



Characteristics of Islamic Character Education and Character Development Methods in the thoughts of Imam Al Ghazali

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Receive: 17/07/2023

Accepted: 15/09/2023

Published: 01/10/2023

Abstract

This research explores the characteristics of Islamic character education and methods of character development in the perspective of Imam Al-Ghazali. Imam Al-Ghazali, a prominent scholar and Islamic thinker, contributed significantly to the development of Islamic character within the educational context. The primary focus of this study is to analyze key characteristics of Islamic character education according to Imam Al-Ghazali's perspective and the methods he advocated for building strong character. The research methodology employed content analysis of Imam Al-Ghazali's works, encompassing his views on character education within Islamic teachings. Identified characteristics of character education involve aspects such as morality, integrity, and social responsibility. Furthermore, the study delves into specific methods proposed by Imam Al-Ghazali for nurturing Islamic character. His philosophy emphasizes a holistic approach that encompasses both formal and non-formal educational dimensions, along with spiritual practices in daily life. This research is expected to provide in-depth insights into Imam Al-Ghazali's views on Islamic character education, offer a deeper understanding of the values he aimed to instill, and provide practical guidance for educators interested in implementing these character development methods in the context of modern education.

Keyword: *Islamic Character Education, Imam AL-Ghazali*

PRELIMINARY

Although everyone in the world has high hopes for the future of education, Indonesians are very optimistic. With this education, it is hoped that the country's future will be strong. a foundation that, with its diverse expertise, can help the young generation of this country become independent, a foundation that is based on

religious moral standards. (Ministry of education and culture, 1998)

Education is an important aspect of human existence which increasingly differentiates them from other creatures created by Allah SWT. Everyone must continue their education. School is used as motivation to have self-confidence at certain times. Interest in school is very important to

create a good and capable person. Training and society serve as tools to encourage human progress, foster community and engage individuals to do things for their greatest benefit.

School is a method of conveying information, not character development. Hypothetically, character education according to Islamic views has actually existed since the descent of Islam to the world, along with the descent of the prophets to elevate and perfect human morals. The Prophet Muhammad SAW, who was an example of humanity, was instrumental in starting moral teaching in modern Islamic civilization. (Sri Minarti, 2010)

Imam Al-Ghazali is a major researcher and student of history in the field of rigorous information to this day. One of the important figures in the development of religious philosophy is Imam Al Ghazali. Sheikh Al Ajal Al is his full name, but his real name is Abu Hamid Muhammad bin Muhammad Al Tusi Al-Ghazali. Hujjatul Islami, Al Said Al Muwafaq, Imam Al Zahid. Imam Al-Ghazali is an investigator. who kept insightful handwritten notes. Imam Al-Ghazali's writings are often divided into four categories: theory, innerism, Sufism, and kalam science.

Among a number of famous works written by Imam Al-Ghazali are Ihya' Ulumudin, Al Munqidz Minandh Dhalal, Muqisdul Falasifah, and Tahafutul Falasifah. One of Imam Al Ghazali's writings that is no

less prominent in the field of education is the book Ihya Ulumuddin. This book covers a wide range of religious topics. The idea that morality can be instilled in humans through character education is one of the interesting aspects of the conversation surrounding this book. Because Ihya Ulumuddin's book, which discusses manners in the classroom, can contribute to developing character education at a time when things are starting to decline. (Nata Abidin)

Methods

This type of research uses non-interactive qualitative methods with descriptive text analysis. Non-interactive qualitative research refers to a research approach in which the researcher does not directly interact with participants or research objects during the data collection process. This method is often used to gain an in-depth understanding of a particular phenomenon or context through analysis of existing materials or documents without involving direct interaction with the research subject. The results of data obtained by researchers through information sources, facts found as a result of written information from sources that have been formed without requiring direct interaction.

Research And Discussion

A. Biography of Imam Al Ghazali

Imam al-Ghazali's full name is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ta'us Ath-Thusi Asy-Syafi'i Al-Ghazali. High Imam of Hujjatul Islam, Abu Hamid al-Ghazali. He was born in a city in Khurasan, namely in Tunisia, in 450 H or 1058 AD. His father ran a business making fur clothes to sell in Tunisian markets. (M. Bahri Ghazali, 1991)

Because Imam al-Ghazali's father worked as a wool spinner, his name is sometimes spelled Ghazzali (two z), which means "yarn spinner". Meanwhile, the most diverse is Ghazali (one z), originating from Ghazalah's birthplace. Growing up, Imam Al-Ghazali lived in Tus, near Mashad, the current capital of Iran. Imam al-Ghazali's father arranged for a Sufi teacher to teach Al-Ghazali and his younger brother through a series of events. Therefore, this Sufi teacher took care of Imam Al-Ghazali and his younger brother Ahmad after their father's death.

His father was a woolen clothier and came from a very humble household. Even so, Ghazali's father instilled in his son the virtue of wisdom. His father was always honest and independent, even if he was simple or poor. Apart from that, Al-Ghazali's father also often visited the ulama to gain knowledge and provide assistance. Every time he reflects, he generally requests that he have children who are broad-minded and have faith like the researchers. Since he was young, Imam Al-

Ghazali preferred to reflect, especially on fiqh, from Sheikh Ahmad, Muhammad Ar-Razikani's spokesperson. He was unhappy with what he learned there, so he went to study under Imam Abi Nasar Al Ismail in Jurjan. Imam Al-Ghazali first concentrated in that country before traveling to Nisapur to study under Imam Al-Haramain. That's when Imam Al Ghazali's various skills began to emerge.

His knowledge of religion is not the only thing he knows about science. He also knows about philosophy, fiqh, and mantiq (logic), especially the Imam Syafi'i school of thought. This is Imam Al Haramain's constant expression when discussing "Al-Ghazali's knowledge is unlimited," emphasized Imam Al-Ghazali. Following the death of Imam Al Haramain, Imam Al-Ghazali left for Negeri Al-Askar to meet with Minister Nizamul Muluk from the Seljuq dynasty government. There, Imam Al-Ghazali was eagerly awaited by Imam Nizamul Muluk and other ministers. He is famous for his abilities in several scientific fields. In 484 AH, after consulting with experts in that country, he was appointed professor at Nizamiyah University in Baghdad. The next four years of hooking up with different kids, he was gone.

In 488 AH, he traveled to Mecca in order to fulfill the fifth pillar of Islam. He went to Syria to visit Baitul Maqdis after completing the Hajj, then continued on to Damascus. From there, he chose to move to Damascus. Apart

from that, he is a big fan of the al-Umawi Mosque in Indonesia. This is still the side of the "Al-Ghazaliah" mosque. Then came Imam Al Ghazali. invested his energy in compiling the book "Ihya". He often went to villages and mosques at that time. When he wrote books and lived a simple life, he always drew closer to Allah SWT. He returned to Baghdad after writing *Ihya Ulumuddin* and founded a teaching council that taught from the book. Thereafter he returned to attend Nizamul School in Nisapur before returning to his childhood home in Suchia. There, he founded a madrasa for religious leaders and scholars of Sufism and Fiqh. When taking a break from reading the Koran, Sufism becomes a common topic of conversation. (M. Bahri, 1991)

Each Koran is read when there is a discussion about Sufism. It was there that Imam Al-Ghazali spent his last days as Khusnul Khotimah, nearing the end of his life. On Monday, July 14, Belian died. In Suchia, towards the end of 505 H or 1111 AD. His body was buried in the at-Thabron tomb. Starting with his personal story, Imam Al-Ghazali wrote more than 70 books on various topics. Among his more famous works is "Ihya Ulumuddin", an important and famous work on Sufism, morality, and kalam science. The importance of knowledge in the context of taqarub towards Allah SWT is then explained in *Fatihul Ulum*. Apart from that, he discussed the importance of position and honesty in

relation to knowledge and compassion. With nearly a hundred works, he also left a legacy that will never be forgotten by Muslims, in particular.

Imam al-Ghazali placed great emphasis on teaching and education. His reasoning in these two areas is based on his examination of human nature. Al-Ghazali emphasized that because of human knowledge and actions, humans can be elevated to the most prestigious title or position among all animals in the world.

open the earth and in the sky. according to Imam Al-Ghazali's view of humans and their deeds, who believes that deeds do not exist and their existence is only meaningful if there is knowledge.

Imam Al-Ghazali explains in his discourse on knowledge that a person's task is to communicate the knowledge they have acquired within the framework of the social order. According to the first chapter of the *Book of Ihya Ulumiddin*, Imam Al-Ghazali is a figure who supports welfare in the education system. He did not discriminate between the genders of his students or their groups; For everyone who claims to be Muslim, it is obligatory. Apart from that, according to him, character education can add appropriate features.

Imam al-Ghazali's famous writings include:

1. Philosophical discipline,
 - a. Tahafut Al-Falasifah,
 - b. Maqasid Al-Falasifah,
 - c. Al-Ma'arij ul-Aqaliyah
2. The field of religious and moral teaching
 - a. Oh Ulumuddin
 - b. Al-Abidin Minhaj
 - c. Al-Amal Mizan
 - d. Kimiya Sa'adah
 - e. Masbuk fi Advice al-Muluk
 - f. At-tribul. Al-Arbain book
 - g. Al-Dhalal Min al-Munqiz
 - h. mustashfa
 - i. Misykatul Anwar
 - j. Al-Dhalal
 - k. min al-Munqid. Ayyuhal Walad
 - l. Arisala al-Laduniyah,
 - m. Al-Adab fi al-Din,
3. Politics related to statehood
 - a. Mustazh-hiri
 - b. Al-Munqiz min al-Dhalal
 - c. Tibrul-Nasihah al-Muluk al-Masbuk fi
 - d. Al-Ulum Fatihah;
 - e. Al-Alamain Mr.
 - f. Al-Iqtishad in connection with I'tikad,
 - g. Al-Wajiez,
 - h. Huluk Al-Sultanyyah
 - i. Al-Hidayah Bidayat's advice
4. The field of uluddin and faith
 - a. Al Iqtishad fil I'tiqad D. Faishal at-Tafriqah Baina Islam wa Zanadiqah
 - b. Arba'in fi Ushuliddin, second chapter of his book Jawahirul Qur'an d. Qawa'idul
 - c. Aqa'id which he combined with Ihya' Ulumuddin in the first volume.
 - d. Al Iqtishad fil I'tiqad

B. Background of Imam Al Ghazali's thinking

The emergence of several intellectual movements and religious factions in the Al-Ghazali era inspired his ideas. Several prominent intellectual figures became famous during his lifetime, including the philosopher Abu'Abdillah al-Baghdali, the Salafi figures Al-Isfara'ini and Hasan as-Sabbah (d. 485 H.), two figures from Ash'arism, Ibn Hazm (d. 444 H.), and Abu'Abdillah al-Baghdali, a Shiite.

Al-Ghazali classified the many schools of thought of his time into four large groups: Sufism, Mutakallimun, Philosophers, and Al-Ta'lin. Despite having very different approaches to applying reason, the first two schools have the same goal of finding the truth. The last group utilizes intuition (al-dzauq), while the third group emphasizes the authority of the imam.

The intellectual ferment of that period had a significant impact on al-Ghazali's mindset throughout his life. Al-Ghazali's writings before attacking philosophy show that he initially felt anxious and had very strong rational tendencies. This uncertainty arises from the discrepancy between his ideal picture of reality and actual reality.

Ideal perception holds that al fitrah al-ashliyat is the source of truth. Because every child is born according to their nature, as stated in a hadith. A child's parents define him as a Jew, Christian, or Magian. He was so searching for the essence of al-fithrah al-ashliyat that it gave rise to uncertainty before the true knowledge was shown to him.

Al-Ghazali concluded that, in his opinion, he must start with the nature of knowing. Based on his current understanding, al-Ghazali suspects that fundamental truths may be derived from sensory (al-hisriyat) and a priori and axiomatic (al-dharuriyat) categories. Because they have these two knowledge internally and not from external sources.

He evaluated it and came to the conclusion that errors could occur when using sensory abilities. As was common among philosophers at that time, Al-Ghazali's faith in reason was also shaken because he was unsure of its foundation. Reason is a priori, just like axiomatic knowledge. Reason only reaches speculative conclusions and does not arrive at

factual evidence to know when it is necessary to demonstrate a superior source of knowledge.

C. Imam Al-Ghazali's Thoughts About Character Education

Many academics have proposed definitions of education. To understand the relevance and formulation of education in relation to its fundamental meaning as well as its goals, functions and prospects—all of which are designed to overcome the problems and difficulties facing modern human life and in the future—we must nevertheless understand the importance of education. , take a closer look.

The basic idea of an educational philosophy that is liberating and capable of enabling future generations to live and be able to face the problems of the times must not be ignored, as we must understand, if national education is to achieve the desired results. UUSPN NO. The functions and objectives of National Education 20 of 2003 include advancing the civilization, character and capacity of the nation and in order to improve the standard of living.

So that students develop into human beings with noble character, faith and devotion to God Almighty, healthy, knowledgeable, capable, creative, independent, and ultimately democratic and independent, as well as responsible citizens, education aims to help participants students achieve completeness in

life. potency. The aims and objectives of national education make it clear that to achieve these goals, education at all levels must be carried out methodically.

This is related to helping students develop morals so they are able to compete, have noble character, become human beings with noble character, and get along with society. A person's ability to manage people and themselves (soft skills) is more important for their success than their technical knowledge and abilities (hard skills), according to a study from Harvard University in the United States. This study shows that success requires 80% soft skills and only 20% hard talent. In fact, those who are successful in this world are more likely to have soft talents rather than hard skills working for them. Therefore, it is very important to improve the standard of character education obtained by students.

Character education focuses on the values of human behavior towards God Almighty, oneself, other people, the environment and friendship. These values emerge as beliefs, character, thoughts, emotions, and actions that are driven by karma, laws, and religious teachings. customs and cultural heritage. Character education seeks to instill values in school children through information, awareness and action to shape individuals. These actions can be directed at God Almighty, other people, the

universe, the environment, or even the nation. The idea is that, to develop, characters need other aspects of humanity. Each person's character develops as a result of a combination of socialization, intrinsic and environmental factors. According to developmental psychologists, every individual has innate potential that will be realized after birth, including moral and political potential. A thorough examination of children's socialization and education based on the values of home, school and society is needed to shape their character. (Muslich, Masnur, 2011)

As part of efforts to improve the implementation and quality of character education, the Ministry of National Education has established several educational designs for each pathway, level and type of educational unit. The grand design functions as a useful conception and guide for creation, implementation and assessment at every path and level of education. Within the framework of all psychological and socio-cultural processes, character configurations are classified into four categories: sports and kinesthetic development (physical and kinesthetic development), mind training (intellectual development), heart training (spiritual and emotional development), and feeling and will training. (affective and creative development). The grand design must

be taken into consideration in developing and implementing character education.

Such is the knowledge and awareness of one's identity as a creature created in the image of God, a social creature who needs each other, and a natural creature who needs the universe. In this way, ritual functions as a means by which society dedicates itself fully and symbolically, both individually and collectively, and both symbolically and practically in everyday life. In essence, everyone experiences periods of change or development in their lives. This change may be genuine. and involve physical changes, are abstract or related to psychological aspects, and are influenced by various factors which can come from within (internal factors) or from outside (external factors). These elements will determine whether human changes produce positive changes or vice versa negative changes. (Abd. Rachman Assegaf, 2011)

Good children will be encouraged to be born through character education. Children who are raised with good morals will have the ability and dedication to do everything correctly and well as well as the tendency to set goals in life.

Good character education, which can be found in schools, allows each Student to demonstrate that they have the skills necessary to achieve very important goals. As humans go through various stages of development, their

character will develop in response to drives to replace lost instincts. Because human character allows someone to live in the world without having to consider what to do. because the social environment has an influence on how human character develops.

Parents and pend Education helps society shape children's character so that they will behave in ways that society deems acceptable. Characters that are socially formed include biophilia, taking, exchanging, preserving, and receiving. Because character education is a continuous process, it can be divided into four stages: the character formation stage, which occurs in the early years; developmental stages that occur during adolescence; and developmental stages, which occur at maturity. The fourth stage of stability in old age is known as the wisdom stage.

Character is formed through the phases of acting and knowing, which results in a habituation process. This means that character goes beyond knowledge. If someone is not educated to act morally, even knowledge of goodness does not guarantee that they will be able to act morally. Therefore, it is very important to start training and stimulating children from a young age, as this will have a long-term impact on their brain development.

Ratna Megawangi claims that this model was created in an effort to provide holistic character education that includes the elements of "knowledge, feelings, love and

action" based on the explanation given previously. At every level of society, contextual elements related to the basic principles needed to build the resilience of national character are starting to be assimilated.

Human character can be developed at all stages of life by taking a contextual and comprehensive approach. The state has the highest duty in character education, therefore the state must think seriously about this concept. Character education can be rooted in the family, community and state environment.

Remembering that because character formation is a continuous process, both the state, family, community, schools, etc. and all other related parties must play an important role in the character education launched by the government with a big concept. Regarding these four paths, integrity and balance are needed. In other words, if a child is raised in an atmosphere of character, his innate characteristics can develop optimally and he will grow into an individual with character.

This makes it possible to develop the role of the three factors—family, school, and environment—which are important for children's growth and development. Good character must be cultivated and formed from an early age. A person's early years are a crucial period for the development of his character. Freud believed that adult personality dysfunction was caused by a

failure to develop a healthy personality at a young age. The reason is, a child's success in social life as an adult is largely determined by how well his parents and school guide him throughout his growth period.

Imam Al-Ghazali believes that education is very important for humanity. The success of the child's character education process depends on the availability of teaching. Imam al-Ghazali was an accomplished and insightful educator. Apart from being a thinker in the field of education, he is also actively involved as a practitioner. After serving as a lecturer at Madrasah Nidhamiyah, Imam al-Ghazali was appointed Chancellor of Nidhamiyah University in Baghdad. Imam al-Ghazali spoke and taught for many years, developing his intellect and becoming a highly skilled thinker. Al-Ghazali also discusses his ideas about teaching, learning and teaching strategies. (Zubaedi, 2011)

Character education, according to the justification above, seeks to shape a person's personality through moral education whose results can be seen in a person's real behavior, for example good behavior, honesty, accountability, respect for others, hard work, and so on. so on. Imam al-Ghazali is credited with developing the idea of superior and creative character education.

Imam al-Ghazali put forward the idea of character education as an effort to fortify

religion and purify the heart. It is important to have a pure heart because morality is a reflection of the heart. Additionally, there is a greater focus on living purely for the sake of Allah to prevent people from committing immoral or illegal acts out of loneliness. It serves as a useful tool for moral direction and development in humans. in order to build a humanist, socialist and religious life. Religion plays an important role in controlling human behavior and purifying oneself from ugliness and cruelty. (Paryono)

Conclusion

According to Imam al-Ghazâli in the book *Ihyâ'Ulumudin*, character education is deliberate guidance to children by providing knowledge given in the form of teaching in stages so that it ends in self-education towards Allah in order to become superior. man. The main goal of character education is to improve a person's relationship with Allah SWT and find satisfaction in this life and the afterlife. Thus, Imâm al Ghazâli believes that character development in the educational process must include reading the Qur'an, reflection, mu hâsabah, remembering death, generosity, honesty, love, fear and hope, patience, sincerity, and so on. Character education must also emphasize the following additional values: students who value worship and cleansing the soul; trust; honesty; solidarity; love of practical knowledge; honesty;

simplicity; patience; gratitude; and attitude. kind. The principles of character development outlined by Imâm al-Ghazâli in his book *Ihyâ' Ulûmddin*.

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