JURNAL TARBIYAH

JURNAL TARBIYAH

Published biannually, January-June and July-December editions, containing scientific articles of tarbiyah, Islamic education, conceptual, research results, study of books and biographies of figures

ISLAMIC EDUCATION PERSPECTIVE IMAM AL-GHAZALI AND ITS RELEVANCE WITH EDUCATION IN INDONESIA

Aset Sugiana
UIN Sunan Kalijaga Yogyakarta, Indonesia
Email: asetsugiana@gmail.com

Abstrak: *Penelitian ini bertujuan untuk mendeskripsikan tentang pendidikan Islam menurut Imam al-Ghazali dan relevansinya dengan pendidikan di Indonesia. Metode penelitian ini adalah menggunakan penelitian kepustakaan. Data penelitian diperoleh dari hasil pencatatan pemikiran Imam al-Ghazali tentangpendidikan Islam, dan pendidikan di Indonesia.Keabsahan data didiskusikan dan dikonsultasikan dari penemuan-penemuan data kepada para ahli dan teman sebaya. Hasil penelitian tersebut adalah 1)Prinsip pentingnya akhlak yang terintegrasi dalam spiritualitas dalam tujuan pendidikan karakter sesuai dengan UU RI Nomor 20 Tahun 2003, 2) Nilai-nilai pendidikan Islam dalam perspektif al-Ghazali di Indonesia ditandai dengan lembaga bernuansa Islam (Sekolah Islam Terpadu), 3) Metode pendidikan dengan memperhatikan perbedaan peserta didik dan sesuai jenjang pendidikannya, 4) Tujuan Kurikulum perspektif al-Ghazali membawa kepada kebaikan, baik dunia maupun akhirat, sebagimana termaktub dalam UU RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Bab X Pasal 36 Ayat 1 dan 3.*

Kata Kunci: *Pemikiran Al-Ghazali, Pendidikan di Indonesia*

Abstract: This study aims to describe Islamic education according to Imam al-Ghazali and its relevance to education in Indonesia. The method of this research was to use library research. The research data was obtained from the results of the recording of Imam al-Ghazali's thoughts about Islamic education, and education in Indonesia. The validity of data was discussed and consulted from data findings to experts and peers. The results of this study are 1) The principle of the importance of morality integrated in spirituality in the goals of character education in accordance with the Republic of Indonesia Law Number 20 of 2003, 2) The values of Islamic education in al-Ghazali's perspective in Indonesia were characterized by Islamic nuances (Integrated Islamic Schools), 3) Educational methods by paying attention to differences in students and according to their education level, 4) The objectives of al-Ghazali's curriculum bring goodness, both in the world and the hereafter, as stated in the Republic of Indonesia Law Number 20 of 2003 concerning Chapter X Article 36 Paragraph 1 and 3.

Keywords: Al-Ghazali Thought, Education in Indonesia

مستخلص : يستهدف البحث للوصف عن فكرة الإمام الغزالي عن التربية الإسلامية ومناسبتها بالتربية في إندونيسيا. وطريقة البحث هي البحث المكتبي. وحصلت البيانات من تدوين فكرة الإمام الغزالي عن التربية الإسلامية والتربية في إندونسيا. وتثبيت البيانات من أطوروحاتها نقشت واشتشارت مع الخبراء وتقييم الأقران. ونتيجة البحث هي: 1). أهمية الخلق المتكامل بأهداف التربية الخصيصة التى تناسب قنون جمهورية إندونيسيا الرقم 20 السنة 2003م. (2) القيم التربية الإسلامية بإندونيسيا على منظور الإمام العزالي تدل عليها ظهور المؤسسات الإسلامية (التربية الإسلامية المتكاملة)، (3). تهتم الطريقة التربوية بالفروق الفردية والمراحل التربوية. (4). هدف المنهج على منظور الإمام الغزالي هو الداعي إلى الخير في الدنيا والآخرة كما هو المكتوب في قنون جمهورية إندونيسيا الرقم 20 السنة 2003م عن نظام التربية الوطنية الباب العاشرة الفصل السادس وثلاثين من الآية الواحد والثالثة.

الكلمات المفتاحية: فكرة الإمام الغزالي والتربية في إندونيسيا

Background

The Indonesian nation is currently believed facing various deterioration due to the moral crisis. Even worse is almost all segments of life and all of society and is no exception to the education segment. The current state of education in Indonesia is an increasingly alarming and disturbing society. The most prominent crisis in the world of education is the crisis of moral/moral education or in the present sense is a character crisis (Setiawan, 2014: 1). Education is an important thing more especially in human life today, especially in the era of globalization which is marked by the occurrence of rapid and complex changes, both of which involve changes in values and structures related to human life. So that it can be said that education is an absolute necessity that must be fulfilled throughout life, without education it is impossible for humans to live and develop as changing times (Putra, 2016: 42).

Lately, we have seen many generations of Islam who have not known Islamic leaders who have a great influence on the progress of the world of education (Putra, 2016: 43). One of the Islamic leaders is Imam al-Ghazali, besides being a scholar who is an expert in the field of religion, his views on education can be said to be very complete, not

only focusing on Islamic religious values but also professional in scientific matters. Al-Ghazali's opinion about education does not require the role of students to obey the teacher under any conditions, but the obligation to obey as long as it does not conflict with Allah's commands. On the other hand, al-Ghazali also requires teachers to be professional and always guard themselves against things that are forbidden by God, because the teacher becomes an example for his students. In essence, the education effort according to al-Ghazali is to prioritize several related matters that are fully realized and integrated because the concept of education is developed from the content of Islamic teachings and traditions that uphold the principles of whole human education (Putra, 2016: 43). Seeing the reality of existing Islamic education, the thought of Imam al-Ghazali played an important role in the world of education. Therefore the author examines what are the concepts of al-Ghazali's thinking about education, and how it is relevant to education in Indonesia.

Previous Study

Several articles were first written by previous researchers related to the title of this research. First, Agus Setiawan's research entitled Principles of Character Education in Islam (Comparative Study of the Thoughts of Al-Ghazali and Burhanuddin Al-Zarnuji). Secondly, Ary Antony Putra entitled The Concept of Islamic Religious Education Perspective of Imam Al-Ghazali. Both of these previous studies that together discussed the thoughts of Imam Al-Ghazali, only that the researchers reflected Imam al-Ghazali's thinking about education with education in Indonesia.

Research Methodology

1. Type of Research

This type of research is Library Research. Research literature or library research is a way to obtain data or materials that researchers need in completing research. These data are obtained from libraries in the form of books, encyclopedias, KBBI (Indonesian Dictionary), educational journals, documents, etc. (Harahap, 2014: 68).

2. Time / Place of Research

The time of this study is on February 20th - June 12th, 2018. Because this research is library research, the place of research is conducted in the library.

3. Data Collection Techniques

This research is library research. The data collection technique that the researcher uses is the collection of literature data that is collecting all the data/library materials that

are interconnected with the target under study. So, library research here is a study of texts all of which are analyzed and concluded with theoretic (Muhadjir, 2000: 158).

4. Data Analysis Techniques

The data analysis method is a research technique used to make conclusions that are following the data or valid while paying attention to the context. The analytical strategy used is to focus on interpreting the data and contextualizing data related to Imam al-Ghazali's educational thinking, to conclude from ideas and theories. This study aims to determine the relevance of Islamic education according to Imam al-Ghazali with education in Indonesia today.

Results and Discussion

1. Biography of Imam Al-Ghazali

His full name is Abu Hamid Muhammad al-Ghazali. Got the title of the Muslims as *Hujjatul Islam*. Born in 450 H. He was an *ahlus sunnah al-Asya'ariyah* and an expert in the science of *fiqh* or imam in the *Syafi'iyah madzab*. The birthplace of *Thuus* is one of the cities of the *Khurasan* region of Parsi. He studied basic science in this city and then moved to *Naysapur* and here studied with Imam al-Harmain Abi al-Ma'aali al Juwaini. The Syafi'iyah fiqh expert at that time (Maragustam, 2014: 149-150). In knowing 479 H, al-Ghazali continued his studies to *Jurhan* a city located not far from *Khurasan*, where he studied with Abu Nasr al-Isma'ili. Then he returned to *Thuus* and from there he proceeded to *Naysapur* and entered Nizamiyah high school, he obtained various varied sciences from Abu al-Ma'aali Dhiauddin al-Juwaini (w.1085M./1478H) (Syar' i, 2005: 97-98).

After his teacher al-Juwaini died he left *Naysapur* to a city called *al-Askar* not far from *Naysapur*. In this place, he met Wazir Nizamul Mulk, Vizier of Sultan Malik Shah al-Saljuqi. At that time several prominent scholars together with the Vizier. On this occasion, they agreed to hold a brainstorming, scientific discussions with Imam al-Ghazali (Maragustam, 2014: 150).

Thus the position of al-Ghazali increased before the Vizier and was finally appointed as a professor at the *Nizamul Mulk Madrasah* in Baghdad in 484 H, a college whose students were mostly *ulama* (Maragustam, 2014: 150). Al-Ghazali's activities in leading *halaqah* and teaching in various recitations made him increasingly known in the community at that time. However, al-Ghazali left an honorable position in Baghdad in 1095 to Mecca. Because of the insistence of the rulers, namely Muhammad, the brother of *Nizhamiyah*, al-Ghazali returned to teach at the *Nizhamiyah Madrasah* in *Naisapur*

in 1106 M. This also lasted only two years. After that, he returned to *Thuus*, then founded a *madrasa* specifically for the jurists and a monastery for *mutashawwifin*. In this city too, al-Ghazali died in 505 H / 1111 M at the age of 54 (Basri, 2017: 220).

Al-Ghazali is a figure who masters many fields of science (Hasan Basri, 2017: 223) including 1) Expert *ushul fiqh*, 2) Expert *fiqh* who is free, 3) Expert of *kalam*, 4) Expert of *sunnah* and its protector, 5) Sociologist, 6) Expert of natural secrets and hearts, and 7) Philosophers.

2. Imam Al-Ghazali's thinking about Islamic Education

Imam al-Ghazali's view of Islamic education is described through his extraordinary activities in the world of education (Basri, 2017: 228). Al-Ghazali is an empirical philosopher of Islamic education, which emphasizes the importance of education to the growth and development of students. According to him, a child depends on his parents who educate him. A child of his heart is clean, pure, like a precious gem, simple and clean from any picture. If the child accepts the teachings and good habits of life, then he will be good. Conversely, if the child is accustomed to bad and bad deeds, then he will have a bad character (Basri, 2017: 98).

Imam al-Ghazali as a great scholar who has a lot of experience in education and teaching has also put in place instructions for students to achieve a successful study. Below are some points of Imam al-Ghazali's thoughts in (Maragustam, 2014: 154-156), namely: 1) For lessons to prioritize the cleanliness of the soul from impurities, manners, and despicable qualities. Because students who have bad character are far from the right and useful knowledge, 2) To minimize their busyness in worldly affairs and keep them away from their families and homelands because worldly affairs can divert them and divide their attention. God does not create two hearts in the cavity of a man, 3) In order not to raise themselves with knowledge and not underestimate the teacher, but give up all the problems to him and listen to his advice as well as sick people obeying the doctor's advice. If a teacher shows the way, let him follow it and leave his own opinion. The teacher's mistakes are more beneficial for him than the truth of his opinion. Strictly speaking every student who maintains his opinion and choice is not his teacher's choice, he should experience failure and loss, 4) So that people who want to be involved in science at the initial stage should avoid listening to differences of opinion (*Khilafah* problems) in science, because it confuses his mind and relaxes his enthusiasm for learning and reading. But he should first establish a school that was approved by his teacher after that he followed the opinions of other schools, 5) So that students do not leave any knowledge until he fully understands the intent and purpose of the science. Then if there is age, he

should deepen that knowledge. If it is not enough he learns the points of the knowledge and then perfects them because they help each other, some are related to others, 6) For students to learn science, pay attention to sequences and let them start from the main ones. If age is not enough for all knowledge, it is best to take the best of everything, 7) Don't students enter the back of science before perfecting the *vak* that they read before. Because science is systematically arranged in part for the other parts. People who will deepen a science must pay attention to these structures and graduations, 8) So that the ideals of the students in this world beautify their souls with virtues and in the hereafter draw closer to Allah SWT. Do not aspire to seek position, wealth and splendor, 9) So that he may know the connection of science with the aim that he put the one near the far, which is important over the unimportant. The important thing is what tempts your heart. Nothing tempts your heart except the interests of the world and the hereafter. If you are unable to gather the delights of the world with the pleasure of the hereafter, then prioritize the eternal pleasures of the eternal. The purpose which is attributed to science is happy to meet Allah SWT. And see His glorious face.

Education according to al-Ghazali is to eliminate bad morals and instill good morals. So, education is a systematic process of activity to produce progressive changes in human behavior. For example, the extent to which possible changes can be made to humans with these efforts (Maragustam, 2014: 151).

The following will explain some things related to Islamic education, namely:

a. Educator

Imam al-Ghazali in (Sulaiman, 1986: 99-100) advises Islamic educators (teachers) to have the following characteristics: 1) The teacher must love the student as he loves his child, 2) The teacher does not expect wages as a goal main, because it educates the task inherited from the Prophet. while the salary or wage lies in the formation of students who practice their knowledge, 3) The teacher must remind his students so that the goal is not to pride themselves or seek personal gain, but to get closer to God, 4) The teacher must encourage students to find useful knowledge / bring happiness of the world and the hereafter, 5) Teachers must provide examples / examples such as souls must be polite, generous, generous and of a noble character, 6) Teachers must teach lessons according to the intellectual level and absorption of students, 7) Teachers must practice he taught, because he is an idol in the eyes of his students, 8) Teachers must understand the interests, talents and souls of their students, 9) Teachers must be able to instill faith in the students' personalities, so that their minds are imbued with that faith.

b. Learners

According to Imam al-Ghazali in (Sulaiman, 1986: 100) that a student/student who attends education according to al-Ghazali must fulfill the criteria, as follows: 1) Glorifying the teacher and being humble / not obscure, 2) Feeling one building with other students so that it is a building that loves each other, helps and affection, 3) Keep away from studying various kinds of schools that can cause chaos in the mind, and 4) Not only learn one type of knowledge that is useful, but various knowledge by trying earnest to achieve it.

c. Educational Objectives

The purpose of education means what you want to achieve with education. In other words, human beings want to be formed with education. According to al-Ghazali (Sulaiman, 1986: 24), the purpose of education expressly states that there are two educational goals, namely: 1) a Full-minded person who aims to get closer to Allah. The first educational goal is to (long term), according to al-Ghazali is to get closer to God, not to seek position, grandeur or get a position that makes money. If the purpose of education is not directed at getting closer to God, it can lead to envy, hatred and hostility (Syar'i, 2005: 99). 2) Full personnel who aim to get happiness in life in the world and the hereafter. The second educational goal for (short term) according to al-Ghazali is the achievement of the human profession by their talents and abilities. Requirements to achieve that goal, humans must use and develop knowledge according to their talents. About short-term goals, namely the realization of the human ability to carry out worldly tasks well, al-Ghazali touched on the issue of the rank, position, splendor, popularity, and glory of the world instinctively. All of that is not a basic goal of someone who is involved in the world of education (Syar' i, 2005: 99).

d. Education curriculum

Al-Ghazali's view of the Islamic education curriculum cannot be separated from the view of science. He divided knowledge into prohibited knowledge and compulsory science which students learned. Despicable science, namely science that is not used both in the world and in the hereafter, such as magic knowledge, astrology, and shamanic science. I studied, it will bring harm and doubt the truth of the existence of God. A commendable science, namely the science of monotheism and the science of religion. This science will bring a person to a pure clean soul and draw closer to God, knowledge is praised to a certain degree, which should not be deepened, because it can bring a shock to faith and inspiration (negating God) like the science of philosophy (Syar' i, 2005: 99).

e. Educational Method

Imam al-Ghazali's views on the method of education, he suggested, pay attention to individual differences in the selection of learning materials and the knowledge to be taught. He said people who are weak of will or who are still weak in their minds should not be taught the knowledge that results in doubts and chaos of his mind (Sulaiman, 1986: 35). In the education of faith, Imam al-Ghazali through *Ihya Ulumuddin* explained how important faith education was emphasized since early childhood. Unity education is related to human nature. Therefore, the influence of the family, community and school environment is so great that it must choose well where the students are educated so that the strength of their faith continues to grow. Education in the aspect of faith is related to efforts to multiply remembrance to God so that life is full of calm. Students who receive education in the aspects of faith will be careful to live their lives in the community so that the education of faith has significant implications for the development of students' mentality. In *Ihya*, al-Ghazali elaborated on the education of children regarding their physical intellect and their morality from the beginning of the child's growth (Sulaiman, 1986: 24).

Imam al-Ghazali argued that religious education must be taught to children as early as possible. Because that is because, in those years, a child has the preparation to accept religious beliefs merely by believing in them and not be required to seek their arguments, or not recommended to establish and prove them (Sulaiman, 1986: 61). Imam al-Ghazali was a prominent expert on religion and Sufism. Because he is very concerned about the education of children, first by educating their hearts with science and educating their souls with worship, worshiping Allah. and *taqarrub* to Him. All of that will not be done without beginning with the right way of planting a religious basis in the child's chest since childhood. Therefore Imam al-Ghazali paid attention to religious education and specifically gave a large portion of his works about it (Sulaiman, 1986: 61-62).

Then, al-Ghazali divides the method of acquiring deep knowledge (Basri, 2017: 224) into two, namely: 1) The method of teaching humans (*ta'allum insane*), is the usual method carried out in formal and non-formal schools, which rely on interpersonal communication and interaction social, 2) The teaching method from God (*ta'allum Rabbani*), is a teaching method that involves human communication with God. *Ta'allum Rabbani* can be done with *ta'allum* and *tafakkur*.

f. Science

Imam al-Ghazali stressed that the high and low of human life is largely determined by the nature of mastery of science. The main authority of man in education and the excavation of science is about the essence of Allah, the Most Supreme. Because the truth of science is relative, it must first be known about the absolute truth that belongs only to God. Knowledge in any form will not arrive at absolute truth because knowledge comes from the *Maha Mutlaq*, namely *Rabbul 'Alamin* (Basri, 2017: 223-224).

According to Imam al-Ghazali (Maragustam, 2014: 157-158) knowledge that must be studied by the level of obligation can be classified into two, namely: 1) Science is obligatory in '*ain* (personal obligation), which is the science that must be studied by each. The sciences are the religious sciences of all kinds, starting from the Qur'an, the main services, such as prayer, fasting, and *zakat* and knowing the procedures for carrying out these obligations. 2) Compulsory *kifayah* knowledge (communal obligation), which is the knowledge that cannot be left behind in people's lives, and is needed for the sake of upholding world life affairs, such as medicine and arithmetic. In addition to the two types of knowledge, there is also knowledge, which the law learns including *fadhilah* (virtue) rather than compulsory, such as further deepening of the details of arithmetic and medical science which are deemed not too decisive, but useful for increasing strength.

Besides the division seen from the side of the mandatory level, Imam al-Ghazali also divides knowledge according to its specifics in (Maragustam, 2014: 158), namely:

a. *Shariah* sciences. The *Shari'a* sciences groups are all commendable, namely: 1) Science of ushul is the book of Allah, *Sunnah Rasul*, *ijma 'ummah*, and sayings of friends, 2) *Furu* science' is the science of *fiqh*, which is knowledge related to worldly interests, knowledge of matters of the heart including good and despicable ethics. And this relates to the interests of the problems of the hereafter and the pleasure of Allah towards humans, 3) The science of tools is the science that deals with how to dissect the Koran and *Sunnah*, such as linguistics and the science of *nahwu*, 4) Complementary science is science related to science Al-Qur'an such as letters and *lafaz* articulation, and *qiraat* knowledge.

b. *Non-Sharia* Science. According to Imam al-Ghazali divided into three, namely: 1) The commendable sciences are the knowledge that can not be left behind in life and human life and association. An irregular society without people who pursue that knowledge specifically works to serve members of society, 2) The sciences that are permissible are cultural sciences such as history, literature, and poetry, 3) Despicable sciences, are sciences that damage their owners or others. Like witchcraft and

witchcraft including a branch of philosophy. Regarding the branch of philosophy according to Imam al-Ghazali is the philosopher who has incorporated the methods of Greek thought into the Islamic world. He attacked their opinion which states that nature is *qadim* (has no beginning and does not end), the generation that occurs in the hereafter is spiritual, not physical, and Allah does not know the *juz'iyah* (partial, detailed) that exists in this world. With the three statements of the philosophers, they are considered by Imam al-Ghazali to have departed from the teachings of Islam or infidels. Imam Al-Ghazali in expressing arguments against the statement at length has shown the heresy of the philosophers in his book, *Tahafut al-Falasifah* (The Philosophers' Errors).

Al-Ghazali in (Arifin, 2014: 81) proposes several sciences that must be studied in school as follows: 1) Knowledge of the Qur'an and the knowledge of religion, such as jurisprudence, *hadith*, and interpretation, 2) A group of languages, *nahwu*, and *Maharaj* and its *lafaz*, because this knowledge functions to help the knowledge of religion. 3) *Fardu kifayah* sciences, namely medical science, mathematics, various kinds of technology, including political science, 4) Cultural sciences such as poetry, history, and several branches of philosophy.

If systematized, Imam al-Ghazali's thoughts on inner education (Basri, 2017: 228) are related to five aspects, namely as follows: 1) Education in aspects of spirituality or faith, 2) Education in aspects of behavior or morals, 3) Education in aspects development of reason or intellect and intelligence, 4) Education in the social-engineering aspects of social engineering, and 5) Education in human biological aspects or physical.

The relevance of Imam Al-Ghazali's Thought About Islamic Education with Education in Indonesia

Imam al-Ghazali's thinking about education has relevance to education in the present or this modern era. Many aspects or perspectives can be used to see the relevance of al-Ghazali's thinking about education. According to al-Ghazali in the Treatise of *Ayyuha al-Walad* regarding the principle of character education, it emphasizes the importance of moral values that lead to the principle of integration of spirituality in the purpose of character education. Al-Ghazali considers that characters are closer to morality, namely human spontaneity in acting, or doing actions that have been united in human beings so that when they arise they need not be considered anymore. What al-Ghazali said is a character that has taken root in someone. Where values that previously became references have been correctly understood and applied in community life. The

character originates from noble values that morally shape one's personality and are reflected in behavior (Setiawan, 2014: 9).

Imam al-Ghazali's thinking is in line with education in Indonesia listed in (Law of the Republic of Indonesia Number 20 of 2003 concerning Chapter 1 Article 1 Paragraph 1: 3) National Education System is written as follows:

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and country.

In the curriculum also Imam al-Ghazali cannot escape his views on science. That the curriculum is a very important component because it is a science material that is processed in the Islamic education system. It also becomes one part of the input material that contains functions as a means of achieving Islamic goals. From al-Ghazali's view that science must bring to good, both the world and the hereafter. This is similar (Law of the Republic of Indonesia Number 20 of 2003 concerning National Education System Chapter X Article 36 Paragraph 1 and 3: 12) is written as follows:

Curriculum development is carried out by referring to national education standards to realize national education goals. And the curriculum is structured according to the level of education within the framework of the Unitary State of the Republic of Indonesia by taking into account: increasing faith and piety, enhancing noble character, increasing potential, intelligence, and interest of students, diversity of regional and environmental potential, demands of regional and national development, demands of the workforce , the development of science, technology, and art, religion, the dynamics of global development, and national unity and national values.

According to al-Ghazali regarding the principle of character education that in this modern era is listed in the 2013 curriculum in which character education of students through several competencies that must be instilled in students, starting from spiritual, social, cognitive, and skills. The curriculum provides subjects that can be learned by students both general science and religious sciences.

Imam al-Ghazali's views on the method of education, he suggested, pay attention to individual differences in the selection of learning materials and the knowledge to be taught. He said people who are weak of will or who are still weak in their minds should not be taught the knowledge that results in doubts and chaos of his mind (Sulaiman, 1986: 35). This method of education in Indonesia pays attention to differences in students and according to the level of education, which subjects are given by the stages and levels of

education, and by the scope and sequence of learning. In (Law of the Republic of Indonesia Number 20 of 2003 concerning National Education System Chapter 1 Article 1 Paragraph 8: 2) written as follows:

The level of education is the stage of education that is determined based on the level of development of students, goals to be achieved, and capabilities developed.
The purpose of Islamic education formulated by Imam al-Ghazali in (Nata, 1997: 162) can be known that the final goals to be achieved through educational activities are two, including 1) First, get closer to Allah, 2) Second, not to seek position, grandeur, and pride.

Because if the purpose of education is directed not at getting closer to Allah, then it can cause envy, hatred, and hostility. Al-Ghazali said that the purpose of education is to form scientists who have good morality and good manners (Gunawan, 2014: 326). This formulation of education is in line with the word of Allah SWT. in (Qur'an and Translation, 2011: 524) about the purpose of human creation, namely:
Meaning: "And I did not create jinn and men but that they serve Me." (*Q.S. Al-Dzariyat: 56).*

As the purpose of education in Indonesia in (Law on National Education System No. 20 of 2003 article 3: 5-6), namely:

The growing potential of students to be human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible.

The ultimate and highest goal of Islamic education is ideal which is universal and absolute. Because this goal is identical to the goal of human creation. Then the ultimate and highest goal of Islamic education is to make the righteous people worship/worship as widely as possible (Maragustam, 2014: 196). Imam al-Ghazali's thinking about science is relevant to education in Indonesia today that in schools students get lessons in the Qur'an and religious sciences such as prayer, fasting, and almsgiving, jurisprudence, *hadith,* interpretations, history, and mathematics.

Meanwhile, the form of the application of educational values in al-Ghazali's perspective in the present can be marked by the emergence of ideas to form a formal institution with Islamic nuances such as TK plus, Integrated Islamic Schools (SD, SMP, SMA), High Schools Islamic / Islamic Higher Education, and others. Islamic nuanced institutions, the values of Islamic education are applied in the form of direct practice through school activities, such as the *Dhuha* prayer, *tadarus al-Qur'an* and *fard* prayer with a congregation (Putra, 2016: 52).

From the above analysis, it can be concluded that Imam-al-Ghazali's thinking about education was not only used in his time but also used in the present (modern era) especially in Indonesia. So, in this case, Islamic education aims to prioritize character education in its curriculum. Imam al-Ghazali's opinion is still relevant to education in Indonesia. By understanding and carrying out the values of education in Imam al-Ghazali's perspective, it is expected that Islamic education in the modern era will become more meaningful, not only oriented to the things of the world but also must be oriented to the afterlife. Based on the above understanding,

It is hoped that any knowledge learned as long as it does not conflict with Islamic teachings can make its owners better, and of course it is expected to change the face of the Indonesian nation in this modern era, free from corruption, no disputes, because its citizens believe that what is done in the world will be held accountable in the hereafter.

Conclusion

The thought of Imam al-Ghazali in education relevant to education can now be known that the final goal to be achieved through activities is to draw closer to Allah SWT. and not to seek position, grandeur, and pride. Because if the purpose of education is directed not at getting closer to Allah, then it can cause envy, hatred, and hostility. Al-Ghazali said that the purpose of education is to form scientists who have good morality and good character. The curriculum is also a very important component because it is a science material that is processed in the Islamic education system. Al-Ghazali's thoughts relating to education in Indonesia are 1) Educators (teachers) must encourage their students to find useful knowledge / bring happiness to the world and the hereafter, teachers must provide examples/examples such as souls must, polite, roomy, generous and noble character, and a teacher must teach lessons according to the intellectual level and absorption of students and the teacher must understand the interests, talents, and souls of his students. as well as students must glorify the teacher and be humble / not arrogant, 2) The principle of the importance of morality integrated in spirituality in the goal of character education with the Republic of Indonesia Law Number 20 of 2003, 3) The values of Islamic education in al-Ghazali's perspective in Indonesia is characterized by Islamic nuances (Integrated Islamic Schools), 4) Educational methods with regard to differences in students and according to education levels, 5) Objectives of al-Ghazali's curriculum bring goodness, both world and the hereafter, contained in RI Law Number 20 the Year 2003 concerning National Education System Chapter X Article 36 Paragraphs 1 and 3.

References

Al-Qur'an and Translation. 2011. Bandung: Mizan Publishing House.

Arifin, Muzayyin. 2014. Philosophy of Islamic Education. Jakarta: PT Bumi Aksara.

Basri, Hasan. 2017. Philosophy of Islamic Education. Bandung: Pustaka Setia Library.

Gunawan, Heri. 2014. Islamic Education. Bandung: PT Remaja Rosdakarya.

Maragustam. 2014. Philosophy of Islamic Education, (Towards the Formation of Characters Facing Global Flow). Yogyakarta: Kurnia Kalam Semesta.

Nata, Abudin. 1997. Philosophy of Islamic Education. Jakarta: Logos Discourse of Science.

Son, Ary Antony. 2016. The Concept of Islamic Education Perspective of Imam Al-Ghazali, Riau, Al-Thariqah Journal Vol.1, No.1. June.

Setiawan, Agus. 2014. Principles of Character Education in Islam (Comparative Study of Al-Ghazali and Burhanuddin Al-Zarnuji's Thought) Samarinda, Dynamics of Science Vol. 14. No 1. June.

Sulaiman, Fathiyah Hasan. 1986. Al-Ghazali's Educational Concept. Jakarta: Islamic Boarding Schools and Community Association (P3M).1986. Al-Ghazali Version Education System. Bandung: PT. Alma'arif.

Syar'i, Ahmad. 2005. Philosophy of Islamic Education. Jakarta: Paradise Library

Law on SISDIKNAS (National Education System) No. 20 Th. 2003. 2008. Jakarta: Sinar Grafika.