



The Significance of Al-Ghazali's Thought in Contemporary Islamic Education in Indonesia

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Abstract

In Indonesia, the Islamic education system frequently encounters a gap between the requests of the modern curriculum and conventional values. Through Al-Ghazali's considerations of balance and Sufism, a more all encompassing approach to instruction can be realized, coming about in understudies who are not as it were savvy people cleverly, but moreover have respectable character. This article points to analyze the significance of Al-Ghazali's contemplations within the current setting of Islamic instruction in Indonesia, as well as how his standards can be coordinates to confront challenges and strengthen students' character within the modern era. With a expressive approach and writing investigation, this paper shows that Al-Ghazali's contemplations stay important and noteworthy within the arrangement of today's Islamic instruction framework. This research uses a literature review or library research to examine various journal reference sources. The research results appear that there are numerous considerations from Al Ghazali to be connected in today's instruction, such as the part of instructors, educational programs administration or choosing learning strategies.

Keywords: *Al-Ghazali's thought, Contemporary Islamic Education, Curriculum, Educational Method*

A. Introduction

This research is based on with the advancement of globalization and innovation, Islamic instruction faces unused challenges in keeping up the significance and validity of the values inherited from past ulama. Subsequently, it is imperative to look at Al-Ghazali's considerations on instruction and discover out how the instructive standards he advocates can be adjusted and connected to today's instruction framework. According to previous research entitled (Hazam, 2020) “ The Contribution of Al-Ghazali in Promoting Islamic Moderate Thought In Indonesia. The current paper is committed to examine a direct devout tenet through the nearness of Islamic enchantment (sufism) brought about from Imam al-Ghazali. In the mean time, this article examines instruction agreeing to Al Ghazali's contemplations and its noteworthiness for today's instruction.

Islamic instruction plays an imperative part in teaching quality human assets and driving to a important life. One figure who gives profitable understanding into the significance of Islamic instruction is Imam al-Ghazali. Concurring to him, Islamic instruction isn't fair the securing of information, but too a implies to bring individuals closer together. themselves to Allah SWT. Imam al-Ghazali emphasized that the objective of Islamic education is to realize human flawlessness within the perspectives of religion and ethics. Concurring to him, instruction must lead to the realization of the objectives of fadillah (fundamental) and taqalb (closeness to God). Through information and charity, people can accomplish flawlessness and bliss in this world and the from now on. Indeed in a advanced setting, Imam al-Ghazali's sees on the significance of Islamic instruction still have pertinence and can be the premise for creating an instruction framework based on devout and ethical values. (Nurhayuni, 2023)

Al-Ghazali's consideration to devout and ethical instruction is in line with instructive propensities in common, to be specific related standards particularly with the characteristics that a educator must have carry out their obligations. With respect to the significance of the most case of a educator, is additionally connected to his sees on instructing work. Agreeing to him Instructing is the noblest and noblest work He reinforced this supposition with a few verses of the Koran and the hadith of the Prophet expressed that the teacher's status was parallel to the prophetic errand. Al-Ghazali advance states that the noblest shape on soil is human, and the center portion The noblest human being is his heart. The instructor is entrusted with culminating, brightening, and get closer to Allah SWT. (Yayan, 2018)

Amid al-Ghazali's time, instruction got to be an critical implies of passing on Islamic devout and social values to future eras. Al-Ghazali's sees on instruction are communicated in different works such as 'Ihya Ulum al-Din and Mizan al-Amar, in which he emphasizes the significance of profound quality, character advancement, and self-control within the instructive prepare. He too emphasized the significance of the part of instructors as otherworldly pioneers who are mindful for not as it were conferring information but moreover setting an case in daily life.

According to research's Nur Iftahul Husniyah (2023) explained that from a few of Al-Ghazali's contemplations with respect to the concept of perfect Islamic instruction, what we have to be pay uncommon consideration to is the usage perspective, specifically in this case the educational programs, where Al-Ghazali places incredible accentuation on devout sciences, in other words, he places more accentuation on the viewpoint of religiosity. This article points to comprehensively look at Al-Ghazali's considerations on Islamic instruction, beginning from instructive strategies, the part of instructors, educational modules and perfect instructive concepts nowadays and their pertinence to the arrangement of today's Islamic instruction concepts. By investigating Al-Ghazali's contemplations, it is trusted that we will get it more profoundly his mental commitment to the world of instruction, as well as how his thoughts stay important in shaping a era of Muslims with information, ethics and judgment.

B. Methods

This research uses library research methods. The library research method is library research carried out by reading, reviewing and taking notes on various literature or reading materials that are appropriate to the subject matter, then filtered and outlined in a theoretical framework. (Kartono, 1998). Library inquire about may be a inquire about action carried out by collecting data and information with the assistance of different sorts of materials within the library such as reference books, comes about of comparative past investigate, articles, notes, and various journals related to the issue you need to fathom. Exercises are carried out efficiently to gather, prepare and conclude information utilizing certain methods/techniques to discover answers to the issues confronted. (Milya Sari 2020)

C. Result And Discussion

1. Biography of Imam al-Ghazali

His full name is Abu Hamid Muhammad canister Muhammad Al Ghazali. He was born within the city of Ghazalah, a little town close Tus in Khurasan Iran in 450 H/ 1059 M which at that time was one of the centers of science within the Islamic world. He was born within the town of Hence. The names Al Ghazali and at Tusi are taken from their put of birth. Agreeing to the story that created, he was born into a sincerely devout family, with a devout father who continuously gone to the ulama gathering to look for information. (Yayan, 2018)

He delivered at slightest 72 composed works, the foremost celebrated and considered momentous is *Ihya Ulum al-Din* (resuscitating the Religious Sciences) other works, within the areas of logic and rationale, to be specific , *Mi'yar al-'Ilm*, *Tahafut al-Falasisifah*, and *Mihak al-Nadzar fi qawa'id al-Aqa'id* in the field of thelogy is *al-Mustashfa min'Ilm al-Ushul* and *Al-Mankhul min Ilm al-Usul*. And tasawuf is, *Al-Kimia al-Sa'adah*, *Misykat al-Anwar* in spirituality is *Qisthas al-Mustaqi* and *Al- Mustadzhir*. (Lukman, 2013)

It was amid this period that he composed numerous logical and philosophical books. But this circumstance did not continuously console him. Different questions developed from his heart. Questions with respect to the control of tangible discernment and preparing of the intellect truly wrapped him. At last he pulled back from his situate of logical significance in Baghdad to Mecca, at that point to Damascus and remained there to revere. He started to be at peace with his way in Damascus, specifically the Sufi way. He not depends exclusively on reason, but moreover on the control of light that God offers on His hirelings who sincerely request the truth. From Damascus he returned to Baghdad and returned to his town in Hence. Here he went through his days educating and worshiping until he was called by God to His nearness on 14 the last of Jumadil 505 H (1111 M) at the age of 55 a long time, clearing out behind a few girls. and there are moreover those who say that he kicked the bucket at the age of 54 a long time. (Nur Iftahul, 2023)

2. Al-Ghozali's Thought About Education

Al-Ghazali with respect to Instruction solidly clarifies that there are two things as its fundamental angles; the primary is to form a idealize human being for the taqarrub ilaa of Allah; and besides, human flawlessness to realize perfection fii al-dunya wa al-akhirat. Al-Ghazali said that the world and the from now on are the foremost fundamental things for people, so people ought to attempt to realize common and otherworldly bliss. Common and otherworldly joy has all comprehensive, unceasing, and essential qualities.

Education is of course continuously related to science. Al-Ghazali in Ramayulis sees al-'Ilmu as a medium for practicing taqarrub ilaa Allah, so information gets to be the most medium for people to reach Him. 23 Bliss is something that each human wants, whether common or otherworldly. The vehicle for accomplishing bliss is none other than science. So it can be concluded that the introduction of education according to Al-Ghazali within the frame of the life following death can for the most part be said to be the point of Islamic education itself.

Siregar stated Al-Ghazali's conclusion about Islamic education within the Ni'amah that education is an exertion to form a total human being in this world and the in the future. 19 Concurring to Al-Ghazali, people can accomplish flawlessness on the off chance that they continuously attempt to achieve information went with by the practice of their information. (Irfan hania, 2021)

3. Educational Method of Al Ghazali's Thought

Imam Al Ghazali does not particularly talk about certain strategies for instructing in his works related to instruction, but sets out particular strategies for educating religion and ethical instruction. (Busroli, 2019). The strategy of religious education agreeing to Al-Ghazali in rule starts with memorization and understanding, at that point proceeds with conviction and avocation, after that the requirement of hypothesizes and explanations that fortify the confidence. In this way, Imam Al Ghazali's educating strategy does not take after a specific school, but may be a show gotten from considerations based on Islamic lessons. (Siti Fatimah, 2023). The method offered by Al Ghazali (Munasib, 2016) is :

- a. Get into the habit of good behaviour
- b. Keep students away from bad behaviour
- c. Cultivation of good moral character

- d. Create a good environment
- e. Protecting students from evil environmental influences.

Imam Al Ghazali accepts that devout instruction ought to be instructed to children as early as conceivable. Since in these a long time, a child is ready to acknowledge devout convictions basically by accepting and not being required to search for contentions for them. In the interim, with respect to ethical instruction, instructing must lead to the arrangement of respectable ethics (Hasanah Putri Siregar, 2021).

Imam Al Ghazali said that ethics are an demeanor that's established within the soul which can grant birth to different great deeds effortlessly and easily without the require for thought and thought. Besides, the standards of cutting edge instructive strategy continuously appear a double angle. One viewpoint appears the child's learning handle and another angle appears the viewpoint of the instructor instructing and teaching (Kholiq, 2021). Education strategies agreeing to Al Ghazali are classified into two parts: Devout Instruction Strategy, specifically by utilizing the strategy of memorization and understanding, at that point proceeding with conviction and legitimization, after that implementing the hypothesizes that bolster the fortifying of the confidence. Ethical Instruction Strategy, specifically by utilizing case, hone and habituation. (Nur Iftahul, 2023)

4. Role of Edacators

Imam Al Ghazali sees that the work of educating is the noblest work and the foremost honorable position and places the position of instructors within the positions of the prophets. In terms of his mission as somebody who passes on and clarifies the truth to people, so in terms of his mission, the quintessence of a educator concurring to Imam Al Ghazali is to welcome individuals to the way of Allah SWT by instructing science and clarifying the truth to individuals. (Suriadi & Supriyatno, 2021).

Imam Al Ghazali accepts that a educator who can be burdened with the assignment of educating must not as it were be cleverly and idealize in his judgment skills, but moreover in great ethics and physically solid (Abuddin, 2003). Separated from that, teachers ought to too have uncommon qualities and certain assignments counting; loving and thoughtful, true and true, legitimate and reliable, delicate, tolerant, instructs completely and isn't parsimonious with information, and has vision (Mahmud, 2011).

Imam Al Ghazali moreover put forward the criteria for proficient instructors which are exceptionally pertinent to instructor competencies that have been stipulated within the 2003 National Instruction Framework Law with respect to the competencies that an teacher must have, which incorporate educational competencies, proficient competencies, identity competencies and social competencies. Where these competencies are pertinent to the instructor prerequisites expressed by Imam Al Ghazali, to be specific that a instructor must have an cleverly intellect, idealize ethics and a solid physical make-up. Here, the proficient responsibility of instructive staff is emphasized and the proficient competence of instructors is emphasized by Imam Al Ghazali in teaching understudies (Tholkhah & Barizi, 2004).

In line with the significance of instruction in accomplishing the objectives specified over, al-Ghazali too clarifies the characteristics of teachers who can carry out instruction. These characteristics are: (Nur Iftahul, 2023)

- a. Teachers must love their understudies as they cherish their possess children.
- b. Instructors ought to not anticipate fabric things (compensation) as the most objective of their work (teaching), because educating could be a task inherited from the Prophet Muhammad SAW. whereas the compensate lies within the arrangement of understudies who hone the information they instruct.

5. Curriculum or Educational Materials

Al Ghazali isolated the substance of the Islamic instruction educational modules concurring to the amount of individuals examining it into two sorts, specifically :

- a. The think about of Fardu Kifayah is information that's concentrated as it were by certain Muslims, for example information that's distinguished with common issues such as arithmetic, pharmaceutical, plan, agribusiness, industry, etc.
- b. The consider of Fardu 'Ain which may be a science that each Muslim must know and starts from the Book of Allah (Lilif Mualifatul, 2021)

In line with this, al-Ghazali proposed a few sciences that ought to be examined in school. This science is:

- a. Al-Quran information and devout information such as fiqh, hadith and tafsir.
- b. collection of dialects, nahwu and makhraj as well as their lafadz, since this information capacities to assist devout information.
- c. The sciences that are fardlu kifayah, specifically restorative science, science, innovation of different sorts, counting political science.
- d. Social sciences, such as verse, history, and a few branches of logic

Imam Ghazali's see of the educational modules is to separate information between the taboo and the information that his understudies are required to memorize. Among other things, for illustration

- a. In case this information is examined, it'll cause hurt and make questions almost the presence of God, so we are requested to remain absent from this information
- b. In case the information considered will bring virtue to the soul and bring us closer to Him, at that point that information is required to be examined
- c. And restricting commendable information from being extended, since it is dreaded that it'll shake confidence and ilhad (refuting God), such as logic
- d. From the things over, Imam Ghazali partitioned information into two bunches. Specifically: Mandatory information that's known by everybody, to be specific devout information, information that comes from the book of Allah
- e. Information that's lawful to think about is fardhu kifayah, namely information that's utilized to encourage common undertakings such as number-crunching, therapeutic science, designing science, agrarian science and industry. (Devi Sukri, 2021)

Within the world see of instruction, the victory of instructive programs is exceptionally imperative depends on curriculum modules program arranging, since the educational modules is basically useful to supply educational programs that are significant for accomplishing the ultimate objectives of instruction, in other words the work of the educational modules is "Forming the person selver, deciding what men ended up". To attain this, the educational programs capacities to get ready and shape understudies so that they can gotten to be human creatures and the ultimate

target of the program instruction. The educational programs program must be arranged and adjusted to the requirements of the times presently and within the future. (Dian Namora, 2021)

6. Al Ghazali's Perspective Concept of Ideal Education

In common, teachers are individuals who are capable for teaching, whereas teachers in an Islamic viewpoint are individuals who are mindful for creating understudies, counting cognitive, full of feeling and psychomotor potential in understanding with the values of Islamic lessons. Subsequently, teachers in this setting are not as it were concerned with to those who work in schools, but everybody included within the instructive prepare of children from childhood to adulthood. So teachers have the most errand of educating, preparing, driving, directing and assessing understudies. (M Yusuf, 2023)

Within the book *Ihya Ulumuddin*, who got to be the ace of peace, Al Ghazali clarifies a few criteria for an perfect educator that an teacher must have, counting::

- a. Educators appear benevolence, sensitivity and compassion to their understudies.
- b. Educators are part models and don't request rewards.
- c. Educators utilize information as a implies to urge closer to Allah and not for common control and riches
- d. Educators decry understudies with caution or in unobtrusive ways such as teasing. With sensitivity, not brutality and cruelty which is able cause a misfortune of fear and energize noncompliance in understudies
- e. One ought to not stigmatize other sciences that are not inside one's dominance, but or maybe get ready understudies to study other sciences
- f. Educate understudies to the constrain of their understanding and don't provide lessons past the limits of their students' understanding capabilities.
- g. Educating understudies with constrained capacities with something clear, straightforward and in understanding with their constrained understanding.
- h. The educator must to begin with do what he is reaching to educate and must not lie almost what he says

According to Al-Ghazali, the concept of perfect Islamic instruction is instruction based on the Al-Qur'an and Hadith. From the depiction over, we will conclude that the most objective of Islamic instruction is to urge closer to Allah so that it brings us to flawlessness in life and brings joy in this world and the in the future. From a few of Al-Ghazali's considerations with respect to the concept of perfect Islamic instruction, what we got to pay uncommon consideration to is the usage angle, specifically in this case the educational programs, where Al-Ghazali places awesome accentuation on devout sciences, in other words, he places more accentuation on the perspective of religiosity. It is exemplified in this portrayal that the perfect teacher is an teacher who has great and respectable character so that he can be a part demonstrate for understudies or understudies. On the other hand, Imam Al-Ghazali moreover emphasized the concept of an perfect understudy who can laud a instructor. (Nur Iftahul, 2023)

7. The Significance of Al-Ghazali's Thought in Contemporary Islamic Education in Indonesia

Agreeing to Mehdi, the concept of Imam al-Ghazali's thought connected in Nizamiyya is important to Indonesian Islamic instruction nowadays, specifically:

- a. Classrooms are organized concurring to a layered framework agreeing to the age and advancement of the children. This can be since the Indonesian instruction framework at first required understudies to be accumulated in one put, in any case of age or capacity. The same content is additionally instructed by instructors (as within the Salafiyyah framework)
- b. Islamic boarding schools and Islamic boarding school designs are created with an coordinates instruction framework that gives instruction at all levels from rudimentary to tertiary level, Mahad Ali. (Tim Pontren, 2004).
- c. Third, there's a pecking order (position) of the workforce, the most noteworthy level of which is involved by the head teacher (Sheik al-Islam), who administers the teachers (Mashaikh). Beneath him is an collaborator teacher named Muid (Nakosteen, 1996).

Besides, Imam Al Ghazali's concept of instruction is additionally related to character instruction which is advanced in both common instruction and Islamic instruction in Indonesia, where the learning handle centers on otherworldly

existence and students' ethics. Science, Arithmetic, Civics, History, Al-Quran, Al-Hadith, Arabic, Fiqh, etc., the accentuation isn't as it were put on the physical viewpoint but moreover on the mental perspective. (Mariyo, 2023)

The significance is additionally in a few perspectives, specifically: 1) Learning Goals 2) Characteristics of Understudies 3) Characteristics of the Material being taught. Usually within the setting of the approaches and strategies utilized, particularly with respect to learning approaches, with Imam al-Ghazali's instructive concept which emphasizes the procurement of concepts through habituation and encounter with all learning exercises and the obligation of teachers. We offer understudies with lessons to develop their understanding of unceasing and divine values and to create their ethics, judgment skills, most profound sense of being and otherworldly existence. (Khan & Syapei, 2005).

This is often too controlled in Law No. of 2003 Article 3 which controls the capacities and destinations of national instruction in Indonesia. The point is to create community capabilities. These understudies accept in God, are given to God, have respectable character, are sound, learned, competent, inventive, free, and have the potential to ended up equitable and capable citizens. (Iqbal, 2015).

The significance of Imam Al Ghazali's instructive concept, which is best known in Indonesia, is the accentuation on acing subject matter through memorization at the fundamental level and understanding at a more progressed level (cognitive viewpoints). His see is through the Riyadh framework (Amarya worship) (psychomotor angle) and emphasizes appreciation (emotional aspect) of lessons in daily life. (Mariyo, 2023)

D. Conclusion

Al-Ghazali's thoughts have an important meaning in shaping the concept of present day Islamic instruction in Indonesia which is significant to the current educational modules and educating strategies. To begin with, this considering gives a premise for the integration of moral and ethical values in learning, in understanding with the goals of character instruction within the Free Educational modules. Moment, Al-Ghazali's center on understanding understudy characteristics underpins a student-centered learning approach, empowering separation strategies that suit person needs. Third, the accentuation on acing fabric through

memorization techniques and in-depth understanding bolsters competency-based learning, which prioritizes all encompassing understanding of concepts.

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