

## Imam Al Ghazali's Perspective Education of Practices and Sufism

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### Abstract

*The morals shown by students in the 21st century are declining, especially students at madrasah ibtidaiyah. This is a special concern for education actors in Indonesia, especially education actors at the elementary school/madrasah ibtidaiyah level. With these existing problems, as educators, we hope to create students who have good morals, so research is carried out on books written by Imam Al-Ghazali, especially those related to moral education and Sufism. Two problem formulations will be taken to find out more about moral education and Sufism from the perspective of Imam Al Ghazali, namely: 1) what is the concept of moral education and Sufism from the perspective of Imam Al Ghazali? 2) What are the implications of moral education and Sufism from Imam Al Ghazali's perspective in Indonesian society? To answer this problem, this research uses library research. There are two methods used in this research, namely the deductive method and the inductive method. The deductive method is to discover new knowledge by reviewing science in general in a more specific direction. And the inductive method is to explain various specific problems by ending with general conclusions. Based on the results of this study, it can be concluded that: 1) the concept of moral education and Sufism is the relationship between the science of monotheism, fiqh, and Sufism. 2) Sufism moral education taught by Imam Al Ghazali is relevant to be applied in Indonesia. With the implementation of Imam al-Ghazali's view on moral education and Sufism, it is hoped that Indonesian students will have noble character.*

**Keywords:** Moral education and sufism, Imam al-Ghazali's perspective.

### A. Introduction

Education has a very important role in human life (Zainudin Fanani, 2010). These interests are in order to achieve the goals to be achieved. In Indonesia, the

goals to be achieved in education are explicitly formulated in the Republic of Indonesia Law No. 20 of 2003 Chapter II Article 3.

In the provisions of the law on the national education system, it is formulated that the purpose and function of education is to form a complete Indonesian human being whose key words are faith and piety, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens answer (UURI Number 20 Article 3 ). If we look more deeply into the dimension of “human integrity”, the Law consists of two interrelated parts. These dimensions are religious and social dimensions. Religious in the realm of piety and faith and social skills, independence, democratic and responsible citizenship. So, in an effort to achieve a complete human being, the right education system is needed.

In this day and age, talking about character education is the basis of education. In the current era, most of the people who apply character education are heralded by Thomas Lickona and Lawrence Kohlberg. In fact, if you look again, it turns out that the concept they carry is not in accordance with the principles or concepts of character education in Islam (morals), because it only leads to a social dimension that does not give a touch to the religious dimension. So that it gives implications that are not suitable for the output produced by students, previously expecting good morals but what appears on the contrary is losing morals, we can see this from the many facts that exist in society, such as promiscuity, lack of ethics,

Morals are one of the teachings of Islam that must be owned by every Muslim person in carrying out their daily lives. Therefore, morality becomes very important for humans in their relationship with Allah SWT and with fellow human beings. Morals are to influence the quality of a person’s personality that unites patterns of thinking, acting, interests, philosophy of life and diversity. Morals, which are the inner situation of humans, project themselves into outward actions that will appear as a tangible manifestation of the results of good or bad deeds according to Allah SWT and humans. A person’s personality will be greatly influenced by good and bad morals, therefore morals are very important for humans.

The study of morality in Islam based on the Qur’an and the Sunnah is impossible to rule out a classical world thinker or scholar, namely al-Ghazali. His thoughts on morality are often found in his works, especially in his phenomenal

work, the book *Ihya Ulumuddin*. This great Muslim figure was very instrumental in building and developing moral knowledge in Islam.

The moral teachings initiated by al-Ghazali based on the Qur'an and As-Sunnah and through rational reflection on these two guidelines and the moral works that existed at his time, were the result of real practices that were shown by himself in his life. . In other words, al-Ghazali's moral teachings are not only religious-rational, but practical and realistic.

Therefore, the study of morals and how the pattern of moral education according to al-Ghazali becomes very important so that it can be found the main points and pressures to be used as the basis and reference in the development of Islamic education as expected. One of the goals of Islamic education is to form a Muslim person who is close to perfection by internalizing moral education.

This paper aims to explore the rules of moral education according to the perspective of Imam al-Ghazali; and the method of moral education of Imam al-Ghazali for the formation of *Insan Kamil* is applied in the program of Islamic educational institutions, especially for students at *Madrasah Ibtidaiyah*.

## **B. Discussion**

### ***1. Al-Ghazali . Biography***

Imam Al-Ghozali, his full name is Abu Hamid Muhammad bin Muhammad bin Ahmada al-Tusi Al-Ghazali. Born in 450 H/1058 AD, in a small village called Gazalah in the Tus area in the Khurasan region. He is a prolific Muslim thinker and writer. His father, a pious Sufism follower, died when Al-Ghazali was a child. Before his father died, he had entrusted his son to a Sufi teacher to get care and guidance in life (Shafique Ali Khan, 2005).

Al-Ghazali's life journey in seeking knowledge and seeking identity is very long and tortuous. This long journey has finally led him to become a great figure who is not only admired in the eastern world, but the western world also recognizes his greatness and greatness. He has produced various writings in various fields; philosophy, logic and Sufism, including education. It is not surprising that he was dubbed *hujjatul Islam*, *al-Imam al-Jalil*, *Zanuddin* and so on. He died in 505 H / 1111 AD at the age of 55 years.

## ***2. Educational Goals***

Education is an effort made by educators by giving various influences to students so that it will help in developing the cognitive, affective and psychomotor systems of students, which will then bring children to an estuary, the estuary referred to here is the achievement of educational goals.

Adding moral values to the level of al-karimah morality is the main goal in education. This goal is the same and in line with the goals to be achieved by the apostolic mission, namely guiding and educating humans to become human beings with al-karimah character. Then the character of al-karimah is reflected in personal attitudes and behavior in relation to Allah, oneself, fellow human beings and fellow creatures of Allah SWT and the environment (Jalaluddin, 2003).

Al-Ghazali in an effort to educate students has a special view. He focuses more on efforts to bring students closer to Allah SWT. So that in any form of activity, education must lead to the introduction and approach of children to the khaliq (Al-Ghazali, 2005). The road to achieving these goals will be wider if children are equipped with knowledge. As explained in his book:

“Indeed, the result of knowledge is getting closer to Allah SWT, Lord of the Worlds, connecting with the heights of the angels and getting close to the high angels...”<sup>6</sup>

The knowledge in question is obtained through teaching, so the principle of learning that is implanted in mastering a science according to al-Ghazali to strengthen religion with tafaqquh fiddin, this is one way to lead to Allah SWT. Many of the virtues of tafaqquh fi ad-din he explained in the book *Ihya Ulumuddin* as a suggestion that tafaqquh fi ad-din is a noble job (Al-Ghazali, 2005). Thus the process that al-Ghazali did in shaping the morals of students, namely focusing on efforts to get closer to Allah SWT in the purpose of science, this was done because on the basis of Aqidah and Faith in Allah SWT then noble character was awakened, no noble character was created without being based on by the foundation.

This is where the principle difference between the views of western philosophers in general and Imam al-Ghazali's view in seeing human nature is clearly seen. Western philosophers view humans as anthropocentric creatures, while al-Ghazali views humans as theocentric creatures. (Imam Syafe'ie, 1992). So that in

education the purpose of education is not only to educate the mind, but trying to guide, educate, direct, improve and purify the heart to get closer to Allah SWT.

Furthermore, in studying science, according to al-Ghazali that the main purpose of studying science is to achieve perfection and virtue. The perfection and virtue in question is the perfection and virtue of the field in this world and achieving the hereafter (Ladzi Safroni, 2013).

### ***3. The Concept of Morals According to Al-Ghazali***

Al-Ghazali was a great Muslim scholar who had a very high intellectual spirit and constantly wanted to know and recite everything. From a situation like this and he was very much in love with the science then molded him into an expert in various fields of science, thus making him one of the most influential Islamic figures in Islamic history. This is because of his many contributions in developing Islamic knowledge which is manifested in his many books, from some of the sciences written in his books he studies a lot about morals.

As a Muslim cleric, al-Ghazali was very instrumental in building a good moral system in Islam, then criticisms emerged criticizing his moral teachings. This happened because of some similarities in the concept of morality with the moral teachings of Greek philosophers, especially Plato and Aristotle and previous Muslim scholars. For example, al-Ghazali's view of the need for a balance between the forces of the soul, which is influenced by Plato's "harmony theory", the view of wash for moral principles, which is influenced by Aristotle's "theory of moderation". For example again, the notion of morality according to al-Ghazali, is similar to the understanding given by Maskawih, as well as the mystical spirit in his moral conception which was influenced by al-Muhasibi.

The influence of moral teachings on al-Ghazali's conception of morality, both from Greek philosophers and from Muslim moralists is something that might happen, because al-Ghazali was a "bookworm" who read it (all works of philosophy and philosophy). ethics of the Greek philosophers and Muslim figures of his time mentioned above). However, it would be incorrect to say that he relied on Greek philosophy for his inspiration. Because in reality, al-Ghazali emphasizes spiritual values, such as gratitude, repentance, tawakal and others, and directs moral goals to the achievement of ma'rifatullah and happiness in the hereafter. All of this is clearly

rooted in Islam with the basis of the Qur'an and Sunnah, which are not found in the rational and secular Greek ethical thought. It is also not true to say that he relied solely on the teachings of previous Muslim moralists, because his moral conceptions, especially those in the book *Ihya Ulumuddin*, were born after he underwent an intellectual odyssey and plunged directly into the Sufi world, the intuitive world, rooted in Al-Qur'an. -Qur'an and As-Sunnah. This is what distinguishes the moral conceptions of the previous Muslim moralists which were actually more rational or intellectual in nature (At-Ta'dib). This is what distinguishes the moral conceptions of the previous Muslim moralists which were actually more rational or intellectual in nature (At-Ta'dib). This is what distinguishes the moral conceptions of the previous Muslim moralists which were actually more rational or intellectual in nature (At-Ta'dib).

From the description above, it can also be seen that the moral conception that was initiated by al-Ghazali has a religious, rational and sufistic-intuitive basis, in addition to showing pluralism due to the variety of sources studied by al-Ghazali. It is this pattern that will be impressed by al-Ghazali's study. It is this pattern that will impress his moral conception as will be described further.

Morals is the plural form of *khulq*, which etymologically means habit, behavior, character, temperament (Yasui, 1988). We can see that some of these words are the basic nature of a person. In addition to these qualities, *Mu'jam Lisan Al-Arab* added that morality means religion (al-Ghozali, 2005). It is said to be religion because it contains commands, prohibitions, and instructions for the good of a person (Dahruj, 2008). Imam Al-Ghazali argues that *lafadz khuluq* and *khalqu* are two properties that can be used together. When using the word *khalqu*, it means in an outward form, while if it is in an inner form, then use the word *khuluq*. Because every person consists of a body that can be seen by the eye (*Bashar*). The spirit and the *nafs* can be realized by the eyes of the heart (*Bashirah*). So the power of the *Nafs* to realize *bashira* is greater than the body realized by *bashar*. The relationship between the two, Imam Alghazali quotes the word of Allah SWT, in verses 71-72 of the Al-Qur'an letter *Alshaad* (al-Ghozali, 2005).

The meaning of morality in terms is the nature that grows and unites in humans. The nature of patience, love, affection, or vice versa, anger, hatred, revenge,

envy that can separate relationships, are traits that radiate in the form of attitudes and behavior of one's actions (Salim, 1986). As far as is concerned, according to Imam Al-Ghazali morality is an expression of a condition that remains in the soul, where actions will occur easily without thinking and require research. If displayed in this situation is a good action according to common sense and Islamic Shari'a, for example honesty, responsibility, doing justice, all of which include good morals. And when bad actions such as lies, selfishness, and dishonesty, the situation is called bad morals (al-Ghozali, 2005). In everyday life, morality is often equated with morals and ethics (Habsy, tt). Morals are actually different from morals and ethics. Because morality is related to one's inner situation. Morals also mean the reduction of human tendencies towards other tendencies in themselves and that is what is called morality (Ma'ruf, 1986).

That definition also has the impression, Imam Al-Ghazali shows the backing of good and bad morals, and outward actions are law and reason. In other words, to judge whether morality is good or bad, it must be followed by religion and common sense. This is in accordance with the expression that reason and the Shari'a are complementary and that reason alone is not sufficient for moral life and like revelation, the two need to be united. Imam Al-Ghazali stated that morality is not just an action, not the ability or knowledge to act. But morals need to be associated with the condition of the soul that is ready to produce action and the situation becomes a habit in their daily lives. The actions that result from them are not temporary. Moral integrity as a whole does not only depend on the individual side. but man has four powers of self. This is an element of the formation of good and bad morals. These forces are the power of knowledge, the power of desire / lust, the power of anger, and the power of justice among these three forces (al-Ghozali, 2005).

Imam Al-Ghazali did not put akhlak as the ultimate goal of a person in the course of his life, but as a tool to support the best qualities of the soul to achieve the best truth or Ma'rifat Allah which contains the blessings of happiness for humans. The happiness that the human soul desires is the engraving and integration of the divine essence in the soul so that this essence is as if the soul itself. That is, morality is one of all human life to achieve its goal, namely happiness (al-Ghozali, 2005).

#### ***4. Moral education in al-Ghazali's view***

Education is a system and method to improve people's quality of life in all areas of life (Sanaky, 2003). The field of Islamic Education has three names that are used to define education itself. The three words are at-Tarbiyah, at-Ta'lim and at-Ta'di. At Tarbiyah has the meaning of raising, nurturing, and educating which already means teaching or Allama. Tarbiyat is defined as a process of guidance towards human potential (physical, spirit and reason) (Jalaluddin, 2003). Syed Naquib al-Attas refers to the meaning of education in the concept of ta'dib. He revealed that education is instilling and absorbing adab in someone (ta'dib) (Muammar, 2011). Among the three names, the closest to moral education is ta'dib, and the word adab in the Big Indonesian Dictionary (KBBI). It means good morals, good personality (Language, 2008). The words Adab and morality have similarities, so they are said to be closest to moral education, which means absorbing and giving adab the same as moral education.

Education Morals are the essence of education. Morals lead to action. Akhlakul karimah is when human behavior in every aspect of life follows Islamic rules, as implied in the hadith 'Aisyah ra, which means "The morality of the Messenger of Allah is the Qur'an" (HR. Muslim). Meanwhile, non-moral education is only a technical or life-skill. The bad character of every human being can turn into a noble character. Imam Al Ghazali stated that a change in morals is possible for humans. For example, changing from a rude nature to a compassionate nature. From this expression it can be seen that Imam al-Ghazali justifies the change from a situation to some of Allah's creations. In other circumstances, human integrity can be established through the formation of educational paths. It is not possible to remove desire and anger from the surface of the earth, but it is possible to minimize both by taming desire through some spiritual practice (Bahreis, 1991). Then, if morals cannot change, it means that advice, wills, and education are useless. Imam Al-Ghazali quotes a hadith narrated by Abu Bakr bin Lal: "Be good at your morals" (al-Ghozali, 2005).

Many books written by Imam Al Ghazali are related to moral studies and the formation of human character. This gives instructions that Al-Ghazali pays great attention to the field of Moral Science. Al-Ghazali is known as an expert in moral



science, and moral training is based on the teachings of revelation, namely based on the Qur'an and Sunnah. He investigated this field of moral science in various ways, from examined observations, deep experiences, thorough examinations of all people from different social classes. Therefore, in his view, the concept of moral education is very broad and deep. Moral education as part of the concept of education according to Al-Ghazali is not limited to what is known as the theory of intermediaries, but includes the nature of virtues that are personal, rational, and private charity in society. Based on this, according to Al-Ghazali, moral education has three dimensions. Namely, (1) the dimension of self, namely man with himself and God, (2) the social dimension, namely community, government, and relationship with each other. Others and (3) metaphysical dimensions, namely beliefs and basic beliefs (Daudy, 1986).

The concept of moral education given by Imam Al-Ghazali in accordance with the objectives of Islamic religious education in general. The goals of Islamic education are very broad, consisting of the Tawhid dimension, the moral dimension, the individual difference dimension, the social dimension, the professional dimension, and the space and time dimensions (Jalaluddin, 2003). There are also several figures who share the concept of Imam Al-Ghazali's educational goals, namely al-Abrasyi, Asma Hasan Fahmi, and Munir Mursi (Tafsir, 2001). The concept given by Imam al-Ghazali is very precise and comprehensive. In addition, Imam Al-Ghazali categorizes moral education as the most important and must be known, including (1) good and bad deeds, (2) the ability to do it, (3) knowledge of moral status, and (4) traits that tend to be bad behavior. one of two different things, and liking one of them,

From some information above, it can be seen that according to Al-Ghazali moral education is an effort to eliminate all bad habits in accordance with the explanation of the Shari'a. There are some things that humans must avoid, so that they get used to good manners or morality. From the existing description, we can conclude that moral education according to Imam Al-Ghazali is the process of forming ideal human morals and actual coaching, so as to produce balance and iffah. But no one, except the Prophet, can achieve the perfect balance of the four moral

elements (still have to strive for it). Except Rasulullah SAW, because he himself was assigned to perfect human character by Allah SWT, then he must be perfect first.

In an effort to improve morals and care for the soul, Imam Al-Ghazali has the concept of tazkiyat an-nafs (Yasui, 1988). The concept of Tazkiyat an-nafs is an effort to improve morals and treat the soul. Tazkiyat An-Nafs is an effort to purify the soul and lead the soul to a good life (Jaya, 1994), the scope of its meaning is not only focused on tathir an-nafs, but also on tanmiyat an-nafs (cultivating the soul) in a better direction. In terms of the morals of Sufism, Imam Al-Ghazali considers tazkiyat an-nafs as takhliyat An-Nafs and Tahliyat An-Nafs which means emptying the soul from despicable morals and filling it with commendable morals. From this review Tazkiyat An-Nafs Imam al-Ghazali is part of the Sufism method (Jaya, 1994),

From the above paradigm, we can see that Tazkiyat An-Nafs is closely related to morality and psychology. That is, as a pattern of education for humans who have character, faith, and piety, to Allah, and have an unshakable soul in life. Efforts to purify the soul by humans can create peace, happiness and tranquility in the soul. This method is used by Imam al-Ghazali for moral education efforts based on Allah SWT and the formation of a good personality, self-cleaning, then announced to the general public with muamalah activities which we can call morals by way of ethics.

Obligations in Tazkiyat An-Nafs al-Ghazali describe the duties and obligations of students in his book "Ihya `Ulumuddin" as follows: Prioritizing the sanctity of the soul, being ready to wander in search of knowledge, not boasting about knowledge and fighting against the teacher, understanding the position of science. (al-Ghozali, 2005). First, prioritizing the purity of the soul. Al-Ghazali stated: "Prioritize the purity of the soul from low morals and despicable traits, because science is a devotion of the heart, the prayer of the soul and draws the mind closer to Allah swt. Second, ready to wander to seek knowledge about science.

Knowledge. Al-Ghazali said: "The student should reduce his connection with worldly activities and distance himself from his family and homeland. Because all these relationships can influence and turn hearts to others. Third, do not be arrogant because of his knowledge and oppose his teacher. Al-Ghazali said: "Students should not be proud of their knowledge and should not dare to oppose their teachers, but obey the opinions and advice of all, just as a stupid sick person obeys a doctor who is

smart and has experience”. Fourth, know the degree of knowledge. Al-Ghazali has advice: “students should know the most important degree of knowledge. All this can be known from two things: first, the glory of the result, second, the belief and strength of the argument. So, tazkiyat an-nafs is very important for the success of moral education. In addition to the teacher, students must do tazkiyat an-nafs. This means that tazkiyat an-nafs is the most appropriate method in moral education.

### ***5. Moral Education Methods for Children***

The main target of Islamic education is the realization of the ideals of Islamic teachings, aiming for the welfare of the servants of Allah physically and mentally, both in this world and in the hereafter. The trick is to instill taqwa and morals and uphold the truth to form human beings who are personal and virtuous according to Islamic teachings. The target is set based on the meaning of Islamic education is the teaching of spiritual and physical development according to Islamic teachings with the wisdom of directing, teaching, training, nurturing, and supervising the application of all Islamic teachings. Al-Ghazali’s personality, which is told in *al-Munziq min al-Dhalal*, always seeks the truth and is never satisfied. All this starts from the age of children until the age of 20 years, namely doubts about ancestral beliefs. He does not get tired of wading through the waves of battles of belief, belief, and knowledge that he has not experienced in search of the truth.<sup>42</sup> One of them is the field of morality. The moral education given by al-Ghazali is getting used to good things, for example, things and drinking, sleeping and so on, children are also trained to have good character, respect the elderly, love each other, hang out with good friends. Children should also be equipped with religious knowledge.<sup>43</sup> As quoted by Abidin Ibn Run According to al-Ghazali, education must lead to human improvement, and obedience to Allah SWT, and has the goal of happiness in the world and the hereafter, Al-Ghazali said: “The results of knowledge to get closer to Allah, the Lord of the worlds, and to connect with the high angels and to associate with the spirit world, all of these are greatness, influence, government for kings and instinctive respect.<sup>44</sup> So, moral education aims to get closer to Allah SWT. Therefore, learning activities aimed at both of these, al-Ghazali’s method in moral education. According to Al-Ghazali, people with noble character can be seen from doing good, a lot of shame, a little hurt people, gentle, patient, a lot of improvement, a lot of right tongues, compassion,

being able to take care of yourself, being generous to the poor, talking a little, a lot of work, a little mired in unnecessary things, connecting.

Friendship, not in a hurry in work, very grateful, willing to those who are, can control himself when angry, do not curse people. Does not like to curse, is not envious, is not stingy, does not incite, is sweet, has a good tongue, loves the way of Allah, hates and is angry because of Allah. How to educate Imam al-Ghazali focuses on religion and morals. The principle starts with memorization and understanding, then continues with beliefs and justifications after which the enforcement of arguments and information that supports strengthening the faith. This method is for neatness and diligent worship. From his salvation, al-Ghazali has a way to overcome doubts about religious issues, namely the existence of faith in Allah SWT, accepting with a clear soul and belief that is necessary at the earliest possible age. Adhering to the Qur'an and hadiths in depth which are sourced from reason. Al-Ghazali's way of identifying between a teacher and a doctor, a doctor treats his patients with drugs. If the teacher chooses an educational method that is by the age and character of the child, his grasping and rejecting power, is in line with the personality situation.<sup>46</sup> Al-Ghazali said: "Doctor, if you treat all sick people with just one kind of medicine, it will kill most of them."<sup>45</sup> So are teachers. If a student then looks at the state of his age, the nature of his body, and what kind of practice he is capable of. And such a basis, training is built. <sup>47</sup> Imam Al-Ghazali explained the method of health therapy. This method has the goal of instilling goodness in the soul. Good and bad are listed in the Shari'ah and behavior. In terms of treating the soul and heart of a student, the teacher is like a doctor who treats his patient. So the teacher must know the evil that is in the soul of the student In theory, the sick day is countered by the opposite. Like a fever, the cure is cold. For example, a stupid person must learn, a disease of pride by limiting desires, and vice versa. the miserly disease is treated by giving charity, Likewise if the spiritual / soul is sick. all of this must be done by forcing oneself. Like the bitterness of medicine, improving morals must also be patient.<sup>49</sup> In al-Ghazali's view, children from birth are in a state that is pure from disease. Children who have despicable traits must slowly be repaired with moral education to purify their souls again. But you need to realize that everything can't change right away. <sup>47</sup> As a whole and reverse the direction 180 degrees. The teacher must be patient, in

making these changes can be achieved gradually. Al-Ghazali's curriculum does not only form rational students. However, also on the religious and moral side. It is clear that the main goal is the complete human being or the human being.

### **C. Concluding Remarks**

Moral education according to al-Ghazali is an attempt to eliminate all bad habits that have been explained by the Shari'a in detail, which humans must ignore, which makes them accustomed to noble moral actions. According to him, moral education has an estuary to three dimensions, namely (1) the dimension of self, namely people with themselves and God, (2) the social dimension, namely society, government, and association with each other, and (3) the metaphysical dimension, namely creed, and basic guidelines. Then, improving morals and healing the soul, al-Ghazali has the concept of tazkiyat an-nafs. Tazkiyat an-nafs applied by al-Ghazali is closely related to efforts to improve morals and treat the soul. This is done using Takhliyat An-Nafs and Tahliyat An-Nafs in the sense of emptying the soul of the despicable character and decorating it with commendable character. The concept is al-Ghazali's way to improve or improve one's morals. If embedded perfection and virtue in the world will be achieved. The perfection and virtue in question is the perfection and virtue of the field in this world and achieving the hereafter.

The way or method of forming such a human being, al-Ghazali positions the teacher with a doctor, a doctor treats his patient if a teacher must be able to diagnose what causes a person's moral ugliness which must then be corrected through learning. He is optimistic that moral ugliness is not something that cannot be changed. However, on the contrary, it can be improved through good and correct learning (ta'lim, tarbiyah and ta'dib).

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