The Relevance Between Al-Ghazali’s Concept of Education and Education in Indonesia

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Abstract

The motivation for this study is as follows the basis of Indonesian education which is based on the philosophy of Pancasila where the first principle needs to be supported from various theories based on religion. One of them is from a prominent Islamic thinker, namely Imam Al-Ghazali. The purpose of this research is to describe the concept of Imam Al-education Ghazali’s as well as education in Indonesia, as well as the relationship between the two. The literature review strategy was adopted in this investigation. As research support, data was gathered from primary sources such as the Ihya ‘Ulumuddin Book and other books. Data is processed by reducing it, presenting it, and verifying it. The study's conclusion is that Imam Al-Ghazali’s philosophy of education and Indonesian education have a number of parallels. First, both of them have the goal of spirituality, namely to Allah Almighty. Although with different phrases but have the same meaning. Second, both of them have a goal to develop human potential or Imam Al-Ghazali calls it fitrah. Third, both of them also have the same educational goal of completing worldly tasks in the form of being good citizens. In general, Al-Ghazali’s education concept is applicable to Indonesian education, however not all of these notions can be used in Indonesia.

Keywords: Al-Ghazali, education in Indonesia, the concept of education,
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(Sulaiman, 1986). Therefore, Imam Al-Ghazali is known as an intellectual figure who has a high enthusiasm for learning until now. During his time, he produced many works through various types of books. According to Badawi Thabanah (Syukur, 2002), Al-Ghazali's works are 47 pieces, one of which is phenomenal is the Book of Ihya 'Ulumuddin. Al-Ghazali paid attention to the spread of knowledge and education. He thinks that the spread of knowledge and education is a means to broadcast the virtues, nourish the soul and draw closer to Allah almighty. Therefore, education is classified as worship and is an effort to improve oneself (Sulaiman, 1986). The fact that most of Imam Al-thoughts Ghazali's and activities are intimately tied to the field of education demonstrates this. As a result, the author will analyze Imam Al-thoughts Ghazali's in this study, particularly his views on education and their relevance to education in Indonesia today.

Siti Syarofah previously researched the research on Imam Al-Ghazali in 2017 with the title Islamic Education Method According to Imam Al-Ghazali's Perspective. According to Al-Ghazali in principle, this research finds that religious education begins with memorization and comprehension, then moves on to beliefs and reasoning. The arguments and declarations that follow help to reinforce the faith. In contrast to previous research, in this study, the emphasis is more on the concept of education, specifically on Imam Al-educational Ghazali's aims and their relevance to education in Indonesia today.

In summary, the goal of this research is to characterize Imam Al-education Ghazali’s as well as Indonesian education and the relationship between the two. This research intends to describe Imam Al-educational Ghazali's perspective, with a focus on the purpose of education, as well as its relevance to education in Indonesia. In this study, the author will analyze Imam Al-Ghazali's opinions on education, particularly the concept of education and its relevance to education in Indonesia today.

RESEARCH METHODS

1. Research Design

This study employs a descriptive research method in conjunction with library research. The library research method is used because the investigation is non-interactive; that is, it does not meet directly with Imam Al-Ghazali, who has died but examines the concept of education through the works of Imam Al-Ghazali.

2. Data Source

The primary data source for this study is Imam Al-Ghazali’s Book of Ihya’Ulumuddin volume 1 by Imam Al-Ghazali, which was translated by Drs. H. Moh Zuhri in 1990. The secondary data sources include Abu Muhammad Iqbal’s Concept of Thought on Education and Al-Ghazali's Concept of Thought on Education (2013), Thought of Education on Al-Ghazali by Drs. Abidin Ibn Run (2009), The Concept of Al-Ghazali Education by Prof. Fathiyyah Hasan Sulaiman (1986), Al-Ghazali’s Mind Regarding Education and Science by Prof. Fathiyyah Hasan Sulaiman (1986).

3. Data Collection Techniques

Several steps were taken in collecting data for this study, including collecting literature related to Imam Al-thoughts Ghazali's on the concept of education, classifying books, documents, or other data sources based on primary, secondary, and tertiary (if any), citing Imam Al-thoughts Ghazali’s on the concept of a complete education with its source, and citing Imam Al-thoughts Ghazali’s on the concept of a complete education with its source, finally, combining the data of
Imam Al-Ghazali’s views on the notion of education according to the research systematics and confirming or cross-checking the idea of Imam Al-Ghazali’s education from its source or other sources until it reaches a high level of validity and reliability.

4. Data Analysis Techniques
According to Mile and Huberman (Hamzah, 2020) that data reduction, data presentation, and data verification are the three types of qualitative data analysis operations. The data for this study came from Imam Al-Ghazali’s analysis of documents, which he organized into categories to make the content easier to interpret. Considering the ultimate goal of this research is to find the educational concept of Imam Al-Ghazali with the library research method on the Book of Ihya Ulumuddin, after reading and understanding the data in-depth and being guided by the theory that is used as a research reference. Researchers interpret the data to find the educational concepts of Imam Al-Ghazali, then compare them with the idea of education in Indonesia. The validity of the research was evaluated by triangulation/member check to the specialists after it was analyzed to ensure that the data gathered in the study was legitimate and proper. This is accomplished by carefully examining and evaluating analytical procedures, category label adequacy, interpretation quality, and so forth. Conclusions, consequences, and recommendations for Imam Al-Ghazali’s educational concept can then be drawn based on a comprehension of the analysis.

RESULTS AND DISCUSSION
1. Al-Ghazali’s Concept of Education
Al-Ghazali was a great Islamic thinker whose thoughts covered various fields, including education. His views on education can be seen from his various works, one of which is Ihya Ulumuddin. Al-Ghazali’s thoughts are in line with his religious and Sufistic philosophy. Education, according to Al-Ghazali, is a process must lead to self-approach to God and human perfection, directing humans to achieve their life goals, namely happiness in the world and the hereafter. In addition, he has the privilege of advancing the theory of education, which is a combination of the physical, intellectual, spiritual, scientific, and religious spirit. Although he lived in the 12th century AD, his mind has penetrated far to the thoughts considered the pinnacle of modern education.

In general, the Imam Al-Ghazali connects education to happiness in this world and in the afterlife. Of course, education is an Islamic concept, although the directions and goals described are Sufi, namely, prioritizing the happiness of the future. But in the slightest, it does not rule out worldly knowledge. Although Al-Ghazali did not formulate a clear definition of education, based on the elements forming education that he expressed, it was discovered that the objective of education, according to Al-Ghazali, is to "become closer to Allah, the Lord of the worlds, connecting with the heights of the angels, and becoming close to the high angel..." (Al-Ghazali, Ihya Ulumuddin) and his other words "... And this is with the knowledge that develops through teaching and not frozen science that does not develop" (Al-Ghazali, Ihya Ulumuddin). If you look closely, the word "outcome" in the first quotation denotes the process, "coming closer to Allah" denotes the objective, and "science" denotes the tool. The second quotation, on the other hand, explains the tool, which is supplied through instruction. So, according to Imam Al-Ghazali, education is the process of humanizing humans from the moment they are born until the end of their lives through various knowledge delivered in the form of teaching in stages, where the teaching process is the responsibility of parents and society towards self-approach to God so that they become perfect humans (Rusn, 2009).
The purpose of education is inextricably linked to the concept of education. Because educational objectives are essentially philosophical formulations or deep thoughts about education, a person can only design an activity goal if he understands the philosophy that underpins it correctly. The formulation of this educational goal will then determine aspects of the curriculum, methods, teachers, and others related to education.

According to Al-Ghazali, the goal of education is human perfection in this world and in the afterlife, which can be achieved through efforts to seek virtue with science (Sulaiman, 1986). So, in addition to growing closer to Allah, the virtue of being happy in this world is happiness in the afterlife, which can only be gained through study. He considers seeking knowledge as an educational goal because science has a very high value. According to Al-Ghazali (Rusn 2009), in the process, education must lead to self-awareness of God and human perfection, guiding humans toward their life goals, namely a good earth and a joyful afterlife. As the opinion of Al-Ghazali, who said that "the goodness in this world is knowledge and worship, while the goodness in the hereafter is heaven." (Al-Ghazali, Ihya Ulumuddin).

According to Al-Ghazali, long-term and short-term educational objectives can be distinguished (Rusn, 2009). Education's long-term goal is a personal relationship with God. In the course of education, mankind must learn about God, the Creator of Nature, and then approach Him. Simultaneously, short-term education strives to prepare students for human professions based on their qualities and abilities. The condition for achieving that goal is that humans develop knowledge, including fardlu 'ain (religious science) and fardlu kifayah (worldly wisdom). Humans will be able to carry out their daily activities and job as well as possible if they learn the fardlu kifayah sciences and subsequently master particular professions. Concerning the short-term goal, which is the realization of human potential to perform worldly jobs effectively. Al-Ghazali instinctively alluded to matters of rank, position, splendor, popularity, and world renown. All of this isn't the primary purpose of anyone working in the field of education.

It may be stated, based on the given definition, that education goals, according to Al-Ghazali, are as follows (Rusn, 2009).

a. We are getting closer to Allah, manifested through the ability and self-awareness to carry out mandatory and sunnah worship.

b. Forming human beings with noble character, pure in soul from humility and despicable traits

c. Uncovering and maximizing human potential

d. Recognizing human professionalism in order to carry out global responsibilities to the best of one's ability

2. Education in Indonesia

Almost everyone has experienced education, but not everyone understands the meaning of the word education. To understand education, two terms can understand the nature of education, namely the words pedagogy and pedagogic. Pedagogy means education, while pedagogic means the science of teaching (Purwanto, 2015). Syaripudin and Kurniasih (Syaripudin, 2014) argue that the term pedagogic (Dutch: pedagogies, English: pedagogy) comes from two ancient Greek words, namely paedos, which means child, and agogos, which point to lead, guide or lead. In ancient Greece, a pedagogue was a servant or servant whose job it was to take and pick up his employer's children from school. Furthermore, there was a change in terms, namely from pedagogues in ancient Greece to pedagog (pedagogy or pedagogue), which is valid today. The term pedagogues, which used to mean as a servant or assistant, has later changed to pedagog,
meaning as an educator. Another term formed from the words paedos and agogos is pedagogic, which implies association with children. Furthermore, the term pedagogy or pedagogy means educating children or educating children, and the term academic or scholastic means the science of educating children. In addition, according to Langeveld (Sadulloh, 2014), education is guidance given by adults to immature children to reach maturity. Meanwhile, according to Henderson, education is a process of growth and development resulting from individual interaction with the physical environment, lasting throughout life since humans are born. (Sadulloh, 2014).

The meaning of education in Indonesia according to Law no. 20 of 2003 concerning the National Education System Article 1 paragraph 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation, and state. In this sense, it can be understood that education is a collaborative effort and process carried out to achieve national education goals. In more detail, the objectives of Indonesian education are written in Law no. 20 of 2003 concerning the National Education System Article 3 paragraph 1 states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to create the potential of students to become human beings who believe and fear God Almighty. , have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

3. The Relevance of Al-Ghazali’s Concept of Education and Education in Indonesia
Before explaining how Imam Al-educational Ghazali’s concept relates to Indonesian education, to better understand the concept of education, the following authors explain in tabular form.

<table>
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<th>No</th>
<th>Al-Ghazali’s Education Concept</th>
<th>Concept of Education in Indonesia</th>
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<tr>
<td>1.</td>
<td>According to Al-Ghazali, education is the process of humanizing humans from conception to death through various knowledge delivered in the form of teaching in stages, where the teaching process is the responsibility of parents and society toward self-approach to God so that they become perfect human beings. (Rusn, 2009).</td>
<td>Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. (National Education System Law No. 20 of 2003 Article 1 Paragraph 1)</td>
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| 2. | The purpose of education according to Al-Ghazali:  
a. Growing closer to Allah, as evidenced by the ability and awareness to do obligatory and sunnah worship. | National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have |
b. Forming human beings with noble character, pure in soul from humility and despicable traits

c. Exploring and developing human potential

d. Realizing human professionalism to carry out worldly tasks as well as possible (Rusn, 2009)

According to Al-Ghazali, education is the process of humanizing people from the moment they are born until the end of their lives. In the process, education must lead to a self-approach to God and human perfection, guiding persons toward their life goals, namely worldly and eternal bliss (Rusn, 2009). Al-Ghazali explained that "the goodness in this world is knowledge and worship, while the goodness in the hereafter is heaven." (Al-Ghazali, Ihya Ulumuddin). In the Book of Ihya 'Ullumuddin, Al-Ghazali said, "the result of real knowledge is getting closer to Allah, the Lord of the worlds, and connecting with the high angels and associating with the spirit world, that is all greatness, influence, government for kings and instinctive respect." (Al-Ghazali, Ihya Ulumuddin)

From this statement, we can see that Imam Al-Ghazali places a high value on knowledge and prayer to Allah in order to gain happiness in this life and the next. Al-Ghazali made knowledge a foundation and a tool to make it happen. Because Al-Ghazali is a Sufi, he always prioritizes future interests but does not leave worldly goods. More specifically, Al-Ghazali uses the world to achieve happiness in the hereafter. So that humans can achieve their goals to become human beings or perfect humans.

According to Imam Al-Ghazali, the primary goal of education is to draw closer to Allah Almighty. However, in the process, it involves efforts and activities for human self-development that are obtained from the knowledge and knowledge gained. As a result, Al-Ghazali divides education goals into two categories: long-term goals and short-term goals, in order to make them more understandable. The long-term objective is to approach Allah SWT. At the same time, the short-term goal is to achieve the human profession according to their talents and abilities.

While in education in Indonesia, according to the National Education System Law no. 20 of 2003, article 3, paragraph 1 reads.

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

In the statement above, it can be shown that education has a variety of purposes divided into goals for religion in terms of believing and fearing God Almighty, having noble character, and goals for the state in being democratic and responsible citizens by developing the potentials possessed by them every human.

The purpose of education is also stated in the National Education System Law no. 20 of 2003 Article 1 Paragraph 1, which reads.
Education is a conscious and planned effort to create a learning atmosphere and learning process to actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.

The sentence expresses the goal of this schooling, "so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state." According to article 1 paragraph 1 of the National Education System Law No. 20 of 2003, the aim of education can be classified based on the type of human intelligence, namely SQ (Spiritual Quotient) in the word religious, spiritual strength, noble character, EQ (Emotional Quotient) in the word self-control, personality, IQ (Intellectual Quotient) in the word intelligence. The purpose of this education can also be grouped based on Bloom's Taxonomy theory which is divided into three, namely the cognitive domain, which includes mental aspects of a person such as ways of thinking, knowledge, understanding, then the affective domain, talent, hobbies, and attitudes are examples of components of feelings and emotions, and finally, the psychomotor domain, which provides for psychomotor aspects (Niasari, 2013). The implications for education in Indonesia are cognitive in terms of affective intelligence, in words self-control, personality, and in terms of abilities required by themselves, society, nation, and state, they are both cognitive and psychomotor.

Based on the two explanations above, it is clear that Imam Al-philosophy Ghazali's of education and Indonesian education share significant commonalities. First, both have goals that are based on religion, more specifically on Allah's almighty. Imam Al-Ghazali's opinion stated that the purpose of education is to get closer to Allah almighty. At the same time, the National Education System Law no. 20 of 2003 article 3 paragraph 1 is more about believing and fearing God Almighty. These appear to have similarities and are interrelated. Then in the National Education System Law No. 20 of 2003, article 3 paragraph 1 also states that one of the goals is to have a noble character, Imam Al-Ghazali also has the same goal, namely as a human being, in this case, students must stay away from despicable traits in themselves, form human beings with noble character, and pure soul from humility. This opinion is also supported by the words of Al-Ghazali (Rusn, 2009), which says that "a disciple should abstain from vile, evil and immoral actions" to become a human being with noble character.

Second, Imam Al-Ghazali stated that short-term education aims to achieve human professions according to their talents and abilities. This is by the National Education System Law no. 20 of 2003 article 3 paragraph 1, which states that “one of the goals of national education is to develop students' potential”. It can be seen that the educational goals of the two are in harmony. In the National Education System Law No. 20 of 2003, article 1 paragraph 1 also states that “one of the goals of education is for students to develop their potential actively”. This is supported by Pidarta's opinion (2007), which says that "students are not forced to attend certain education but are given the freedom to choose for themselves according to their respective talents and abilities, which means that whatever form and magnitude of potential it is served to develop through education" This is also by the opinion of Imam Al-Ghazali who has an educational goal, namely exploring and developing human potential during the educational process.

Third, one of the purposes of education, according to Imam Al-Ghazali, is to realize human professionalization in order to carry out worldly obligations as efficiently as possible. This has to do with the educational objectives outlined in Article 3 paragraph 1 of the National Education System Law No. 20 of 2003, which states that one of the purposes of education is to become a
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Democratic and responsible citizen. This is a form of worldly duty, as stated by Imam Al-Ghazali. This opinion is supported by Iqbal (2013), who says that "Al-Ghazali has broad thoughts and views on aspects of education, in the sense that he does not only pay attention to the moral aspect but also pays attention to other aspects such as social, physical, moral, etc.”

According to the results and discussion above, there is a connection between Imam Al-Ghazali’s conception of education and Indonesian education. This is because the idea of national education does take from various sources based on Pancasila. The first principle of Pancasila, which reads "God Almighty," is extremely relevant to Imam Al-Ghazali’s educational philosophy. As for the previous research that discussed Al-Ghazali’s educational method, there were differences in the study of the discussion where the previous researcher, namely Siti Syarofah, focused more on Al-Ghazali's educational process, while this study focused more on the concept of education seen from the educational goals of Imam Al-Ghazali. However, both of them have a connection. Namely, they both discuss the idea of Imam Al-Ghazali. The findings of this study will surely aid in the comprehension of Imam Al-Ghazali’s education and its relation to Indonesian education.

CONCLUSION

There are various similarities between Imam Al-opinion Ghazali’s and education in Indonesia, according to the educational objectives examined in this study. First, both of them have the goal of spirituality, namely to Allah almighty. Although with different phrases, but have the same meaning. Second, both have a plan to develop human potential, or Imam Al-Ghazali calls it Farrah. Third, both of them also have the same educational goal of completing worldly tasks in being good citizens. In general, Al-Ghazali's education concept is applicable to Indonesian education, however not all of these notions can be used in Indonesia. Several things need to be reviewed and used as reference material to prepare the concept of Indonesian education. This research can also be used to expand knowledge and research development and increase scientific studies about education.

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