2. *Ta'dib* the formation of awareness of manners and harmony of behavior.
3. *Riyadah al-nafs* self-training to strengthen moral control.

Therefore, it is necessary to build a moral program based on spiritual-rational character education that emphasizes self-awareness, integrity, and self-control. However, education or character formation is not solely obtained through formal education in schools, more than that, the actual educational process starts from the family environment, especially parents as the first madrasah for their children, the family is the main foundation for the formation of moral human beings by instilling moral and spiritual values in children.

The Prophet (peace and blessings of Allaah be upon him) said. He said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُمَجِّسَانِهِ

It means:

“This hadith emphasizes that the potential for goodness is inherent from birth, while the family, especially parents, plays the greatest role in determining the direction of the child's beliefs and character.”

Parents are currently required to pay serious attention to children's education so that they grow up to be competent and active individuals in society. The family plays a central role as the first educational environment, both in Islamic and non-Islamic societies, especially in the preschool period when the influence and values instilled are very imprinted and shape the child's personality until the next stage of life.³⁹

The family is the first place where children spend most of their lives. Each family has a different pattern of coaching, so the formation and development of each child is not the same according to the educational pattern of their respective families.⁴⁰

³⁸Ibn Miskawayh *Tahdzīb al-Akhlāq*, Beirut: Dar al-Kutub al-'Ilmiyyah, 1985, pp. 34–38

³⁹Zakiyah Dradjat, *Religious Education in Mental Development* (Jakarta: Bulan Bintang, 1997) 71.

⁴⁰Hasbi Wahyi. *Family as the First and Main Educational Base*. Scientific Journal

The Qur'an repeatedly calls upon man to use reason (ya'qilūn, yatafakkarūn, yatadabbarūn). Dehumanization occurs when reason is silenced by power, interests, or passions; The Qur'an actually frees humans from that condition.

c. Strengthening Social Justice (*al-'Adl al-Ijtimā'ī*)

The moral crisis is not only personal but also structural. Injustice, marginalization, and inequality are forms of social dehumanization. The Qur'an affirms that the loss of justice causes damage (*fasād*) in the structure of humanity (QS. Al-Hadid:25).

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ
اللَّهَ قَوِيٌّ عَزِيزٌ

Translation:

"Indeed, We have sent Our Messengers with clear proofs, and We have sent down with them the Book and the balance (of justice) so that people may be just. We sent down iron which has great power and benefits for mankind so that Allah may know who helps Him and His Messengers even though he does not see them. Indeed, Allah is Mighty, Mighty."

The verse emphasizes that the mission of the apostles was accompanied by real evidence (miracles/arguments) and the revelation of the book which functions as a source of law and mizan (scales) to uphold social justice. In a normative framework, the book and mizan direct the actions of individuals and society so that human relations are orderly and fair.

The term "We are lowering iron" is understood literally (the creation of iron as a material source) as well as symbolically: iron represents a material/technological power (means of production, defense/war) that contains great potential—both for human benefit (development, industry, self-defense) and for abuse. In other words, iron provides a practical capacity that reveals the moral choices of human actors.

The presence of books, mizan, and iron is a means for Allah to "know who helps Him and His Messenger" i.e. as a mechanism of distinction: who uses favors (scientific, material, technological) to uphold religion/justice, and who abuses them. Since God is invisible to the naked eye, man's choice of actions is an indicator of loyalty and commitment.

The closing of the verse with the attributes of Allah (Qawiyy, 'Azīz)

reinforces that the power and knowledge of God are the background of all events; man is endowed with the ability but the ultimate dependence remains on the Divine will.⁴¹

This verse is relevant for the study of technological and political ethics, technical abilities (iron symbols) must be balanced by value regulation (kitab, mizan) so that power does not become an instrument of injustice.

Ibn Khaldun affirmed that injustice is the root of the destruction of civilization.⁴² For this reason, it is necessary to have anti-exploitative economic justice (QS al-Hashr 59:7), the enforcement of a fair distribution of wealth (zakat, infaq, waqf), legal justice (non-discriminatory), social justice (protection of vulnerable groups (QS al-Nisā' 4:36), the enforcement of public ethics and leadership trust as well as narrative justice (anti-hoaxes). At its peak, it is necessary to build a social system that closes the doors of structural dehumanization through just policies and protection of basic human rights.

d. Strengthening Solidarity and Empathy (ukhuwah and ihsan)

The Qur'an emphasizes the mutual glorified moral relationship between human beings. The concept of ihsan as QS al-Nahl (16):90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Translation:

"Indeed, Allah commands to be just, to do good, and to give help to relatives. He (also) forbids heinous deeds, iniquity, and enmity. He teaches you a lesson so that you always remember."

The verse begins with "Allah commands justice (al-'adl) and ihsān (al-iḥṣān)", fair here means putting things in their place, fulfilling rights and obligations, without unjustified partiality; On the other hand, ihsān goes beyond just justice, that is, doing better, providing benefits beyond obligations.

Regarding ihsan when the Prophet (peace be upon him) was asked about what ihsan is, the Prophet replied:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ⁴³

⁴¹Dr. Abu Hafizhah Irfan, M.Si. Tafsir of Surah Al-Hadid (Surabaya: Pustaka Al-Bayyinah, 2021) p. 56-57

⁴²Ibn Khaldun, al-Muqaddimah, Dar al-Fikr, 2005, p. 313)

⁴³Sahih Muslim No. 8, p. 36 Dar al-Fikr

It means:

"You worship Allah as if you saw Him, and if you do not see Him, He does see you."

In the social context, *ihsan* means practicing empathy, prioritizing care, realizing the ethics of justice and compassion in social relations. Nasr Abu Zayd emphasized that *ihsan* is "a transformative value that heals the modern moral rift."⁴⁴

Furthermore, strengthening the *ukhuwah insaniyah* (Qs al-Hujrat (49): 10)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The translation :

"Indeed, the believers are brothers, so reconcile your two brothers and fear Allah so that you may be blessed."

This verse states that "the believers are brothers" Ibn Kathīr explains that this brotherhood is based on faith, not just blood relations. Because of this brotherhood, when there is a dispute between two "believing brothers", it is commanded "*fa aṣliḥū baina akhawaykum*" (then make peace between your two brothers). Ibn Kathīr cites a hadith that affirms that a Muslim should not mistreat his brother and is obliged to help him. The awareness of piety (*'ittaqullāh*) is the foundation for the brotherhood to bear fruit of Allah's grace (*لَعَلَّكُمْ تُرْحَمُونَ*).

CONCLUSION

The concept of *al-khusr* in the Qur'an describes multidimensional losses that include spiritual, moral, social, and eschatological aspects. Loss occurs when man loses his orientation of faith, wastes time living without righteous deeds, does good without a foundation of truth, or is trapped in the illusion of moral success. The three main verses: QS. al-'Aṣr, al-A'rāf: 9, and al-Kahf: 103–104 show that losses come from deviations from beliefs, weak ethics, and mismatches between intentions, actions, and the value of truth.

In the context of the modern moral crisis, the phenomena of materialism, utilitarianism, and dehumanization further confirm the actuality of the Qur'anic warning that all human beings are at a disadvantage except those who combine faith, righteous deeds, commitment to truth, and patience as the foundation of individual and social life. Thus, *al-khusr* becomes an ethical paradigm to reconstruct human dignity and prevent moral collapse in contemporary civilization.

⁴⁴Abu Zayd, *Rethinking the Qur'an*, 2004, pp. 66–67

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