

## **THE CONCEPT OF MORAL EDUCATION ACCORDING TO IMAM AL GHAZALI AND RELEVANCE TO EDUCATION IN INDONESIA**

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### **ABSTRACT**

Education serves as a catalyst for personal and societal transformation. Islam, particularly through the teachings of Imam al-Ghazali, places significant emphasis on moral education. This research delves into Imam al-Ghazali's conception of moral education and its relevance to contemporary educational practices. Through a comprehensive literature review, this study examines al-Ghazali's multifaceted approach to moral development, encompassing self-purification, social responsibility, and spiritual growth. The findings highlight the enduring significance of al-Ghazali's ideas in addressing contemporary moral challenges. By understanding and applying al-Ghazali's principles, educators can cultivate individuals of strong character and moral compass, contributing to the betterment of society.

**Keywords:** education indonesia; imam al ghazali; moral education

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### **ABSTRAK**

*Pendidikan berfungsi sebagai katalisator transformasi pribadi dan masyarakat. Islam, khususnya melalui ajaran Imam al-Ghazali, memberi penekanan signifikan pada pendidikan moral. Penelitian ini menyelidiki konsepsi Imam al-Ghazali tentang pendidikan moral dan relevansinya dengan praktik pendidikan kontemporer. Melalui tinjauan pustaka yang komprehensif, studi ini meneliti pendekatan al-Ghazali yang beragam terhadap pengembangan moral, yang meliputi pemurnian diri, tanggung jawab sosial, dan pertumbuhan spiritual. Temuan ini menyoroti signifikansi abadi dari ide-ide al-Ghazali dalam mengatasi tantangan moral kontemporer. Dengan memahami dan menerapkan prinsip-prinsip al-Ghazali, para pendidik dapat menumbuhkan individu-individu dengan karakter dan kompas moral yang kuat, yang berkontribusi pada perbaikan masyarakat.*

**Kata Kunci:** imam al ghazali; pendidikan akhlak; pendidikan indonesia

## A. INTRODUCTION

Education serves as a catalyst for profound transformation by addressing individual foundations, since it has the capacity to dismantle the edifice of ignorance. Education is the paramount instrument for cultivating, motivating, and advancing individuals towards civilization. Education encompasses the enhancement of human cognition, signifying not only the augmentation of knowledge, but the cultivation of all facets of human nature. Islam emphasizes the significance of education, placing it in a position of great importance (Setiawan, 2017). In Islamic Education, the primary objective is to cultivate exemplary morality, both in relation to God and in social interactions with others. The fundamental objective of moral education in Islam is to cultivate human dispositions aimed at attaining moral excellence, ensuring that their lives are perpetually receptive to virtue and impervious to vice, therefore shaping persons of exemplary character (Rambe et al., 2023).

Morality is an integral aspect of human existence, separating humans from other species due to their capacity for reason, which facilitates the discernment of right from wrong (Machsun, 2018). Through morality, mankind fulfill their roles as servants of Allah and stewards on earth, striving to construct this world according to the principles established by Allah SWT (Fadliah, 2014).

The main problem in the moral education of today's young people can be formulated as follows (Putra, 2017):

1. Insufficient Faith and Piety: Deficient Religious Comprehension: Numerous young individuals lack a profound comprehension of religious doctrines, resulting in a conflation of moral and ethical norms.
2. Distant from reverence: Activities of worship, which ought to serve as the cornerstone for cultivating robust values, are often overlooked.
3. The consumerist society prioritizes material and worldly pleasures, therefore undermining spiritual values.
4. Prevalence of Lust: Challenges in regulating lust: Adolescents often struggle to manage lust, including emotions such as wrath and worldly cravings.
5. Predilection toward individualism: Individualistic perspectives that prioritize self-interest undermine social virtues such as empathy and collective collaboration. Declining Morality: The proliferation of aberrant conduct, including violence and bullying, is becoming more prevalent among youth.
6. Identity crisis: Numerous adolescents have an identity crisis and struggle to establish their sense of self.

Imam al-Ghazali emphasized the need of maintaining equilibrium between the temporal world and the hereafter. He asserted that moral education extends beyond theoretical concepts and must be shown in daily practice. Imam al-Ghazali's perspectives on moral education remain pertinent to contemporary youth. By comprehending the challenges encountered

and executing appropriate solutions, we may assist young people in evolving into a generation characterized by virtuous ethics and societal utility (Busroli, 2019).

This ethical concern is prominently emphasized in Islamic teachings due to the significance of morality; one of the responsibilities of the Prophet Muhammad was to enhance human ethics, enabling individuals to exhibit virtuous conduct in their worldly existence. A significant number of individuals continue to undergo a moral crisis, as shown by many incidents reported in print and electronic media. Morality is an internal force that amalgamates inclinations toward both virtuous and malevolent behaviors (Ipandang Ipandang, 2017).

Morals fundamentally differ from ethics; although ethics pertain to civility among individuals and are often associated with external conduct, morals have a wider scope, including internal attitudes and beliefs. Experts endeavor to delineate three domains of ethics: ethics concerning the divine, ethics pertaining to oneself and others, and ethics related to the environment (Hamim et al., 2021). In contrast to the preceding generation of Muslims, an increase in knowledge correlates with an enhancement in moral integrity, necessitating the presentation of moral exemplars from prior generations. Upon examining the biography of the preceding generation of Muslims, one encounters a man of profound knowledge and exemplary moral character, namely Imam Al Ghazali, who serves as a role model. Imam Al Ghazali posits that moral education is paramount as it facilitates proximity to Allah SWT, while ethical conduct towards others enables harmonious interactions among

Allah's servants, ultimately aimed at attaining His pleasure. Based on the preceding debate, we will introduce a subject that elucidates the significance and essence of moral education as articulated by the renowned Muslim philosopher, Imam Al Ghazali (Azhari & Mustapa, 2021).

This research is a literature study aimed at in-depth examination of Imam al-Ghazali's thoughts on moral education. The main focus of this research is on how the moral concepts presented by Imam al-Ghazali can be relevant and applied in the context of contemporary moral education. In other words, this research will attempt to answer the question: How can Imam al-Ghazali's thoughts on moral education serve as a reference in efforts to shape a younger generation with noble character amidst the challenges of the modern era?

Through an in-depth study of Imam al-Ghazali's works, this research is expected to contribute to the development of a moral education curriculum rooted in Islamic values, yet still relevant to the changing times. Additionally, this research is also expected to be a source of inspiration for educators, parents, and the general public in efforts to cultivate noble moral values.

## **B. METHODOLOGY**

The literature review methodology encompasses theories pertinent to the research concerns identified by the investigator. A literature review, or literature study, is an essential component of research, particularly in academia, aimed at advancing theoretical frameworks and practical applications. This study pertains to bibliographies. This research is only based on

a literature review. Consequently, the research methodology is library research (Afrida & Fitri, 2022).

This study adopts a library research approach as its methodology. The primary data source used is secondary data. This secondary data is obtained from various pre-existing literature, such as scholarly journal articles, books written by experts, relevant theses and dissertations, and historical documents related to the thought of Imam al-Ghazali and Islamic education. The decision to utilize secondary data is based on several considerations. Firstly, the topic of Imam al-Ghazali's thought has been a focal point of scholarly inquiry for centuries, resulting in a rich and diverse body of literature. Secondly, time and resource constraints have motivated the researcher to leverage existing resources. Thirdly, the primary focus of this study is on the conceptual analysis of Imam al-Ghazali's thought and its relevance to the contemporary Indonesian educational context. Thus, secondary data from various perspectives will provide a solid foundation for conducting an in-depth analysis. Through this approach, this study aims to delve into, understand, and interpret Imam al-Ghazali's concept of moral education, as well as to identify its relevance and implications for contemporary moral education in Indonesia. (Falakhiya & Billfath, 2022).

The first step in the deductive analysis process involves a thorough literature review (Anam, 2024). This entails identifying key keywords like "Imam al-Ghazali," "moral education," and "Islamic philosophy" to search relevant databases such as Google Scholar. Once potential sources are identified, they are carefully selected based

on their credibility, relevance to the research question, and depth of analysis. Detailed notes are taken on the main arguments, supporting evidence, and conclusions presented in each source.

The next step is to develop a robust theoretical framework. This involves outlining the key concepts and theories that will guide the analysis. In this case, the theoretical framework would incorporate Islamic ethics, educational philosophy. Specific aspects of Imam al-Ghazali's thought, such as his views on character development, the role of the family in moral education, and the importance of spiritual cultivation, would be identified within this framework.

Once the theoretical framework is established, the researcher proceeds to data analysis. This involves identifying key themes and subthemes within the texts. By analyzing the data, the researcher can identify patterns, themes, and contradictions within Imam al-Ghazali's thought and its relevance to contemporary education.

The final step involves interpretation and discussion. The findings are interpreted in light of the theoretical framework, highlighting the key insights and implications for education and society. Additionally, the study concludes by suggesting directions for future research to further explore the relevance of Imam al-Ghazali's thought in contemporary educational contexts.

## **C. RESULTS AND DISCUSSION**

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

Imam Al Ghazali's complete name is Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Tusi al-Ghazali. He was born

in Tus, currently located near Mashhad, Khurasan, in 450 H or 1058 AD, to a father who was a wool weaver, which led to his moniker Al Ghazali (Setiawan, 2017). His father desired for Al Ghazali to be raised in an Islamic milieu. Consequently, before to his demise, he transferred Al Ghazali and his younger brother to a Sufi acquaintance and provided them with financial support for their sustenance (Tohir, 2021). The Sufi was impoverished. Consequently, when his financial resources were depleted, he entrusted both individuals to one of the institutions established by Nizham al-Mulk, which offered accommodation and living stipends for students. He passed away at Tabristan, Thus Province, on 11 Jumadil Akhir 505 AH, corresponding to 1 December 1111 AD. Al Ghazali studied jurisprudence in his youth under Ahmad ibn Muhammad al-Radzakani, thereafter traveling to Jurjan to learn from Imam Abu Nushr al-Isma'ili (Setiawan, 2017). Subsequently, he traveled to Naisabur and studied under Abu al-Ma'ali al-Juwaini in the Madrasah Nizhamiyah, focusing on the disciplines of fiqh, ushul fiqh, logic, and tasawuf with Abu Ali al-Faramadi. Al Juwaini, possessing exceptional intellect and a readiness to acquire knowledge, together with his capacity to contest any notion without sound logic, subsequently designated the term *bahrūn muḡhriq*, meaning "the deep sea that drowns." (Jofipasi et al., 2023).

Al Ghazali traveled from Naisabur to Baghdad, where he assumed the role of professor at the Madrasah Nizhamiyah, established by Prime Minister Nizham al-Mulk. Despite his demanding commitments at the Madrasah Nizhamiyah, he remained

cognizant of the realm of journalism (U. F. W. Rahman & Masyhudi, 2023). His proficiency in several scientific disciplines earned him numerous honorific titles, such as Hujjatul Islam "Defender of Islam," Zainuddin "Decoration of Religion," Bahrūn Muḡhriq "The Drowning Ocean," and Syaikhul Shuffiyyin "Grand Teacher of the Sufis," among others (Imam Hanafi & Hanifatur Rizqi, 2022).

His principal book, titled *Introduction to the Sciences*, presents several perspectives on educational matters that enhance the European educational framework of that century, and may indeed be juxtaposed with contemporary educational theories (Hilgendorf, 2003). Al Ghazali's exceptional knowledge garnered him significant fame, leading to his appointment as a professor at Nidhamiyah University in Baghdad in 484 H (1091 AD). One year subsequent to his 34th birthday, Al Ghazali was chosen rector of the institution due to his remarkable accomplishments. While serving as rector, Al Ghazali authored several works in the domains of fiqh, kalam, and texts countering the schools of mysticism, Ismailism, and philosophy. After four years as rector of the university, he encountered a crisis of uncertainty encompassing religion and other forms of knowledge. He thereafter journeyed between Syria, Baitul Maqdis, and Hijaz for over a decade, dedicating his time to isolation, devotion, *i'tikaf*, making the hajj pilgrimage, and seeing the graves of the prophets. After being convinced to resume his teaching position at the university, Al Ghazali ultimately returned to lecturing in 499 H (1106 AD). Shortly thereafter, he returned to his hometown in the hamlet of

Thus, where he devoted the remainder of his life to studying the Qur'an and hadith, as well as imparting knowledge. Adjacent to his residence, Al-Ghazali established a madrasah for pupils studying the Qur'an and as a sanctuary for Sufis. Al-Ghazali passed away in 505 H (1111 AD) at the age of 55 (Setiawan, 2015).

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

Al-Ghazali is a distinguished Muslim scholar renowned for his profound intellectual acumen and insatiable curiosity in his studies. His profound affinity for information transformed him into an expert across several domains, establishing him as one of the most prominent personalities in Islamic history. This is due to his many contributions to the advancement of Islamic knowledge, seen in the extensive array of works he authored, particularly in the field of ethics (Sulaeman & Styawati, 2021).

As a prominent Muslim scholar, al-Ghazali significantly contributed to the development of an ethical framework in Islam; yet, subsequent detractors have challenged his moral doctrines. This occurred due to several parallels between his ethical framework and the moral doctrines of Greek philosophers, particularly Plato and Aristotle, as well as earlier Muslim academics. For instance, al-Ghazali advocates for equilibrium among the soul's powers, drawing from Plato's "harmony theory," and endorses a midway state regarding moral principles, inspired by Aristotle's "moderation theory." Al-Ghazali's idea of morality parallels that of Maskawih, and his moral theory is infused with a mystical spirit

inspired by al-Muhasibi, a prominent Sufi who serves as a model for al-Ghazali (Sanjari & Pratiwi Nurlita, 2023).

Akhlak is the plural of khuluq, which etymologically signifies habit, conduct, fundamental character, and disposition. These few phrases indicate that it is an inherent trait of an individual. Furthermore, Mu'jam Lisan Al-Arab said that akhlak is a religion. This is due to its inclusion of commandments, prohibitions, and directives for personal enhancement. These were many interpretations of akhlak in linguistic terms. Imam Al-Ghazali contends that the terms khuluq and khalqu represent two interrelated attributes. The term 'khalqu' refers to the exterior form, while 'khuluq' pertains to the interior form. Humans consist of a corporeal form perceivable by the naked eye, alongside a spirit and nafs discernible via the heart's insight; hence, the nafs, whose presence is acknowledged by bashirah, has higher potency than the body, which is recognized through bashar. Consequently, Imam Al-Ghazali referenced the words of Allah SWT found in the Al-Qur'an, Surah Al Shaad, verses 71-72. The link between the two is so (Suryawati, 2016).

In terminology, morals refer to a characteristic that develops and integrates inside an individual. A person's attitude and conduct are shown via existing attributes, such as patience and compassion, or conversely, rage and hate stemming from retribution and jealousy, leading to the dissolution of relationships. Al-Ghazali maintains that morality represent a condition inherent in the spirit, from which deeds emerge effortlessly and intuitively, without necessitating contemplation or inquiry. If a

state produces virtuous and desirable activities in accordance with reason and Sharia, such as honesty, responsibility, and justice, it is seen to possess good morals. Conversely, if it engenders negative actions like deceit, selfishness, and untrustworthiness, it is characterized by poor morals (Syukur, 2020).

In daily life, morality is often equated with morals and ethics. Morality fundamentally differs from moral or ethical formulae, as it more accurately reflects the internal condition of individuals. Morality entails the suppression of some human inclinations in favor of others inside oneself, and it is an ongoing process; this defines morality. In that formulation, al-Ghazali seems to suggest that the foundation for ethical and unethical conduct, as well as external behavior, is derived from sharia and reason. To evaluate the morality as positive or negative, it must be examined through the lenses of religion and common sense. This aligns with the premise that reason and sharia are complementary; reason alone is insufficient for moral existence, as is revelation; both must be integrated (Aminudin, 2021).

Al-Ghazali contends that morality is not only an action, nor alone the capacity to act, nor is it simply knowledge. Morality must be integrated with a disposition of the soul that is prepared to generate actions, and this disposition must be such that the resulting actions are not transient but evolve into habitual practices in daily life. The overall perfection of morality is influenced not just by individual factors, but by four intrinsic forces inside humanity that contribute to the

development of both virtuous and immoral principles (Prasong, 2023).

These powers include the power of knowledge, the power of desire, the power of fury, and the power of justice among the three powers. Al-Ghazali positions morality not as the ultimate objective of human existence, but as a means to facilitate the soul's paramount purpose in attaining the greatest truth, the knowledge of Allah, through which individuals might experience true bliss. The anticipated joy of the human spirit is the inscription and amalgamation of heavenly essences inside the soul, making these essences indistinguishable from the soul itself. Morality constitutes an integral aspect of human existence, with the objective of achieving pleasure (Siraj, 2018)

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

Education is a framework designed to enhance the quality of human existence across all dimensions. Islamic education encompasses three terms that characterize education: at-Tarbiyah, at-Ta'lim, and at-Ta'dib. At-Tarbiyah signifies the processes of sustaining, elevating, and educating, including the concept of teaching or allama. Tarbiyat is described as the process of guiding individuals to realize their greatest human potential, equipping them to confront life and the future effectively. Syed Naquib defines education via the notion of ta'dib, asserting that it involves the absorption and instillation of manners in individuals. Among the three concepts mentioned, ta'dib is the most closely associated with moral education; in the comprehensive Indonesian dictionary, it denotes refined character and virtuous morals. The terms adab and akhlak

exhibit parallels, suggesting they are closely aligned with moral education, which entails the absorption and instillation of manners akin to the moral education that will be addressed subsequently. Moral education is the foundation of education. Ethics influence conduct. *Akhlakul karimah* refers to human conduct that adheres to Islamic principles in all facets of life. Regarding education beyond moral instruction, it is solely technical and focused on life skills (Prasong, 2023).

An individual's poor morals may be significantly transformed into virtuous morals. Imam Al-Ghazali thinks that a transformation in an individual's morality is feasible, such as transitioning from rudeness to compassion. This term indicates that Imam Al-Ghazali acknowledged the reality of changes in circumstances concerning many creations of Allah, with the exception of those ordained by Allah, such as the sky and the stars. Conversely, under some circumstances, personal perfection may be attained via education. Eradicating desire and fury from the earth is fundamentally unattainable; yet, their reduction is feasible via the regulation of lust via various spiritual disciplines. Moreover, if morals are immutable, then wills, counsel, and education are rendered inconsequential (Hamim et al., 2021).

Imam Al-Ghazali cited a hadith reported by Abu Bakr bin Lal: "Exhibit virtue in your conduct." Many of Imam al-Ghazali's works pertain to moral instruction and the development of human character. This indicates that al-Ghazali devoted significant attention to the domain of moral science. Al-Ghazali is recognized as an authority in moral philosophy and ethical practices derived from

the teachings of revelation, namely the Quran and Sunnah. He examined this domain of moral science with several methodologies, including empirical observations, extensive experience, and comprehensive assessments of individuals across different societal strata. Consequently, his perspectives on the notion of moral education are extensive and profound (Da-oh, 2023).

Al-Ghazali's definition of moral education extends beyond the middle theory to include personal qualities, rationality, and individual actions within society. Accordingly, al-Ghazali's moral education encompasses three dimensions: (1) the self-dimension, pertaining to the individual's relationship with themselves and God; (2) the social dimension, concerning society, governance, and interpersonal relationships; and (3) the metaphysical dimension, relating to faith and fundamental principles. These are some educational themes as articulated by al-Ghazali. Al-Ghazali's idea of moral education aligns well with the objectives of Islamic religious education as a whole. The objectives of Islamic education include a wide range of dimensions: the dimension of Tawhid, the moral dimension, the dimension of individual differences, the social dimension, the professional dimension, and the dimensions of space and time. Several individuals, like al-Abrasyi, Asma Hasan Fahmi, and Munir Mursi, also draw from Al-Ghazali's idea of educational objectives (Mukhlas, 2008).

The notion presented by al-Ghazali is exceptionally accurate, profound, and complete. Additionally, al-Ghazali categorizes the essential components of moral education, which encompass (1) the

distinction between virtuous and immoral actions, (2) the capacity to perform these actions, (3) the awareness of one's moral state, and (4) characteristics that predispose individuals towards either virtue or vice. Based on the aforementioned arguments, it is evident that moral education, as articulated by al-Ghazali, aims to eradicate all detrimental behaviors delineated by sharia, which individuals must eschew to cultivate virtuous character (A. Rahman & Nasution, 2023).

According to the aforementioned descriptions, it may be stated that al-Ghazali's concept of moral education involves the cultivation of exemplary human ethics and earnest growth to achieve balance and *iffah*. Nonetheless, no individual can attain an impeccable equilibrium among the four aspects of morality, but must persistently endeavor towards it, with the exception of the Messenger of Allah, who was divinely appointed by Allah SWT to exemplify the perfection of human ethics and, thus, must embody that perfection himself. (Yahya & Syahriyah, 2024).

To refine ethics and restore the soul, al-Ghazali introduces the notion of *tazkiyat an-nafs*. *Tazkiyat an-nafs*, as conceived by al-Ghazali, is intricately linked to endeavors aimed at moral enhancement and spiritual healing. *Tazkiyat An-Nafs* refers to the endeavor to cleanse the soul and enhance its qualities for a virtuous existence; its significance extends beyond mere purification to include the development of the soul towards a more positive trajectory. From the Sufi moral standpoint, al-Ghazali interprets *Tazkiyat An-Nafs* as including both *Takhliyat An-Nafs* and *Tahliyat An-*

*Nafs*, signifying the purification of the soul by eliminating unacceptable traits and adorning it with virtuous qualities (Ripa'an, 2023).

*Tazkiyat An-Nafs al-Ghazali* is an integral component of the Sufi methodology, particularly in the endeavor to cultivate and develop a soul characterized by virtuous ethics or a life imbued with Islamic principles. The aforementioned perspective indicates that *Tazkiyat An-Nafs* is intricately connected to ethics and the soul, serving as a framework for cultivating individuals with virtuous character, faith in Allah, and a resilient spirit in life. Human endeavors to cleanse the spirit will provide tranquility, joy, and serenity within themselves. This is the approach used by al-Ghazali in education and the cultivation of virtuous character. The *Tazkiyat an-nafs al-Ghazali* approach for moral education is purportedly founded on Allah SWT, first with inward purification and then extending to societal interactions via *muamalah*, referred to as ethics (Mutholingah & Zain, 2021).

Responsibilities in the purification of the soul In his work "*Ihya' Ulumuddin*," al-Ghazali delineates the responsibilities and obligations of students as follows: Emphasize the sanctity of the soul. Be prepared to go internationally in pursuit of knowledge. Refrain from exhibiting arrogance over your expertise and challenging your instructor. Understand the significance of knowledge; firstly, prioritize the sanctity of the soul. Al-Ghazali stated: "Prioritize the purification of the soul from base morals and contemptible characteristics, for knowledge serves the heart, prayer nourishes the soul, and draws the intellect nearer to Allah SWT." Secondly,

prepared to go internationally in pursuit of information (Agus, 2018).

Al-Ghazali stated: "A student ought to minimize his engagement with worldly endeavors and distance himself from his family and homeland." All relationships impact and direct one's affections towards others. Third, refrain from boasting about your expertise and contradicting your instructor. Al-Ghazali stated: "A student ought not to flaunt his knowledge or contradict his teacher, but should adhere to all opinions and counsel, akin to how an ignorant patient complies with his knowledgeable and seasoned physician." Fourth, understanding the status of science. Al-Ghazali stated, "A student should understand the significance of the most esteemed knowledge." This may be understood for two reasons: first, the magnificence of the outcome; second, the reliability and robustness of the argument. Tazkiyat an-nafs is essential for attaining success in moral education. In addition to professors, pupils are required to engage in tazkiyat an-nafs. This indicates that tazkiyat an-nafs is the best suitable approach for moral instruction (Suriadi, 2022).

#### **4. Relevance of Imam Al-Ghazali's Concept of Moral Education to Education in Indonesia**

Imam Al-Ghazali is a religious figure, scientist, and philosopher who significantly contributed to the advancement of human civilization. He also contributed to Islamic science by disseminating his expertise via his writings. One of the sources used by the author is the book *Ihya Ulumuddin*, which

emphasizes the significance of education grounded on faith, purity of heart, *ihsan*, and piety. The author posits that Imam Al-Ghazali's notion of education is to purify the heart and fortify religion. As morality reflects the heart, maintaining a pure heart is essential. It underscores the importance of actions only for Allah, ensuring that individuals, while alone, refrain from criminality and immorality. It serves as a conduit for cultivating virtuous principles and direction for humanity. To establish a life that is religious, socialist, and humanistic. Faith significantly influences the rectification of human behavior and the purification of oneself from inclinations of depravity and abomination (Rozi et al., 2022).

Imam Al-Ghazali's moral education, grounded in the Qur'an and Hadith and characterized by a comprehensive knowledge of worship in Islam, aims to facilitate the maintenance of human relationships with both God and other beings. The human purpose on Earth as caliphs should uphold both Sufism and Sharia; such adherence will ensure success and establish them as His finest creation. The author asserts that Al-Ghazali's moral education encompasses social aspects; a Muslim who comprehends and adheres to the tenets of their faith will develop a social character. Islamic teachings include protocols for societal conduct, civility, mutual assistance, and reciprocal admonition, among other principles. The moral education proposed by Imam Al-Ghazali encompasses a pathway to pleasure in both this life and the hereafter (Nurhayati & Sabariah, 2024).

The route to happiness in this life and the next is to relinquish the desire for wrath. The

fervor of rage may undeniably lead individuals to do illegal and immoral activities, including theft, deceit, corruption, and sexual assault. By refraining from succumbing to extreme rage, it is anticipated that one might mitigate illegal and immoral conduct. The author asserts that Imam Al-Ghazali's concept of moral education is essential for addressing contemporary societal issues, prompting him to mitigate these negative phenomena by cultivating morals through heart purification and instilling robust faith. The notion of Imam Al-Ghazali's moral education aligns with contemporary Islamic religious education, particularly when examining the current curriculum used in moral instruction.

The perspective articulated by Imam Al Ghazali about moral development parallels that found in the study of Islamic religious education, particularly in the domains of religion and ethics. The attainment of impeccable morals is the ultimate objective of education, whereas the aim of Islamic religious education is to cultivate spirituality via moral development. Such individuals are anticipated to exhibit resilience in confronting problems, barriers, and changes that emerge in social interactions at local, national, regional, and global levels. Moreover, the domain of Islamic religious education encompasses the following facets: Al-Qur'an and Hadith, Belief, Ethics, Jurisprudence, Islamic History and Culture (Darojat & Muhid, 2024).

Imam Al Ghazali's definition of moral education encompasses both formal and non-formal education. Non-formal education occurs inside the family, beginning with sustenance and dietary consumption. Imam

Al Ghazali stipulates that a teacher in formal education must fulfill certain responsibilities, including accountability for their knowledge and the restriction of teachings to the students' comprehension levels. Imam Al Ghazali's notion of moral education for children include ethics pertaining to Allah, ethics towards parents, ethics regarding oneself, and ethics concerning others. Morals stem from the ultimate objective of religion and ethics, which is to attain pleasure in both this life and the hereafter, to cultivate individual soul perfection, and to foster happiness, advancement, resilience, and stability among society. In addition to the endeavor to eradicate all detrimental habits delineated by the Shari'a, individuals must eschew certain behaviors to cultivate virtuous morals (Masyfuâ, 2017).

Al-Ghazali maintains that moral education encompasses three dimensions: (1) the self-dimension, which pertains to the individual's connection with oneself and God; (2) the social dimension, which involves society, governance, and interpersonal relationships; and (3) the metaphysical dimension, which relates to religion and fundamental principles. Moreover, to refine ethics and restore the spirit, al-Ghazali introduces the notion of tazkiyat an-nafs. Tazkiyat an-nafs, as conceived by al-Ghazali, is intricately linked to endeavors aimed at moral enhancement and spiritual healing. This is accomplished by Takhliyat An-Nafs and Tahliyat An-Nafs, which include purging the soul of undesirable traits and adorning it with virtuous qualities (Masyfuâ, 2017).

Consequently, al-Ghazali's idea of moral education is his endeavor to provide methods

for the enhancement of an individual's ethics. If perfection and virtue are inherent in the world, they will be realized. The discussed perfection and virtue pertain to worldly excellence and the attainment of the afterlife. Al-Ghazali equated the role of a teacher to that of a physician, asserting that a physician treats a patient based on the specific ailment afflicting them. A teacher must detect the ailments and reasons of a person's poor morals, which must then be rectified via education. He is hopeful that poor morals are not immutable. Conversely, it may be rectified by effective and accurate learning (Tarom, 2021).

#### D. CONCLUSION

Imam Al-Ghazali sees moral education as an all-encompassing character development process, including both formal and informal elements. Non-formal education originates inside the family, while formal education includes educators who function as diagnosticians and givers of solutions. The primary objective of moral education is to attain satisfaction in both this life and the hereafter, while cultivating persons of virtuous character. Al-Ghazali underscores the significance of tazkiyat an-nafs, the process of purifying the soul from undesirable characteristics and embellishing it with virtuous qualities.

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