



Methods of Faith and Moral Education according to Imam Al-Ghazali and their Relevance to Contemporary Islamic Education

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ABSTRACT

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Imam Al-Ghazali is a classic figure in Islam who has made a very big contribution to Islam. He went through a long spiritual journey so that he pursued the teachings of Sufism as his way of life. His very big contribution was to revive awareness of religious sciences in his time as evidenced by his very famous work, namely Ihya Ulum ad-Din (reviving religious sciences). The purpose of this study is to examine the relevance of Imam Al-Ghazali's thoughts on the method of faith and moral education with current Islamic education. This article is a literature study with a historical philosophical approach with a content analysis method (analysis). This study examines the relevance of Imam Al-Ghazali's thoughts on the method of faith and moral education. The conclusion of the research results shows that Imam Al-Ghazali's thoughts on faith and moral education are still relevant to current conditions that still lack serious attention to strengthening faith and instilling morals from an early age.

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INTRODUCTION

Philosophical thought in Islam has developed in various fields, the main references of which are based on the Qur'an and Hadith. Its development is in accordance with the needs of each era. Like after the death of the Prophet Muhammad SAW. in accordance with the conditions of the rise of Islam, then thinking is more focused on the problems of Sharia and Politics. In the field of sharia which originates from the Philosophy of Islamic Law, it produces

theories about Islamic law. Likewise, Islamic Political Philosophy then produces various theories about politics, including the Imamate and Khilafah systems. Problems related to human life and improving the quality of life give rise to thoughts about Islamic education (Jalaludin, 2012)

In the history of Islamic educational thought, Imam Al-Ghazali is a figure who has made many contributions to thought. He wrote a lot about issues related to religious issues that occurred in his time. So, it is undeniable that Imam Al-Ghazali's thoughts until now continue to be studied and can be used as a reference, including in matters of faith and moral education.

Many researchers have studied Imam Al-Ghazali's thoughts on education. Among them is a thesis entitled "Thoughts Al -Ghaz Ali on Islamic Education and Its Relevance to Islamic Education in Madrasahs." This type of research is qualitative research with a descriptive approach. philosophical. While the research method used is analysis descriptive. This thesis examines Imam Al-Ghazali's thoughts on the main goal of seeking knowledge and the main foundation in the field of education is the Qur'an and Hadith. The curriculum as an educational tool is adjusted to the development of students. It is also explained that educators must have the intention to educate to get closer to Allah. Students must be kept away from bad company because a bad environment will affect the development of students, especially in the family, school and community environment. This thesis also analyzes the relevance of Imam Al-Ghazali's thoughts to current Islamic education. which focuses on education in madrasahs (A syaugy, 2019)

Next, the *El-Hikam* Journal with the title " The Concept of Imam Al -Ghaz Ali's Education" and Its Relevance in the Education System in Indonesia." There is no methodological explanation in this study. This study examines the concept of Imam Al-Ghazali's education on various aspects related to education, namely goals, curriculum, teacher and student ethics, and learning methods. Then the concept of Imam Al-Ghazali's education in this study is relevant to the education system in Indonesia that is currently being implemented, especially character education, where at the application level it greatly emphasizes aspects of intellectual, moral and spiritual development (A Fadli, 2017)

Next, the *Tarbawi Research Journal : Islamic Education and Social Issues* with the title "Comparison of Al -Ghaz Ali and John Locke's Educational Thoughts, Islamic and Western Educational Perspectives." The research method used in this study is library research *with* a qualitative descriptive approach. This journal discusses the pattern of Islamic educational thought with its figure, Imam Al-Ghazali, and the pattern of Western educational thought with its figure, John Locke. Islamic and Western educational thinking show different thought patterns, resulting in different thoughts. The objectives, curriculum and methods of education according to the two figures are also explained, then continued by comparing the thoughts of the two figures from the perspective of Islamic and Western education (Gafar, Irfan Abd, 2006)

Based on previous studies, no one has specifically studied Imam Al-Ghazali's thoughts on faith and moral education. So, the aim of this study is to examine the method of children's faith and moral education according to Imam Al-Ghazali, which has not been specifically studied by previous researchers. (Farah, dkk, 2020)

The ideas of previous figures who have contributed a lot to thinking about education are not just limited to mere studies, but how their thoughts can be used as a reference for Islamic education today. Therefore, the author considers it important to examine the relevance of Imam Al-Ghazali's thoughts to Islamic education today.

METHODS

Types of Research and Approach

Type of research is library research which examines *the* thoughts of figures. The figure who is the object of research is a figure in Islamic history, so the approach used in this research is a historical philosophical approach in understanding the thoughts of this figure.

1. Data source

The primary data source for this research is a document in the form of a book or manuscript which is the work of a figure. The book by Imam Al-Ghazali that is used as a reference is *Ihyā' 'Ulūm al-Dīn*, *Al-Ris ā lah al-Laduniyah* and *Ayyuh ā al-Walad*. The secondary data sources are in the form of books written by observers of his thoughts. Among these books is *Al-Ghazali Talking about Islamic Education* by Ladzi Safroni.

2. Data collection technique

The data collection technique used in this study is based on the data collection technique in library research, namely (1) collecting literature related to the theme and objectives of the research; (2) classifying books, documents or other data sources based on their level of importance; (3) citing the data needed according to the research focus complete with its sources according to scientific citation techniques; (4) confirming data from the main source or with other sources for the sake of validity and reliability; (5) grouping data based on research systematics. (Amir Hamzah, 2022)

3. Data Analysis Techniques

Technique used in this study is content analysis. (*content analysis*) and comparative *analysis*. Content analysis is a text analysis method used to collect and analyze the content of a text.

Data analysis is carried out during data collection and after data collection is completed. The steps in analyzing data are data reduction, followed by data display, data verification and *drawing* conclusions.

RESULTS AND DISCUSSION

1. Imam Al-Ghazali's Thoughts

Imam Al-Ghazali lived from a devout and modest family. It was from that family that Imam Al-Ghazali began studying the Koran. Imam Al-Ghazali's father was a devout Muslim, even though he was not a rich man, he diligently attended the council of ulama and loved knowledge. His father always prayed that his son would become a scholar who was clever and liked to give advice. Imam Al-Ghazali had a strong spiritual education base, so that it became the basis for personality formation in his life development (Khamaisi dkk, 2021)

He always tried to increase his knowledge to get the real truth, but the knowledge obtained through reason and senses has not been able to find absolute truth, even finally Imam Al-Ghazali doubted the truth of the knowledge that had been obtained through his reason and senses. For him, there is still truth that cannot be reached by reason and senses. Truth can only be achieved with *dhauq* (feelings) that receive God's light (Tarsan, Vitalis.2017)

In his youth, Imam Al-Ghazali was a skeptic, but a mystical experience cured him of that disease and moved him to seek the ultimate truth with all his heart. He did not get clarity from philosophy and theological teachings and with the narrow authority of religion would not

succeed when tested. Therefore, he turned his attention and lived a mystical life. He also realized that his salvation was threatened, but his future was so bright, that he had to struggling to be able to leave all that. His health continued to deteriorate due to mental stress, and finally he completely surrendered to seek Allah's protection as a person who suffered greatly without spirit. Before that, he had studied the works of famous Sufi experts such as Imam Junaidi, Ash-Syibli and Bayazid Bustami. Since this knowledge lies more in the implementation than in the procedure, he decided to carry out the various stages of renunciation practiced in the mystical schools. Imam Al-Ghazali's personal experience of this truth is what he wrote in his brilliant work *Ihya Ulum Ad-Din*, which inspired a revival religion among those who do not accept mysticism. Since then, he brought a definite change to the Islamic view, mysticism, and he stipulated that holiness is derived from prophecy, and he always asked for consideration from the highest authority, namely the Prophet Muhammad SAW. whose laws, according to Imam Al-Ghazali, must be obeyed, both explicitly and implicitly (Sembiring,mustofa, 2020)

2. Imam Al-Ghazali 's educational method

a. Method of Creed Education

Method religious education according to Imam Al-Ghazali is by memorization and understanding. In Imam Al-Ghazali's view, aqidah is taught to children at the beginning of their growth by memorizing its rules well so that later when they are adults, they can be understood little by little. After that, the teacher explains the meaning and intent of the rules and basics of religion that have been memorized so that students understand until they believe, trust and justify them. Then when they have entered adulthood, it is continued with strengthening the arguments and evidence to strengthen their aqidah.

According to Imam Al-Ghazali, children's hearing must always be protected from debate (jidal) and kalam knowledge. Because the chaos caused by debate is more than the education it produces and what it destroys is more than what it fixes. The way to strengthen and establish their faith is by keeping them busy reading the Qur'an and its interpretation, reading the hadith and its meanings and always keeping them busy with all kinds of religious obligations. With that, their faith will become stronger.

According to Safroni, the application of Imam Al-Ghazali's educational method in religion by instilling aqidah from an early age is very appropriate, so that students can become complete individuals and can be controlled when they receive intellectual education (Sofron, 2013)

From Imam Al-Ghazali's statement, it can be understood that an educator or teacher or parent should be a role model for their students. Therefore, by always exemplifying good attitudes or behavior to students, it will make them accustomed to seeing and imitating commendable behavior. Thus, it can potentially prevent them from doing bad deeds.

Table 1. Methods Education of Faith and Morals

No.	Education	Method
1	Faith	memorization and understanding strengthening with arguments
2	Morals	habituation and practice advice and example

b. Moral Education Methods

Imam Al-Ghazali's habituation method is very relevant for forming good habits in children. Almost all education experts agree that habituation is one of the methods in education. According to Ahmad Tafsir, habituation is an effective educational method, although there is criticism of this method because this method does not educate students to be aware of what they are doing by analyzing what they are doing. Therefore, this habituation must lead to good habits. Teachers need to be aware that repeated teacher behavior, even if only done playfully, will affect students' behavior. According to Muhammad Quthb, in cultivating habits, love must be awakened first, then changing that love into passion to do as well as passionate love, is not an action that is not accompanied by feelings of pleasure (A Masud, 20210)

The habituation method is not only needed for children in preschool age but is even needed up to college level. In terms of child development, the formation of behavior through habituation will help children grow and develop in a balanced way. In preschool education, the application of this method can be done by teachers giving or doing good habits, such as living cleanly, living in harmony, helping each other, being honest and so on. To instill and foster a sense of religion in children, a teacher can start by teaching and getting used to praying in daily activities, such as praying for studying, praying for eating and sleeping, saying thank you, apologizing if they make a mistake and so on. With this kind of teaching, children will automatically become accustomed both at school and outside of school, and so they will always be able to do good habits by themselves without any orders and elements of coercion (Novan Ardy Wiyani and Siswadi, 2019)

Meanwhile, the training method can form good attitudes and habits in students as in the view of Imam Al-Ghazali. Therefore, the training method is very appropriate to be applied to children in forming good habits.

According to Sunardji and Zainul, Imam Al-Ghazali in educating children emphasizes more on the affective aspect than cognitive and psychomotor. This is because if young children are accustomed to being trained in positive things, then when they are adults, they will be easily directed to become pious individuals, and automatically cognitive knowledge will be easier for them to obtain. On the other hand, if young children are accustomed to negative things and are not trained in positive things, then when they are adults, it will be difficult to eliminate these habits which in turn will do many destructive things, even though their level of knowledge is adequate. They can even use the knowledge they have for negative purposes that are contrary to moral values, ethics, morals, socio-cultural order and so on

In everyday life, it can be found that religious actions carried out by children, especially preschool age, are basically obtained through imitation. Praying and praying, for example, they do because of the results of seeing actions in their environment, both family and community environments. According to Jalaluddin as quoted by Mas'ud, in all things children are excellent imitators. This imitative nature is a positive asset in children's religious education, even though they receive religious lessons that are not solely based on what they have learned since childhood. However, religious education (religious pedagogy) greatly influences the realization of religious behavior (religious behavior) through imitation. Therefore, it is the duty of a teacher or educator to make himself or herself the main figure for his or her students as much as possible

Religious education taught in schools and teaching by example by parents at home is ideally a transformation of noble moral values that always demonstrate the attitudes that should be held, cultivating invitations and behavioral realities that involve children as the subjects of education

In this case, Abdullah Nashih Ulwan stated that children will find it difficult to understand the lessons that have been delivered if they are not accompanied by examples from an educator. Psychologically, humans also need imitation that is born from instinct (ghorīzah) in the soul which is also called taklid. What is meant by imitation here is the desire that drives a child to imitate the behavior of adults or people who have an influence on them. For example, from a young age children learn to walk, talk, and other habits, after children can speak, they will speak according to the language of the environment they are in. According to Ramayulis, as quoted by Syukri, students tend to imitate their educators and make various figures in everything. Because psychologically children are excellent imitators. Basically, imitation has three elements, namely the desire or drive to set an example for one's own children, one's students, and for the people one leads

CONCLUSION

The challenges facing Islam during Imam Al-Ghazali's lifetime were not much different from today. Awareness of returning to living religious knowledge became the background for the birth of the book *Ihya Ulum Ad-Din*. So religious issues, especially issues of faith and morals, also need to receive serious attention today. In this case, referring to the thoughts of Imam Al-Ghazali which are relevant and very important for Muslims today to pay more attention to religious issues. So that all actions and deeds are directed in order to get closer to Allah SWT. and obtain happiness. in this world and the hereafter.

Strengthening one's faith is seen by Imam Al-Ghazali as a very principled matter. Therefore, strengthening the faith so that students can avoid deviant understanding and instilling morals to form good behavior in children is very important to be considered from an early age. That way, a righteous human soul will be built and have virtue in the midst of society.

Therefore, the issue of faith and morals really needs to receive serious attention from all elements who have obligations towards Islamic education today, especially parents and all educational institutions in general. So that all forms of deviation that have the potential to harm children can be minimized and even avoided.

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