

EDUCATION CONCEPT ACCORDING TO AL-GHAZALI

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Abstract

The aim of education according to al-Ghazali must lead to the realization of religious goals and morality, with the point of emphasis on obtaining virtue and taqarrub to Allah. And not only to achieve a high position or gain world splendor. So that, one of the most important things to be prioritized in educating children according to al-Ghozali is the importance of planting the principles of good moral education in accordance with the mind and the Shari'a which are carried out gradually, as well as adherence and habituation so that developing towards perfection. And the process must be done before the child can think logically and understand abstract things and is not able to determine what is good and bad, and what is wrong and right In addition to this in the concept of education Al-Ghazali recommends that faith education about the aqeedah should be given to the child since he is still early so that he can memorize, understand, act, trust, then justify so that faith in children will be present little by little until perfect, sturdy and become fundamental in various aspects of his life and can influence all his behavior from the mindset, attitude patterns, actions, and views of his life From some of these concepts and methods it would not be wrong when al-Ghazali formulated some characteristics that must be possessed by educators including teachers must be smart, perfect reason.

Key Words: Concept, Education, According to Al Ghazali

A. Introduction

The concept of education in question is a conscious and planned design to realize students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state. country

The purpose of education according to al-Ghazali must lead to the realization of religious and moral goals, with the point of emphasis on obtaining virtue and taqarrub to Allah. And not just to achieve a high position or gain the splendor of the world. Thus, one of the most important things to prioritize in educating children according to al-Ghazali is the importance of inculcating the basics of good moral education in accordance with common sense and the Shari'a which is carried out gradually, as well as the existence of exercises and habits so that progress to perfection. And in the process it must be done before children can think logically and understand abstract things and have not been able to determine which ones are good and bad, and which ones are wrong and right.

In addition to this, in the concept of education, Al-Ghazali recommends that faith education regarding aqidah must be given to children from an early age so that they can memorize, understand, commit, believe, then justify so that faith in children will be present little by little until it is perfect. solid and fundamental in various aspects of his life and can influence all his behavior starting from the pattern of thought, pattern of attitude, pattern of action, and outlook on life.

From some of these concepts and methods, it seems that it is not wrong when al-Ghazali formulates several qualities that must be possessed by educators, including the teacher must be intelligent, perfect in mind and good in character, with the perfection of reason a teacher can have knowledge in depth and with good morals. he can set an example and role model for his students.

B. Discussion

1. Understanding the Concept of Education

The concept is a design, while education in a general sense can be interpreted as an organized and sustainable communication designed to foster learning activities, some say education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have strengths. religious spirituality, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. From some of these understandings, the concept of education in question is a conscious and planned design to realize that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills they need. society, nation and state.

2. Educational Goals According to Al-Ghazali

The purpose of education according to al-Ghazali must lead to the realization of religious and moral goals, with the point of emphasis on obtaining virtue and taqarrub to Allah. And not just to achieve a high position or gain the splendor of the world. The formulation of al-Ghazali's educational goals is based on the word of Allah SWT. Which means: "I did not make the jinn and humans but to worship me". (Surat al-Dzariyat: 56)

From the results of a study of al-Ghazali's thinking, it can be clearly seen that the final goals to be achieved through educational activities are, first, the achievement of human perfection which leads to self-approach to Allah, and secondly, human perfection which leads to happiness in this world and the hereafter. Therefore he aspires to teach humans so that they arrive at the educational goals which are the ultimate goal and the meaning of that goal.

The goal of education according to al-Ghazali is human perfection in this world and in the hereafter. And humans will reach that level of perfection only by mastering the nature of virtue through the path of knowledge, and mastering knowledge is part of the goal of education.

3. The Concept of Education According to Al-Ghazali

According to al Ghazali, the structure of the human soul is divided into three dimensions, namely the material

dimension, the vegetable dimension, the animal dimension, and the human dimension. In this dimension the structure of the human soul consists of al-qalb, al-ruh, al-nafs and al-aql. In essence, al-Ghazali's concept of motivation includes three dimensions. In *ihya'* al-Ghazali calls it *al-junud al-qalb*, in *mizan* he calls it *an-nafs al-hayaliyah*, and in *misykat* he calls it *al-arwah al-basyariyah*.

AI-QALB. The heart contains a *mutmainnah* personality that contains the potentials of Faith, Islam and *Ihsan* which have been bestowed by Allah on humans so that they can act according to the demands of the Lord, namely humans as servants of Allah. Al-Ghazali explained about the heart in two ways, the first is defined as a physical, namely a piece of the heart. Second, it is defined as something subtle (*lathifah*), which is a basic human essence that is feeling, knowing and knowing (*haqiqat al-insani al-mudrik al-ilm*). The second understanding according to al-Ghazali contains elements of divine quality (*rabbaniyah*) which is spiritual (*ruhaniyyah*) and has elements of knowledge (*'aqliyah*).

Al-Ghazali gave birth to certain motives which include three things. First, *Iradah* (will) which functions as a good generator and impetus to bring something useful. Like the instinct of lust or to reject something that is dangerous and harmful, such as emotions and anger. Second, *al-qudrah* (ability) which functions as a mover of the limbs in order to achieve the greatest kinds of goals throughout the body, especially in the muscles and veins. Third, *al-ilm* (science) and *al-idrak* (movement and absorption power). It functions as an instrument that receives stimuli such as the five senses. Among them: the senses of taste, smell, hearing and touch, all of which are spread throughout the outer and inner body.

In the summary book *Ihya' Ulumuddin* al-Ghazali explains the motivation that is born from the potential of the heart. He explained as follows: "It is clear to you that the parable of the heart, namely the whispers of the *Rabbani*, is that of a king, and his body like power, his intellectual

strength who thinks are his ministers and his despicable qualities are like a policeman. As long as the heart can use the instructions of the ministers and act in the kingdom like the guidance of reason, then it too is upright in its power.

This description illustrates that al-Ghazali's educational motivation instills the principle of I'tidal (balance) physically and spiritually to put moral education which in the end is expected to give birth to human beings who are knowledgeable and can be practiced for the benefit of mankind. Al-Ghazali's motivation is essentially the idea of educating the soul with the hope that everyone is able to educate his soul (including here the emotional potential) for the purpose of goodness with the birth of the virtues of the soul.

AL-AQL . Intellect contains the potential for sociality, morality and rationality. If this is interpreted in life, it contains the values of human civilization both *habluminallah* and *habluminannas*.

Al-Ghazali explains reason as follows: "that reason is a potential that is prepared to receive knowledge. According to him, there are several understandings of reason, first, reason as a trait that distinguishes humans from animals and is a potential that can receive and understand knowledge based on *nadlari* science. Second, reason is defined as knowledge that has been stored in *mumayyiz* children. Third, reason is knowledge obtained from human experience. Fourth, reason is *gharizah* (instinct) that has been embedded in the human person and is able to calculate the consequences that will arise from everything and is able to subdue and defeat the passions that invite momentary pleasure.

AR-RUH . Al-Ghazali interprets the word spirit into two meanings. First, biologically, the spirit is something abstract that resides in the cavity of the biological heart and flows through the veins and vessels throughout the body. Second, medically, that is part of humans in the form of a subtle substance (*lathifah*) and has the ability to know, possess and perceive.

The perception of explaining the source of motivation in matters of the spirit can be assumed to be solely for gaining knowledge in the experience of living religion. The three components that form the basic foundation are inputs and outputs which are motives from within the potential nature and encouragement of influences from outside humans.

Regarding the concept of the source of motivation, it can be concluded that all psychological components cannot be separated from each other, both cognitive, empirical, intuitive and spiritual. Because all of them are components that can absorb knowledge through the external senses into the internal ones.

4. The Concept of Education According to Al Ghazali and his motivation

The principle of the motivation of science that must be practiced. That is, a Muslim teacher is obliged to practice his knowledge. Muhammad Jawwad Ridho explained from the quote from the book *Ihya 'Ulumuddin*, that a Muslim must unite his words and actions, because deeds are known and witnessed with the outer eye, while people rely on their outer eye more, so that if the teacher's actions are contrary to knowledge owned, then he means he has neglected the mission of preaching the truth to others.

So if interpreted in the role of motivation, such a concept is an effort to cultivate traits that include example, advice, punishment, stories, and habituation in children's talents which also need to be explored and channeled with various activities so that free time becomes useful. The role of motivation is to foster a religious spirit so that humans can become servants of God who can use all their potential in the way of worshipping Him, while in the social view of humanity to create civilization and exemplary.

The essence of the purpose of motivation is to balance the natural potentials that have been embedded in the human soul from birth, which al-Ghazali explained that the human soul has despicable qualities that must be cleaned.

Thus a brief review of the concept of education according to Al Ghazali. You can find this article with different keywords such as the definition of education

according to al-Ghazali, methods of education according to al-Ghazali, goals of education according to al-Ghazali, education by al-Ghazali Kohler, papers on educational thought by al-Ghazali, al-Ghazali thoughts on philosophy.

5. Educator

In an educational process the existence of educators is a must and educators are very instrumental and play a role in an education and learning process, so that al-Ghazali formulates the qualities that educators must possess, including the teacher must be intelligent, perfect in mind. And good morals, with the perfection of reason a teacher can have knowledge in depth and with good morals he can set an example and role model for his students.

6. Learners

Students are people who undergo education and to achieve the goal of education, namely human perfection by getting closer to God and happiness in the world and in the hereafter, the way to achieve it requires learning and learning that also includes worship, it is also a must for students to stay away from the characteristics and characteristics of students.

C. Conclusion

The purpose of education according to al-Ghazali must lead to the realization of religious and moral goals, with the point of emphasis on obtaining virtue and taqarrub to Allah. And not just to achieve a high position or gain the splendor of the world. Thus, one of the most important things to prioritize in educating children according to al-Ghazali is the importance of inculcating the basics of good moral education in accordance with common sense and the Shari'a which is carried out gradually, as well as the existence of exercises and habits so that progress to perfection. And in the process it must be done before children can think logically and understand abstract things and have not been able to determine what is good and bad, and what is wrong and right. In addition to this, in the concept of education, Al-Ghazali recommends that faith education regarding aqidah must be given to children from an early age so that they can memorize, understand, commit, believe, then justify so that faith in children will be present little by little until it is perfect. solid

and fundamental in various aspects of his life and can influence all his behavior starting from the pattern of thought, pattern of attitude, pattern of action, and outlook on life.

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