

The Concept of Education According to Al-Ghazali

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ABSTRACT

Al-Gazali is an Islamic philosopher who is famous not only among Muslims but also among non-Muslims. The greatness of al-Ghazali has made a deep impression on the soul of Muslims in terms of thought, character, and education. His knowledge is greatly widespread in various fields of science, especially in the fields of philosophy, faith, *fiqh*, *kalam*, Sufism, education, politics and so on. Talking about Islamic education, it must be talking about the concept of education. The concepts of Islamic education that exist today cannot be separated from the shadows of the concept of Islamic education in the classical era, which was born from the thoughts of the philosophers of Islamic education. According to Al-Ghazali, good education is a way to get closer to Allah and get happiness in the world and the hereafter. Al-Ghazali combines happiness in this world and happiness in the hereafter. Regarding the curriculum of Islamic education, Al-Ghazali said that the Quran and its contents contain the main points of knowledge. Its contents are very useful for life, cleansing the soul, beautifying morals, and getting closer to Allah. The purpose of Islamic education in Al-Ghazali's view is only to get closer to Allah. Al-Ghazali emphasized that an educator must have good norms, especially moral norms because educators are an example for their students.

1. Introduction

According to Al-Ghazali, Islamic education is education that seeks to form a complete person, both in this world and in the hereafter. According to Al-Ghazali, human beings can achieve perfection if they are willing to seek knowledge and then practice *fadhilah* through the knowledge they learn.

Al-Gazali is an Islamic philosopher who is famous not only among Muslims but also among non-Muslims. The greatness of al-Ghazali has made a deep impression on the soul of Muslims in terms of thought, character, and education. His knowledge is very widespread in various fields of science, especially in the fields of philosophy, faith, *fiqh*, *kalam*, Sufism, education, politics and so on. As well as with various scientific papers that he authored.

Islamic education is not just a process of instilling moral values to fortify oneself from the negative access of globalization. But the most urgent is how the moral values that have been instilled in Islamic education are able to act as a liberating force from the crush of poverty, ignorance, and socio-cultural and economic backwardness. This shows that Islamic education has a very important role in the process of forming individuals who are not only intelligent, but also have a good personality and have

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an understanding of religion that is not only understood but also applied in life. Talking about Islamic education, it must be talking about the concept of education. The concepts of Islamic education that exist today cannot be separated from the shadows of the concept of Islamic education in the classical era, which was born from the thoughts of the philosophers of Islamic education. Quite a number of Islamic education figures in the classical era who contributed their thoughts to the world of education, one of which is the concept of Islamic education itself.

2. Literature Review

2.1 Biography of Al-Ghazali

His full name is Abu Hamid Ibn Muhammad Ibn Ahmad Al Ghazali, widely known as Al Ghazali. He was born in a small town located near Thus, Khurasan Province, Islamic Republic of Iraq in 450H (1058 AD). The name Al-Ghazali is derived from *ghazzal*, which means weaver, because his father's occupation was weaving woollen threads.

Ghazali is also derived from the word *ghazalah*, which is the name of the village where Al Ghazali was born, and this is what is widely used, so that people attribute his name to his father's occupation or to his place of birth. His parents were fond of studying Sufism, because they would only eat from the fruits of their own labour in weaving wool. He was also a great lover of knowledge and always prayed that his son would become a scholar. It is unfortunate that his teachings did not give him the opportunity to witness his son's success according to his prayers. Al Ghazali's first exposure to Sufism was before his father died, but there are two versions of this:

His father had entrusted Al- Ghazali to his brother Ahmad. He was a Sufi, with the aim of being educated and guided properly.

Since childhood, Al Ghazali was known as a child who loved to study, since childhood, he has studied with a number of teachers in his hometown.

Among his teachers at that time was Ahmad Ibn Muhammad Al Radzikani. Later in his youth he studied in Nisyapur as well as in Khurasan, which at that time was one of the important centres of knowledge in the Islamic world. He later became a student of Imam Al Haramain Al Juwaini who was a professor at the An-Nizhfirniyah Madrasah in Nisyapur. Al Ghazali studied theology, Islamic law, philosophy, logic, Sufism and natural sciences.

Based on his extraordinary intelligence and will power, Al Juwaini later gave him the title *Bahrum Mughriq* (the drowning sea). Al Ghazali then left Naisabur after Imam Al Juwaini died in 478 H (1085 AD). Then, he visited Nizhdm al- Mar in the city of Mu'askar. He received great honour and respect, so he stayed in the city for 6 years. In 1090 AD he was appointed as a teacher at a Nizhdm al- Mar in Baghdad.

He did this very successfully. While in Baghdad, in addition to teaching, he also provided refutations of the thoughts of the Bathiniyyah group, the Islamic philosophy group and others. After teaching in various places, such as Baghdad, Sham and Naisabur, he returned to his hometown of Thus in 1105 AD.

For four years Al Ghazali held this position, basking in knowledge and worldly luxuries. During this time he wrote many scientific and philosophical books, but this situation did not always reassure him.

In his heart doubts began to arise, new questions began to arise, 'is this the real science? Is this the life that God loves?', "Is this the way of life that God loves?", by sipping the honey of the world to the bottom of the glass.

All sorts of questions arose from his heart. Doubts about the absorption of the senses and the processing of reason completely enveloped him. Finally, he left the seat of his scientific greatness in Baghdad for Mecca, then to Damascus and stayed there to worship. He began to settle into his path in Damascus, the Sufi path. He no longer relied solely on reason, but also on the power of *nur* that God bestows on His servants who earnestly seek the truth. From Damascus he returned to Baghdad and returned to his village in Thus. Here he spent his days teaching and worshiping until he died on the 14th of Jumadil Akhir in 505H (1111 AD) at the age of 55 years leaving behind several daughters. Some say that he died at the age of 54.

3. Results and Discussion

3.1. The Role of Education

Islamic education is a conscious and purposeful education, Allah has compiled a clear educational foundation for all humans through Islamic law. The concept of education in Islam is, Firstly Education is an activity that must have clear goals, objectives and targets. Al-ghazali belongs to a Sufistic group that pays a lot of attention to education, because education is what determines the style of life of a nation and its thinking.

In educational matters al-ghazali is more inclined to empiricism. this is partly because he strongly emphasises the influence of education on students. According to him a child depends on his parents and children who educate him. The heart of a child is clean, pure, like a very precious gem, simple and clean from any description. This is in line with the message of the Prophet Muhammad who asserted: "that every child is born in a clean state, it is the two parents who cause the child to become a Jew, Christian or Majusi (H.R. Muslim).

Al-ghazali said that if the child receives good teachings and habits of life, the child will be good. Conversely, if the child is accustomed to doing bad deeds and is accustomed to evil things, then the child will have a bad character. The importance of education is based on al-Ghazali's own life experience, namely as a person who grew up to become a great scholar who mastered various sciences, which was due to education.

3.2. Education Objectives

According to Al Ghazali, the main goal of Islamic education is to be close to Allah, the Creator, and the most perfect human being in his view is a human being who always gets closer to Allah. This goal appears to be religious and moral, without ignoring worldly matters.

Knowledge in Arabic terminology means deep knowledge, knowledge of the nature of something. This knowledge can be through the process of searching, learning, researching, or without going through the search process but directly given (through revelation or inspiration) from the All-Knowing. Something here is both empirical-sensory problems and non-empirical-supra-sensory problems (Rosyadi, 2004: 68). Knowledge can also be interpreted as that which, when possessed by someone, makes clear what he knows (As "ad, 2007: 14). Meanwhile, from a linguistic point of view, science means explanation, from the root of the word it means clarity. All knowledge that is attributed to humans means clarity (Ali, 2002: 383).

According to the Qur'an, knowledge is a privilege in humans that makes humans superior to other creatures. This is reflected in the story of Adam when asked by Allah about the names of objects. Adam could answer all the names of objects that were asked of him. In surah alBaqoroh verse 38, Allah says, "O Adam, tell them (angels and devils) the names of things". Adam told the angels and the devil the names of things in the presence of Allah. Based on this information, the Qur'an confirms that humans since they were created have the potential for knowledge and develop their knowledge with the permission of Allah (Ali, 1995: 383-384).

Whereas science can be interpreted as all knowledge obtained through the set of human rationality resulting from logic and the reality of natural phenomena, an exploration into the material world based on observation and looking for regular natural relationships regarding observed phenomena and is able to test itself, and can also be interpreted as a human effort using human potential to recognise the sunatullah of the empirical world component of God's creation system.

In simple terms, science does contain the meaning of knowledge or it can be said that each science is an organised knowledge of the work of causal laws in a class of problems of the same nature, according to its position that appears from the outside, as well as according to its building from within (Rosyadi, 2001: 68-69). Science is the last step in human mental development and may be considered the highest and most characteristic achievement in human culture. Science is a product that was born later, and is very sophisticated that can only develop thanks to special conditions. Because basically science is knowledge of

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the truth. While the truth is essentially something great, both in its simplest appearance and in its most complex or most abstract form (Rosyadi, 2001: 68-69). The definition of science as knowledge is in accordance with the origin of the English term science which means knowing. Knowledge is really just the result or product of a human activity.

Knowledge is collected by humans through the use of their intellect and then arranged into a patterned form. After the various grains of knowledge are collected in an orderly form, the collection is called naqliyah science or science of philosophy, which is knowledge obtained through the use of reason and intellect.

This knowledge is also called science and is also called knowledge. The task of science is to explain everything that exists in this universe so that it can be understood, useful, and preserved. For Muslim scientists, everything is in order to improve the quality of faith and piety to Allah, and glorify His asma (Muhaimin, 2006: 2).

3.3. Al-Ghazali's Opinion on Educating Children

Al-ghazali denied the theory of heredity, which modern education has recently paid much attention to and considered important, but Al-ghazali was not enthusiastic in analyzing this issue. In this case, it is clear to us that modern mental science with its new view considers the heredity theory important, and establishes it as an influential factor.

While al-Ghazali is of another opinion, namely that children are born without being influenced by hereditary traits except very little, because educational factors, environment and society are the strongest factors influencing children's traits. His opinion is in line with the opinion of psychologists who deny the influence of heredity.

In fact, Al-Ghazali in his opinions that relate to the influence of heredity and the environment has preceded the experts in mental science and education centuries before. His opinion is reinforced by the depth of religious influence that he analyses regarding the formation of children's morals, on the impetus of his desire to protect children from the impact of the environment, so he made a special programme for children's education.

4. Conclusion

According to Al-Ghazali, good education is a way to get closer to Allah and gain happiness in this world and the hereafter. Al-Ghazali combines happiness in this world and happiness in the hereafter. Regarding the curriculum of Islamic education, Al-Ghazali said that the Quran and its contents contain the main points of knowledge. Its contents are very useful for life, cleansing the soul, beautifying morals, and getting closer to Allah.

The purpose of Islamic education in Al-Ghazali's view is only to get closer to Allah. The main purpose of using methods in education must be aligned with the age level, intelligence, talent and innate of the child and the goal is not separated from the value of benefits. Regarding educators, Al-Ghazali emphasised that an educator must have good norms, especially moral norms. Because educators are an example for their students.

In relation to students, Al-Ghazali explained that they are servants of Allah who have been equipped with the potential or fitrah to believe in Him. Fitrah was deliberately prepared by Allah in accordance with human events, in accordance with his basic nature which is inclined to Islam.

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