

IMPLEMENTATION OF AL-GHAZALI'S ISLAMIC EDUCATION PHILOSOPHY IN THE MODERN ERA

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ABSTRACT

Philosophy and education are two things that cannot be separated. Philosophy is the basic foundation or direction for achieving the implementation and goals of education. Education aims to shape human beings in achieving complete humanity. Even Islam offers a concept of human beings, namely the prototype of humans who carry out their duties as khalifatullah fil ardh; humans who not only have intellectual intelligence (IQ), but also spiritual (SQ) and emotional intelligence (EQ). The problems that arise, complaints about the increasingly widespread individualist, materialist, and pragmatic nature of the community are allegedly because the modern education system ignores the basics of the value of education and only pursues material benefits. This article offers a solution to answer the challenges of education in the modern era which refers to the philosophical value of education. Especially the concept of the philosophy of Islamic education taught by al-Ghazali. In his education philosophy, al-Ghazali did not recognize the separation between religious education and general education without linking of them. There is no aqliyah term without including syar'iyah. Cognitive aspects are not developed without involving affective and psychomotor aspects at once. Because faith, knowledge, and charity always go side by side.

Keywords: Philosophy, al-Ghazali, Education, Modern Era, Islamic Education

ABSTRAK

Filsafat dan pendidikan merupakan dua hal yang tidak dapat dipisahkan. Filsafat merupakan pijakan dasar atau penentu arah bagi tercapainya pelaksanaan dan tujuan pendidikan. Pendidikan bertujuan untuk membentuk manusia dalam mencapai kemanusiaannya secara paripurna. Bahkan Islam menawarkan sebuah konsep insan kamil, yakni prototipe manusia yang menjalankan tugasnya sebagai khalifatullah fil ardh; manusia yang tidak hanya memiliki kecerdasan intelektual (IQ), melainkan juga kecerdasan spiritual (SQ) dan emosional (EQ). Permasalahan yang muncul, keluhan tentang semakin merebaknya sifat individualis, materialis, dan pragmatis pada masyarakat diduga karena sistem pendidikan modern yang mengabaikan dasar-dasar nilai pendidikan dan hanya mengejar keuntungan materi semata. Artikel ini menawarkan solusi untuk menjawab tantangan pendidikan di era modern yang mengacu kepada nilai filosofis pendidikan. Terutama konsep filsafat pendidikan Islam yang diajarkan oleh al-Ghazali. Dalam filsafat pendidikannya, al-Ghazali tidak mengenal pemisahan antara pendidikan agama dan pendidikan umum tanpa mengaitkan keduanya. Tidak ada istilah aqliyah tanpa mengikutsertakan syar'iyah. Aspek kognitif tidak dikembangkan tanpa melibatkan aspek afektif dan psikomotorik sekaligus. Sebab iman, ilmu, dan amal selalu berjalan secara berdampingan.

Kata kunci: Filsafat, al-Ghazali, Pendidikan, Era Modern, Pendidikan Islam

A. PRELIMINARY

Education is believed to be something important. Since the belief in education is getting stronger, the world is filled with buildings that contain rows of tables, chairs called school. In every day children enter private schools to be educated. Educated has the meaning of life in the normalized value of the regular and routine. Educated also often identified with knowledgeable, orderly, and not rebel.

Education continues to experience a shift in values and meaning. Not only synonymous with knowledge, education became a requirement for life as well as a determinant of social status. The longer and the higher the education level, the more bargaining power and a respectable social status they get. However, a vigorous education campaign that will bring people to the nature of humanity has implications to be otherwise and then into irony. Education became the leading cause of dehumanization behavior and reducing other human values.

Human as vicegerent on earth has been given in the form of a reasonable provision. In Islam, the purpose of man's creation is to be Khalifatullah, who is able to relate to God and also associated with other creatures. There are many verses in the Quran which instruct people to think; indicating that with the intellect, man can understand the verses of Allah either qauliyah and kauniyah. The process of maximizing the potential of sense in such a way that it was called an education.

Problems of education in the modern era are getting more complex. The changing

demands in the fields of industry, information, and communication has affected the goals of education should be. The purpose of education is currently limited to meet the labor market that relies only on the aspect of intelligence and ignoring other aspects. At the end of education that develops precisely leads people to become a person who is individualistic, materialistic, and pragmatic.

As a result, we see a clever man but uses his intelligence to fool others. Its cleverness is not used for the benefit of humans in general, but for the sake of himself. Rampant corruption is one proof that intellect does not necessarily go hand in hand with emotional quality and spirituality.

This article offers a solution for the challenges of the modern era by basing the philosophical values of education. The author offers an idea offered by al-Ghazali. He was a prominent Muslim, which was styled "Hujjatul Islam" or defenders of Islam (Solomon, 1986). Philosophical values of education taught by al-Ghazali have laid the foundation in developing the concept and methods of Islamic education. In addition, he has also tried to balance between the intellectual aspects of the spiritual aspect; between the truth and usefulness in humans.

B. PROBLEMATIC EPISTEMOLOGY OF THE PHILOSOPHY OF EDUCATION

The opinion that education would bring the progress of civilization has been the general opinion. Such an opinion has even the legitimacy of the various streams of orthodoxy and old beliefs. In the Islamic tradition, for example, there are

many arguments about the virtue of skilled people. This illustrates how the position of science is very important for the Muslim community. So is the case with other people. Hindus, for example, they have the same passion and conviction that knowledge can make good people better (Gandhi, 2017). In the teachings of his religion, Vedantic is a book of meaningful knowledge, so that Veda is believed to be the path to goodness.

Humans in every age have the same opinion that knowledge is the key to life in the natural world and thereafter. Without knowledge, the world is just an empty space where thousands of pairs of eyes live in a situation without a flame. History has proven that civilization was born of something which the world called knowledge. Briefly, it can be said that knowledge has transformed humans into civilized beings so that they can go through life with a better way.

The histories of the old civilization have also become a tradition that is loaded with wisdom and attention that is so abundant in something, which we refer to as knowledge. That is how the human world is born and awakens. Knowledge has led to a variety of magic that continues to grow relentlessly.

Nevertheless, along with the growth of knowledge, knowledge itself then became polluted by various things. Desire, so scientists named something that pollutes the purity of knowledge. Modern scholars then make an analysis, how in this era of human desires are controlled by a new one, it is difficult to be understood and perceived in previous lives. The author criticizes this

case as the current problems of educational philosophy in which the tendency of domination of pragmatic common interests.

I. Al-Ghazali's Philosophy of Humans

As a Muslim philosopher who lived in the Middle Ages, al-Ghazali was inseparable from the general trend of his time in looking at humans. Through his work in both philosophy and Sufism, he peeled that the essence or human nature is his soul. According to al-Ghazali, the soul is the identity of human remains. The human soul is an immaterial substance that stands alone. It is not composed of elements that make it up. So that the soul is eternal and not destroyed.

Oemar al-taomy al-Syaibany quoted from al-Ghazali's book *Mizanul Amal*, explaining more about the soul as the essence of man (Ibn Rusn, 1998).

"Human (Insan) is being created from the body that can be seen. While the soul can be responded to my mind and eyes of the heart (bashirah), not with the five senses. Its body is associated with the land and its spirit in soul (nafs). God intended spirit is what we know as soul or nafs. God intimated to the farsighted that the human soul or nafs including cases of divinity. It was bigger and taller than the bodies that traced on earth."

The basic properties of the bodies can be mentioned, which is the opposite of characteristics of the soul: it is material, requires space, time, and place. Consisting of elements that make it up, it can be destroyed, do not know, and do not feel. As

for human purposes, al-Ghazali stated (Ibn Rusn, 1998):

"All human purpose collected in religion and the world. Religion is not organized apart with an organized world. The world is a place of farming for the hereafter. The world is a tool that conveys to God for people who want to do it become a permanent and eternal homeland. "(Ihya Ulumuddin, Section I, p.13)

Based on a statement from al-Ghazali above, it is understood that human life has two aims. First, as an intermediary to be achieved in the world. Second, as the ultimate goal to be achieved after the destruction of the world. The world's pleasures such as women, children, wealth, etc. (QS. An-Nisa ': 14). While the objectives to be achieved in the hereafter is heaven and all pleasures; culminating when humans see God.

In order to know God, people have to try to improve themselves by embodying the virtues in the world. According to al-Ghazali the effort to achieve it can be obtained through two phases of activity: empty ourselves of properties or improper behavior, and fill yourself with the properties and behavior accordingly. The properties undue was called vices (*ar-radza'il*) as opposed to the virtue (*fadha'il*).

Furthermore, al-Ghazali explained that in achieving life goals must go through three stages: knowledge (*ilm*), certain circumstances in the person (*hal*), and action (*amal*). In fact, to carry out his duties as Khalifatullah on earth, human needs knowledge. Before doing "his duty", God has equipped him

science (QS. Al-Baqarah: 21). On this basis, al-Ghazali asserted that:

"Man does not achieve the goal of his life except through science and charity, and he will not be able to do good except by knowing how to implement the charity, thus science is the base of the happiness of the world and the hereafter as the purpose of life." (Ibn Rusn, 1998).

Al-Ghazali's philosophy of human nature underlies further thoughts about science and education ideal.

2. Al-Ghazali's Thought about Science

According to al-Ghazali, humans can attain a degree or position of the most honored among so many creatures on the surface of the earth and the sky because education, science, and charity. In accordance with al-Ghazali's thought to humans and their reward, that reward will not appear and will only be meaningful appearance except after knowledge. So in his book *Ihya 'Ulumuddin*, al-Ghazali has discussed science at length. Even the discussion of this issue outlined in separate chapters, namely *Kitabul Ilmi*. To explain the science in accordance with *Ihya 'Ulumuddin*, it will be the proposed scheme as follows:



Pic. I. Schematic elaboration of al-Ghazali's idea to education, according to Ibn. Rusn (1998)

Al-Ghazali's thought about the science using a sociological approach, which is always a contextual overview of social order. Al-Ghazali explains that science and/or professions have certain roles in the society. From the classification of science, with all its aspects as above, in relation to the tasks and goals of human life, shown the pragmatic attitude of al-Ghazali and his attention to aspects of expediency needed to realize the life order of the world to achieve the goal of human life, the happy in this world and hereafter.

3. Al-Ghazali's Philosophy of Islamic Education

In *Ihya 'Ulumuddin* which is his magnum opus, al-Ghazali is actually have not formulated yet the definition of education clearly. However, based on the definition of constituent elements of education are expressed, it can be a known definition of education in the statement as follows (Ibn Rusn, 1998):

"Indeed, the results of the science that are closer to Allah, Lord of the universe, connect to the altitude and close to the angels ..."
(*Ihya Ulumuddin*, Section I, p.13)

"" ... And this, in fact, is the science of growing through education and not frozen ones that did not develop. "(Ihya Ulumuddin, Section I, p.II)

Referring to the first quote, "close to God" shows the goal, and the word "science" shows the tool. While the second quotation is an explanation of the tool, which is conveyed in the form of education. So, it can be concluded that according to al-Ghazali, education is a way to achieve the science that aims to draw closer to Allah, Lord of the Worlds.

As to the final frontier of education, al-Ghazali, quoting a statement from Abu Darda who is one of the companions of the Prophet, as follows (Ibn Rusn, 1998):

"People who have a piece of knowledge and those who study the virtue of association, and another man is stupid and immoral. You shall be those who have the knowledge, or learning, or hear, and do not be the one to four (not including one of the three earlier), then thou perish. "(Ihya Ulumuddin, Section I, p.I0)

From the explanation of al-Ghazali against Abu Darda's statement above, it is understood that education is the only way to spread the virtues, to raise the dignity of man, and to inculcate human values. So that the prosperity and glory of a society or a nation depends on its success in the field of education.

This thought has been believed by many nations. For example, when the Japanese

fell by the bombings of Hiroshima and Nagasaki in 1945. Emperor Hiroto inquire what is the number of remaining teachers. Because he believes, only with education then the collapse of Japan can be overcome. The result is, Japan has become one of the advanced industrial countries, although with limited natural resources.

Then an explanation of how education is going, al-Ghazali puts it as follows (Ibn Rusn, 1998):

"The process of humanizing mankind since the time it happened until the end through a variety of science presented in the form of gradual teaching, in which the teaching process is the responsibility of parents and the community towards to God to become a perfect man."

As explained in previous educational elements and also in the above statement, al-Ghazali stressed that the education process is the effort towards to God. Abidin Ibn Rusn (1998) went on to explain that the purpose of al-Ghazali's education can be divided into two, the long-term goal and the short-term goal.

The long term goal is to approach closer to God because in the process of education must lead human towards introduction and approach to the Lord of universe. According to al-Ghazali, the longer a person sitting on the bench of education and increasing knowledge of science, the closer to God.

Of course, to make it happen, it is not with the secular educational system that separates worldly sciences from the values of truth and

religious attitudes. Also it is not with the traditional conservative Islamic system. But the education system that combines both integrally. This system formed human to be able to perform the duties of the caliphate.

While the short-term educational goal is achieved humans professions according to their talents and abilities. Requirements to achieve that goal, people must develop science; whether included *fard 'ain* or *fardh kifayah*. Al-Ghazali raised the question of rank, position, pomp, fame, and glory of the world instinctively. According to him, it is not the basic purpose of person who involved in education.

Therefore, al-Ghazali asserts that one's initial step in learning is to purify the mind and the soul of humility reprehensible traits, and the first motivation is to turn the *shari'ah* and the mission of the Prophet. Not to seek worldly grandeur, pursuing rank or popularity. Then, it can be concluded that the purpose of education according to al-Ghazali is "shaping a righteous man".

4. Educators and Students on al-Ghazali's Thought

The word educator cannot be separated from the word "education". Generally, education is distinguished from "teaching", then it appears the word "educator" and "teachers". According to Muh. Said quoted by Abidin Ibn Rusn, it is influenced by the western, especially the Dutch who distinguish *onderwijs* (teaching) with *opveeding* (education) (Ibn Rusn, 1998).

But al-Ghazali did not distinguish

between teaching and education. This distinction is based on their respective emphasis (educational emphasizes on values and teaching emphasizes on intellect aspects). Then Al-Ghazali has chosen not to distinguish them, it has been based on the Qur'an and Hadith. Both not only emphasize the theory and exclusion practice, or otherwise, emphasize the practical and ignore the theory. Both are inseparable unity.

Related to educators, al-Ghazali said (Ibn Rusn, 1998):

"The most precious creature on earth is human, while the noblest appearance is his heart. Teacher or educator is always perfect, exalt, and purify the heart and leads to closer to God .. "(*Ihya Ulumuddin*, the Section II, p.14)

"Someone who has knowledge and then work with that knowledge, he called the great man's under heaven. He is like the sun which gives light to others, while himself was radiant. It smells like musk oil enjoyed by others, himself fragrant.. "(*Ihya Ulumuddin*, the Section II, p.14)

From the second statement of al-Ghazali above, it is understood that the teaching profession is a profession that is the noblest and glorious than most other professions. A teacher becomes an intermediary between man (in this case the students) with its creator, Allah.

In connection with the duties and responsibilities of a professional teacher, al-Ghazali mentions some of the following:

- a. Teachers are the second parents in front of the pupil;

- b. Teachers as the heir of the prophet;
- c. Teachers as guides and religious mentor students;
- d. Teachers as a central means for the students;
- e. Teachers as a motivator for the students;
- f. Teacher as one who understands the level of the intellectual development of pupils;
- g. Teachers as role models for students.

Then with regard to learners or students, as well as teachers, for students, there are some properties, duties, responsibilities, and measures that must be met to be achieved. All the things that must be met by the student according to al-Ghazali are as follows:

- a. Learning is a life process;
- b. Learning requires concentration;
- c. Learning should be based on the attitude of *tawadhu'*;
- d. Learning to exchange opinions;
- e. Learn to know the value and purpose of science;
- f. Learn gradually;
- g. The purpose of learning is to have *akhlakul karimah*.

For those who have led to love of power and authority (as opposed to learning objectives that have been formulated by al-Ghazali) is the influence of the materialist philosophy that developed in the West, that now have an impact in Indonesia. Therefore, in developing high-knowledge nations and virtuous and noble, al-Ghazali's thought is very necessary to be actualized in the world of education at this time.

C. ISLAMIC EDUCATION CURRICULUM ACCORDING TO AL-GHAZALI

The curriculum is an important thing on al-Ghazali. Islamic education curriculum compiled by al-Ghazali, in accordance with his view of the purpose of education; ie closer to Allah. Al-Ghazali based his thinking that the curriculum must be compiled and then sent to the student in accordance with the growth and development of the psyche. That is, the lesson should be delivered gradually with regard to the theory, law, and periodization of child development.

Stages curriculum formulated by al-Ghazali is consistent with the child's education is taught by the Prophet, namely: "A child in seven days of birth slaughtered animals (*aqiqah*) and given a good name and his health is maintained. When the 6-year-old, educate him. When he was 9 years old, train him to live independently, separated from his parents' bed. When 13-year-old he left *salat*, give him punishment. When having reached the age of 16, get married. The parental responsibility is released for any actions of his son, saying in front of him, "I have taught you, teach you, marry you off, then I beg refuge in Allah from your slander in the world and your torment in the Hereafter." (HR. Ibn Hibban of Anas bin Malik)

If it will be described, then the developmental age and education should be provided as follows:

- a. Ages 0-6 years, is a period of parental care. A child is maintained of all things fouled his physical and spiritual, slaughtered and given a good name (*aqiqah*). Education

at this age is informal, children are taught doing good in the form of words and deeds that were praised by giving practical examples or role models. In other words, this age is the period of education in the habituation.

b. Ages 6-9 years, was a time of commencement of the formal education of children. At this time the child has been able to accept the notion of what he had been accustomed, children are also able to receive a reward and punishment. The teacher let cultivating good habits by giving rewards or prizes. It can keep good deeds that have to get used to it in order not to be abandoned. As for the religious and moral education materials that can be given at this age, as said by al-Ghazali is (Ibn Rusn, 1998):

"... then he was busy at the school, he studied the Quran, Hadiths that contain stories, good histories, so it can be embedded in his soul devotion to righteous people. The child was kept from reading a poem in which mentioned *asik wal as'syuk* (about sex). And kept from associating with writers who claim that such including actions in jest. Verily it will sow the seeds of liver damage in children. "(Ihya Ulumuddin, Section III, page.70)

c. Ages 9-13 years, is the education period of decency and independence exercise. As a continuation of habituation to the good and giving insight into what socialized, children at this age have been able to distinguish between good and bad. Therefore, let education teach about manners, respect for parents, teachers, and elders. This age is appropriate for the child's independence training, in addition to moral education. In this case, the teachers train the children by separating from the

bed of parents. The children are educated regarding craft and skill, so it will train their independence in solving a problem.

d. Age 13-16 years, is the evaluation period to education that has been run previously. During the three years evaluated to find flaws in educating children, and to establish an independent person and responsible, the child should be given a sanction. Also taught him about the wisdom of the true religion. Al-Ghazali said (Ibn Rusn, 1998):

"... then when the child has been approached adulthood, introduced the secret things to him. Then mentioned to him that food is medicine, and in fact is the medicine that strengthens man is obedient to Allah. As well as the whole of the world does not have a principal, because it is not eternal. Death decided pleasures of the world, and this world is the land of the track, as well as the afterlife is the land of the settled. Death was waiting all the time. Rational intelligent people are looking for supplies of the world to the hereafter, so that the higher the rank in the sight of God, and broad pleasures in heaven. "(Ihya Ulumuddin, Section III, page.71)

e. Age 16 years and beyond, is the maturity level. According to Islam, children at this age are considered adults and everything has its own value in God's sight. Education in the fifth period, because the children have experienced his sexual appetite maturity -which may require care to avoid things that are not wanted- the parents are obliged to marry his children.

The above exposition is periodization

of child development that gave the stages in the curriculum formulated by al-Ghazali. The periodization based on psychological raised by al-Ghazali is the material presented to students in a sequence, from rote well, understand, believe and justify to what he receives as knowledge without requiring the proposition. Al-Ghazali said (Ibn Rusn, 1998):

"Then naturally it is precedence to a child at the beginning of his growth so that (materials science) memorized well, then always be opened his understanding when he has a large (mature intellectual). So it starts from rote, then understand, believe, and justify. And thus including things that worked in children, by not requiring any proposition ... a bracing and assign it (faith), it is not by the way of debate and kalam knowledge. But extending recitation of the Koran and its interpretation, reading Hadiths and its understanding. And do earnestly all kinds of worship." (Ihya Ulumuddin, Section I, p.93)

Broadly speaking, al-Ghazali divided curriculum in two stage, namely: basic stage; and middle and high stage.

a. Basic Stage

1. Learn to recognize letters and reading
2. Learning to read the Quran
3. Write a few paragraphs every day and recite
4. Learning the hadith of the Prophet
5. Learn the words, sayings, and stories of the Prophet and the stories associated with the grandeur of Islam that emphasizes the moral aspects, social, and psychological.

b. Secondary and Higher Stage

The material taught in this stage,

encompassing compulsory (fard' ayn) and electives (fard' kifayah).

1. Compulsory (fard' ayn)

- a) Trust
- b) The practice required: ablution, prayer, fasting, etc.
- c) The practice is prohibited: in terms of speaking, seeing, etc.

2. Elective subjects (fard' kifayah)

- a) Syar'iyyah Science
 - 1) Source (usul)
 - 2) Branches (furu')
 - 3) Sciences tools (muqaddimat)
 - 4) Additional sciences (mutammimat)
- b) Worldly Science:
 - 1) Medicine
 - 2) Arithmetic
 - 3) Agricultural sciences
 - 4) Political science and others.

D. ISLAMIC EDUCATION METHODS ACCORDING TO AL-GHAZALI

Al-Ghazali did not just stop at philosophy. Al-Ghazali had laid the foundations of the curriculum that must be submitted and received by the children to achieve a high degree, both in this world and hereafter. The stages gave the methods of education, and it appears that al-Ghazali emphasized to religious education and moral education.

a. Special Methods of Religious Education

Religious education method according to al-Ghazali in principle starts with memorization and understanding, then proceed with confidence and justification, enforcement of the arguments and information that support the strengthening of faith. From his personal experience, al-Ghazali found a way to prevent people from doubts about the subject of

religion, by faith in God, received by the holy soul and definite faith at the earliest possible age. Then strengthening it with arguments based on the assessment and interpretation of the Quran and Hadith.

b. Special Methods of Moral Education
Al-Ghazali defines morality as follows (Ibn Rusn, 1998):

"Virtue is an attitude that is rooted in the soul. It is born a simple and easy action, without thought and consideration. If that attitude born from his good deeds and praise, in terms of both intellect and syara', then it is called a good character. And if that is born to reprehensible, then the attitude of the so-called bad character." (Ihya Ulumuddin, Section III, p.109)

Regarding the method to form a good man to have a certain character, al-Ghazali identifies teachers with a doctor. A doctor treating a patient according to the disease, it is unlikely he treat various diseases with a single medicine. Similarly, a teacher, he will not succeed in dealing with moral issues and adjusting general education with only using one method. The methods used must be adapted to the age and nature, in line with the situation of his personality. Al-Ghazali said (Ibn Rusn, 1998):

"When the teacher saw a student angry, the teacher sent that he should always be patient and silent. Then the teacher hands him over to people who behave badly in order to serve him, so that students can train himself to be patient." (Ihya Ulumuddin, Section III, p.60)

In a process, certainly it is a difficult thing to change the bad character into good morals. Therefore, teachers must be patient and do step by step. Furthermore, there are some principles in common educational method which includes the principles of learning, the principles of teaching, and the principles of educating (Zainuddin, 1991).

a. Principles of learning

- 1) Focus entirely
- 2) Knowing the purpose that is learned
- 3) Studying from simple to complex
- 4) Studying with regard to systematic discussion.

b. Principles of teaching

- 1) Noting the power level of a child's mind
- 2) Describe the lessons in a way that clearly
- 3) Teach from the concrete to the abstract
- 4) Teach by gradually

c. Principles of educating

- 1) Providing exercises
- 2) Provide the insights and counsel
- 3) Protecting children from bad association

E. AL-GHAZALI'S THOUGHT ON EDUCATION IN MODERN ERA

Education is essentially an attempt to humanize humans. Through education, a human is expected to find himself where he came from. Present in this world for what it is, and after this life where will go. So that he becomes more humane in thinking and acting.

The success and failure of an educational process, in general, can be judged from its output, ie human beings as an educational product. Education should be able to produce human beings who can be responsible for

humanitarian tasks and duties of divinity. Humans are able to act and provide useful both for himself and others. Vice versa. If its output is a man who is not able to carry out his duties, then the education is failure.

Rusn Ibn Abidin (1998) analyzed, the failure of education today is because the process still facing some problems, such as:

1. A difference of emphasis between the definition of "education" that emphasizes aspects of character and mind, and the notion of "teaching" which emphasizes the consumption of brain. The education process is now more emphasis on the latter term. The educational process tends to further develop cognitive and psychomotor aspects. In fact, the effective aspect is one measure of success that can not be denied.
2. The concept of the purpose of education today is more oriented toward materialistic things. Consequently, as long as they meets the formal duties, teachers are reluctant morally responsible.
3. The main purpose of pupils in studying is to gain a diploma and subsequently applying for a job. This is a disease that hit the world of education that actually get the attention from the government now. It is rare, the students learning motivation to propagate virtue and to develop science. Indeed, it is commonly found that students learning motivation is a wish to get a job after graduating from school.
4. Lack of an atmosphere of affection between teachers and students in the educational interaction. Often the teacher or lecturer to be dictator for the students. As a result of communication is often limp.

Educational issues require special attention and handling overall. The changes are not just about the subject of their students, teaching methods, curriculum, and other aspects that support the achievement of the aims and objectives of education. But also concerning the essence and the paradigm of how to look at the education itself.

Through al-Ghazali, we offer an educational concept that takes into account human nature. The Islamic education system is not known for religious education and general education without linking both. No aqliyah terms without including syar'iyah, it does not develop cognitive-affective and psychomotor aspects except once.

With the loss of aqliyah values for the developing science of religion and the loss of khuluqiyah values that develop for general sciences in the education system, it is necessary to make improvement on education system integrally. Al-Ghazali's thinking concept of education has been guided by thoughts on human nature that will not change. So it is always current and never outdated.

Al-Ghazali thought humans are Theocentric (Syafe'ie, 1992). Thus, in the educational process, the teacher's task is not only to educate the mind but rather how to guide, direct, improve, and purify the heart to draw closer to Allah. Since the purpose of education according to al-Ghazali is to get closer to Allah and happiness of living in the world and the hereafter.

Then al-Ghazali argued about the division of science and its properties. The

purpose of the division of science carried out by al-Ghazali, not because al-Ghazali want to prioritize one type of science over other types as many alleged; but so that every Muslim has mastered ukhrawi science as the foundation for worldly (duniawi) science. Therefore, when science rated "fard' ain" has been mastered, then the various knowledge "fard' kifayah" learned to bring a student to increase piety to God.

While al-Ghazali's thought on purely educational purposes obedience to God is not a conservative goal. That is because not only educational purposes only, the purpose of life was to be oriented to God only. That is the main purpose of man's creation as stated in the Qur'an: "And I did not create the jinn and mankind except that they may serve Me (Surat adh-Dzariyaat: 56)".

Everything we do, it should be aimed at increasing devotion to God. If in practice there is a student who is asked to teach to earn a reward/salary, then it is just a mere logical consequence. It does not serve as the "primary purpose" of his intention involved in the world of education. Al-Ghazali's thought that "students do not aspire to look for a position, wealth, and splendor" because al-Ghazali did not want the students want to do everything to get these earthly things. Meanwhile, if the intention is solely for Allah, he will study seriously by not cheating as bribery, shady, and others, because he was not tempted by worldly positions.

In the case of the cult of teacher, al-Ghazali argued this caused by a very high tribute to those who have knowledge. Because

according to him, Allah also gave a high appreciation for the knowledgeable. Imam Al-Ghazali said, "Behold Allah begin with himself, then angels, and the three scientists. Suffice it as a glory and virtue "(Qaradawi, 1998). The fact that Adam As honored by Allah to show his height compared to the angels not with obedience but by science, leading to al-Ghazali put the teacher as the noblest.

How high al-Ghazali attention to sciences, even he described: "In fact, science is a life of the heart (freeing itself) out of the darkness, physical strength (liberating itself) of weakness; a servant can achieve respectable positions and high places with knowledge..".

F. CONCLUSION

When discussing about science, al-Ghazali more visible describes the social order, in sense that a science or profession is required to carry out the activities in that order. al-Ghazali asserted:

"Human does not achieve the goal of his life except through science and charity, and he will not be able to do charity except by knowing how to implement it, so the base of the happiness of the world and the hereafter as the purpose of life, is a science."

Al-Ghazali also asserts that the teacher is the noblest profession and lofty compared with other professions. A teacher becomes an intermediary between man (in this case the students) with his creator, Allah. Al-Ghazali's concept of education has been guided by thoughts on human nature that

will not change, so the concept is always real and never worn.

According to al-Ghazali, education is a way to achieve knowledge that aims to draw closer to Allah, Lord of the worlds. The education system is a system that aims to get closer to God. As he once said:

"The process of humanizing mankind since the time he was born until the end through a variety of science presented in the form of gradual teaching, in which the teaching process is parents responsibility and the community towards the approach to God to become a perfect human."

Therefore, there is no other way to overcome the challenges of education in this modern era except implementing an educational system that takes into account human nature as a whole. The Islamic education system is not known for religious education and general education without linking both. Because of faith, science, and charity always go hand in hand.

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