Implementation of al-Ghazali's Educational Thought at Ilyas Karanganyar Islamic Boarding School

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Abstract

This journal aims to find out how the Implementation of al-Ghazali's Educational Thought at Ilyas Karanganyar Islamic Boarding School. The benefit is for the government and educators to make al-Ghazali's educational thoughts an inspiration and reference in implementing quality Indonesian education. The results of this journal are that the building of al-Ghazali's educational thought is religious-ethical in nature. al-Ghazali's educational goals cover 3 (three) aspects, namely cognitive aspects, affective aspects, and psychomotor aspects. In addition to placing two important things as an educational orientation, namely achieving human perfection to qualitatively get closer to the creator of Allah *Subhanahu Wa Ta'ala*; and achieve human perfection to achieve happiness in this world and the hereafter. Educators are individuals who master a scientific discipline and are able to practice it as well as human figures who totally concentrate on the field of education. Students are placed as objects as well as subjects and set ten ideal criteria that students must strive for in order to be successful in education. Al-Ghazali mentions four categories of scientific classification, namely; classification of *syar'iyah* (religious) science and '*aqliyah* (reasoning); theoretical and practical sciences; knowledge presented (*hudhûrî*) and acquired (*hushûlî*); The science of *fardhu 'ain* and *fardhu kifâyah.* Al-Ghazali's teaching method emphasizes that teachers who provide knowledge are required to use exemplary methods and dialogue in the learning process.

Keywords: educational, classification of knowledge, teaching methods

Implementasi Pemikiran Pendidikan al-Ghazali
di Pondok Pesantren Ilyas Karanganyar

Abstrak

Jurnal ini bertujuan untuk mengetahui bagaimana Implementasi Pemikiran Pendidikan al-Ghazali di Pondok Pesantren Ilyas Karanganyar. Manfaatnya adalah bagi pemerintah dan pendidik dapat menjadikan pemikiran pendidikan al-Ghazali sebagai inspirasi dan rujukan dalam melaksanakan pendidikan Indonesia berkualitas. Hasil jurnal ini yaitu bahwa bangunan pemikiran pendidikan al-Ghazali bersifat religius-etis. tujuan pendidikan al-Ghazali mencakup 3 (tiga) aspek, yaitu aspek kognitif, aspek apektif, dan aspek psikomotorik. Di samping itu menempatkan dua hal penting sebagai orientasi pendidikan yaitu mencapai kesempurnaan manusia untuk secara kualitatif mendekatkan diri kepada sang pencipta Allah *Subhanahu Wa Ta'ala*; dan mencapai kesempurnaan manusia untuk meraih kebahagiaan di dunia dan akhirat. Pendidik adalah pribadi yang menguasai suatu disiplin ilmu dan mampu mengamalkannya serta sosok manusia yang secara total berkonsentrasi kepada bidang pendidikan. Anak didik ditempatkan sebagai obyek sekaligus subyek dan menetapkan sepuluh kriteria ideal yang harus diupayakan oleh anak didik agar berhasil dalam pendidikan. Al-Ghazali menyebutkan empat kategori klasifikasi ilmu pengetahuan, yaitu; klasifikasi ilmu *syar'iyah* (religi) dan *'aqliyah* (nalar); ilmu teoritis dan praktis; ilmu yang dihadirkan (*hudhûri*) dan yang diperoleh (*hushûli*); Ilmu *fardhu 'ain* dan *fardhu kifâyah*. Metode pengajaran Al-Ghazali menekankan bagi guru yang memberikan ilmu dituntut menggunakan metode teladan dan dialog dalam proses pembelajaran.

Kata Kunci: pendidikan, klasifikasi ilmu, metode pengajaran.

INTRODUCTION

The most basic problem faced by people from developing countries including Indonesia is poverty as a result of the low quality of education. The problem of education is indeed very complex, while on the other hand the dominance of secular Western civilization continues to dominate various aspects of human life.

Efforts to catch up with the Western world have long been carried out by Indonesia, including Islamic education. It's just that the development strategy that adopts the West and places the capitalist model as mecca that must be emulated has implications for the creation of a hedonic, individualistic and materialistic society and is not in accordance with Islamic values and Pancasila. Developing countries have put worldly elements as a measure of success and success in life. In connection with these conditions, Islamic education faces a problem that is quite serious and fragile towards the occurrence of a value crisis (Indra, 2005: 189). The

lifestyle of materialism in today's society is certainly a formidable challenge for Islamic education

Al-Ghazali is a source of inspiration for the restlessness of reason. His integrity as an educational practitioner has encouraged many people to study his thoughts on education. So exploring al-Ghazali's thoughts on education within the framework of compiling a systematic conception of Islamic education is the right step.

In this context, it seems that bringing back the figure of al-Ghazali as an educator with ideas and methodologies in the field of education is very relevant, amidst the desire to improve oneself towards revival. Al-Ghazali's thoughts in the field of education can at least be used as one of the inspirations to start to rise. So this journal then raises this issue in writing to be studied in a professional and in-depth manner. This paper is how are the Implementations of al-Ghazali's Educational Thought at the Ilyas Karanganyar Islamic Boarding School?.

METHOD

Referring to the approach used by the author, namely the type of qualitative research that wants to promote theory as a tool to be tested. So the theory in this case serves as an approach to understand earlier scientific concepts that are relevant to the focus of the problem. Thus, the author uses an approach that is considered to be helpful in research, namely the philosophical approach and the educational approach.

The source of data in this study is a data source that can be accounted for for its truth and scholarship. So that it can convince writers and readers to make it a scientific reference source. The data sources needed in this study are primary and secondary data sources. The primary data source is the book by Al Ghazali Ihya Ulumuddin, while the secondary data uses other works which are considered to still have relevance in this study.

The timeframe for this research is from July 2022 to December 2022 which is located at Ilyas Karanganyar Islamic Boarding School. The objects in this study are the human resources who manage the Ilyas Karanganyar Islamic Boarding School, namely educators and the output of the Islamic boarding school, namely students.

Philosophical approach is the basis of human thinking. With philosophy, humans can manage education management, especially the management of Islamic education in Islamic boarding schools. That the successful management of,

madrasah education cannot be separated from the human and divine dimensions. This means that in the process of education, success is determined by humans themselves besides God also has high authority to determine one's success in its management.(Anam, 2022: 35)

There is no human being who will not be involved in the natural philosophy of thinking philosophy. The importance of philosophy for humans cannot be denied and vice versa. The author takes a philosophical approach because it is deemed necessary to apply this method to facilitate the process of solving problems related to the implementation of Islamic education management at the Ilyas Karanganyar Islamic boarding school in preparing superior quality resources

Previous Researches

No	Name & Year	Title	Keywords
1	Dodo Suhada (2020)	Pemikiran Pendidikan Agama (Studi Pemikiran Imam Al-Ghazali Dan Syed Muhammad Nauqib Al-Athas)	Education, Religion, Philosopher's Thought, Classical, Modern
2	Zaenol Fajri & Syaidatul Mukaroma (2020)	Pendidikan Akhlak Perspektif Al Ghazali Dalam Menanggulangi Less Moral Value	Moral education, Al Ghazali, Less moral value
3	Siti Nur Hadis A Rahman, Ahmad Marzuki Mohamad, Aminudin Hehsan, & Muhammad Talhah Ajmain. (2020)	Effective Approaches Of The Education Of Children In Forming A Sustainable Family According To Islamic References	Effective approaches, education of children, sustainable family
4	Nur Eliza Mohd Noor, Tengku Sarina Aini Tengku Kasim, & Yusmini Md. Yusoff (2021)	The Role of Teachers in the Implementation of E-Learning in Islamic Education According to Al-Ghazali's Perspective	Teacher's Role, e-Learning, Islamic Education, al-Ghazali.
5	Hamzah Hamzah & Pinta Kemala Sari Hasibuan (2022)	The Relationship of Good Manners with the Learning Creativity of Students in the Field of Islamic Studies	Good manners, Islamic studies, Learning creativity

FINDINGS AND DISCUSSION

Al Ghazali's Educational Thinking Framework

Al-Ghazali's thoughts regarding education in general are religious-ethical. This tendency is likely influenced by his mastery in the field of Sufism. According to al-Ghazali (1996:13), worldly activities are only a supplementary factor for achieving eternal happiness in the hereafter.

According to al-Ghazali (1996:13), proper education is a means to get closer to Allah SWT. Education can also deliver people to achieve happiness in this world and the hereafter. Education is also a means of spreading excellence. So to achieve

this the world of education must pay attention to several factors that are quite urgent. Al Ghazali (1996:13) is of the view that education must place knowledge in a very respectable position. So respect for knowledge is something that is inevitable and certain.

Islamic education that does not give birth to individuals with positive behavior is certain to fail. The influencing factors certainly vary. One of them is the impact of education which unconsciously has imitated deadlier standard patterns. An education system like this deserves to be reformed integrally, systematically, liberatively and radically.

Another term for education is alta'dîb, which means education, improvement, and discipline. Al-ta'dîb is defined as an educational process that is oriented towards the formation of students who are civilized, law-abiding, upholding ethics or good manners (Ali and Muhdhar, 1996:64).

The al-ta'dîb process must be based on a strong commitment to building human morality and starting from oneself. In al-ta'dîb, an educator must always be aware that the process of ta'dîb is never separated from the direction of Allah SWT. God intervenes by directing the steps of educators (Siradj, 2003:2).

Education in Islam is also known as al-tadrîs, meaning education, teaching, tutorials (Ali & Muhdhar, 1996:445). This word can be seen in the words of Allah SWT which reads, "You should be rabbani people, because you always teach the Bible and because you have learned it." (QS. Ali Imran, 3:79).

From the above understanding it can be understood that al-tadrîs is an educational process based on theory (scientific) and practice (experience) which allows students to become more mature, mature individuals, and able to build strong emotional bonds between teachers and students as a whole.

Likewise, what has been implemented at the Ilyas Karanganyar Islamic Boarding School emphasizes the exploration efforts of educators (teachers) in imparting empirical knowledge to students accompanied by the totality of their scientific experience.

Meanwhile, the last known idiom in the world of Islamic education is al-riyâdhah which means training, ethics education (Ali & Muhdhar, 1996:1001). Al-Ghazali (t.t.: 125) calls it "riyâdhah alsyibyân", which means education in the childhood phase. The definition of al-riyâdhah in the context of education at the Ilyas Karanganyar Islamic Boarding School is educating children's souls with noble morals.

The Objectives of Al Ghazali;s Educatonal Thought

The purpose of education according to Al Ghazali includes three aspects, namely cognitive aspects, which include the development of reason, such as intelligence, intelligence, and thinking power; affective aspect, which includes the development of the heart, such as the development of taste, heart, and spirituality; and psychomotor aspects, namely physical development, such as body health and skills.

Al-Ghazali explicitly places two important things as educational orientations; first, achieving human perfection to qualitatively draw closer to Allah Subhanahu wa ta'ala; secondly, achieving human perfection to achieve happiness in this world and the hereafter.

Al-Ghazali's concept is interesting if it is related to the latest conception of education. Al-Ghazali formulated a macro educational orientation and tried to avoid situational problems. So that al-Ghazali's conception can be said to be the "end of orientation" (al-ahdâf al-'ulya) which can be translated into more specific orientations, namely general (instructional) orientation and special orientation.

While the main means to achieve educational goals consist of educational materials. That is, students must be prepared with a set of material (curriculum) that is ready to be learned. In addition, educators must also have teaching methods that can support a good learning process. Educational material that is appropriate for students, al-Ghazali provides criteria; First, material that is useful for humans in an effort to realize a religious life, such as ethics education or something else. Second, educational materials provide convenience and support for humans to study religious knowledge, such as linguistics, grammar, and others. Third, educational materials that are useful for the provision of life in the world, such as medicine. Fourth, educational materials that are useful in building culture and civilization, such as history, literature, politics, and others.

Al-Ghazali also determined educational materials hierarchically. The first level, the Qur'an and religious sciences, such as *fiqh, hadith* science, and others. The second level is linguistics and grammar, including *tajwid.* The third level, knowledge in the *fardhu kifâyah* category, such as medicine, arithmetic, politics, and others. The fourth level, knowledge of culture, such as history, and several branches of philosophy. Besides that, Al-Ghazali himself did not deny the importance of studying all kinds of knowledge that are beneficial to humans. He only emphasized the need for humans to prioritize education by placing religious knowledge in the most urgent position.

Ilyas Karanganyar Boarding Education

In the current context, the conception of education that is offered is worthy of consideration while still criticizing the sides that are considered no longer relevant to the present.

Among al-Ghazali's ideas that need to be reviewed now is al-Ghazali's paradigm regarding the correlation between educators and economic problems. Al-Ghazali (1997:98) argues that educators are human beings who totally concentrate on the field of education. He is not allowed to do any other activity. But on the other hand, he may receive proportional material rewards to meet his needs.

Proportionally, the achievement of material obtained by education is congruent with a total contribution to the continuity of the teaching and learning process. Thus, it can be understood that the point of emphasis on al-Ghazali's point of view is his opposition to the commercialization of knowledge, both involving institutions and individuals.

Educators in al-Ghazali's perspective are individuals who master a scientific discipline and are able to practice it. Al-Ghazali (1996: 12) says in his book al-Munqidz min al-Dhalâl as follows: "Now I have a strong determination to reform myself and also others. I asked Allah *subhanahu wa ta'ala* to first renew my own behavior. Then use myself as the update agent. I also ask Allah *subhanahu wa ta'ala* to guide me, then use myself as a guidance tool.

Al-Ghazali gave a respectable place to the teaching profession. He quoted a lot of Al-Qur'an and al-Hadith texts to strengthen his argument that the teaching profession is the most important and noble task. Al-Ghazali (1996:86), in his book Ihyâ' 'Ulûmuddîn himself, equates educators with prophets, as written: Allah's most important creature on earth is man. The most important human part is the heart. While an educator is busy repairing, cleaning, perfecting and directing the heart so that it is always close to Allah SWT. So teaching knowledge is worship and fulfilling the duty as the caliph of Allah, in fact it is the most important duty of the caliph of Allah. Because Allah has opened the heart of a pious person to receive a knowledge and His most special attributes. The heart is like a storehouse that contains the most valuable objects, then it is given permission to distribute to those in need. So which degree is higher than a servant who intercedes between God and His creatures in bringing them closer to God and leading them to heaven where eternal rest.

According to al-Ghazali (1996:86), the most urgent main task of education is perfecting, cleansing, purifying, and bringing the human heart to *taqarrub ila Allâh.*

Educators should direct students to know God more closely through all of His creation. Educators are required to be able to purify the souls of their students. Only by going through holy souls can humans be close to their Creator.

The very noble position of educators is a consequence of the strategic position of educators in the community. Al-Ghazali (1996:84-89) also agreed that the teaching profession must receive serious attention. Al-Ghazali provides strict limitations for the teaching profession as a prerequisite that must be met.

In addition to educators, al-Ghazali (1996:75) also believes that an important element of education is students. No matter how sophisticated the method used, if it is not supported by the best conditions of the students then the educational process will not be successful. Students in the educational process are placed as objects as well as subjects. The condition of students greatly determines the success of the educational process.

Al Ghazali Educational Curriculum Classification

One of the dominant factors in the ambiguity of the curriculum that occurs in modern education systems in predominantly Muslim countries is the loss of a hierarchical vision of knowledge as can be found in traditional education systems. In fact, the Islamic scientific tradition recognizes a hierarchy and linkages between various scientific disciplines that enable the realization of unity in plurality. Therefore, the discussion about the classification of knowledge finds its relevance in the context of the reconstruction of Islamic education in countries with a Muslim majority population.

In the book *Ihyâ Ulûmuddîn*, al Ghazali (1996:15) mentions four categories of scientific classification, namely; First, the classification of *syar'iyah* (religious) and '*aqliyah* (reasoning) sciences on knowledge of the hereafter and worldly knowledge. On the other hand, there is the science of *ghairu al-syar'iyyah* (non-religious) which is divided into commendable (*mahmûdah*), permissible (*mûbah*) and reprehensible (*madzmûmah*) knowledge. Second, the classification of theoretical and practical science. Third, the classification of knowledge into presented knowledge (*hudhûri*) and acquired knowledge (*hushûli*). Fourth, the division of knowledge into *fardhu 'ain* (compulsory for every individual Muslim) and *fardhu kifâyah* (compulsory for the Muslim community).

Teaching Methods At Ilyas Karanganyar Boarding School

As mentioned above, al-Ghazali's conception of education was heavily influenced by Sufism. So in the method of educating a child, al-Ghazali emphasized efforts to cleanse the soul by means of worship, knowing and drawing closer to Allah *Subhanahu Wa Ta'ala.*

Al-Ghazali (1996:89) realizes that only religious education is able to early direct students to be 'close' to Allah SWT. So in the learning method of students, al-Ghazali places the basics of religious education as the top priority. According to al-Ghazali, religious teaching like this is not perfect, and must be followed up with gradual follow-up. Al-Ghazali likens his educational methodology to the method of identification or dictation, in which a person sows seeds in the ground to plant. While consummation of belief by means of argumentation is likened to the process of watering and intoxicating it. In matters of religious principle, al-Ghazali's method of teaching religion begins with memorizing, then understanding, then believing and accepting. Furthermore, the presentation of argumentative evidence to strengthen the teachings that have been accepted.

Al-Ghazali also suggested that educators pay attention to the classification of students. This relates to the selection of teaching materials and knowledge. Al-Ghazali (1996:97) says, "people who are weak-willed or weak in reasoning should not be given knowledge that can lead to the emergence of doubts and confusion of reason, such as knowledge of philosophy and mathematics. This classification leads to students' reasoning abilities without having to pay attention to the age factor.

Al-Ghazali (1996:14) emphasizes that teachers who provide knowledge are required to set an example. This example is considered an important method of directing students to receive lessons. Because a good teacher according to al-Ghazali will transmit kindness to students.

Al-Ghazali's exemplary method is very relevant to be developed in the world of global Islamic education. Given the moral decline has become a sweet conversation in the world of modern education. In educational practice, children tend to imitate their educators and this is recognized by almost all educational experts. Basically, psychologically children like to imitate, not only the good things but also the bad things they imitate, and humans need role models in their lives.

Education by example in Islamic education according to al-Ghazali al- (1996: 114) requires education by example, both in the form of behavior, traits, ways of thinking and so on. Many education experts argue that education by example is a very good and most successful method (Qutb, 1993:332)

In addition to the methods above, al-Ghazali also uses the dialogue method in providing learning to students. Even al-Ghazali also used this method in dialogue with scientists. According to Fathiyah (1996: 8) Imam al-Ghazali had conducted dialogues with well-known scientists during the time of *Nizam al-Mulk* and he won thanks to virtue, depth of scientific intellect, eloquence and strength of argument. This happened in 484 H/1091 AD.

Dialogue motivates students to raise their minds to ask questions, as long as educators provide educational guidance at certain times. According to al-Ghazali (1996: 132), the existence of ongoing dialogue has the aim that children can understand and remember facts that are learned, heard or read, so that they have a deep understanding of those facts. Dialogue also provides steps for thinking and processes to be followed in solving social problems for children, so that the way of thinking is not blurred, because it will be detrimental to him in expressing a problem to be solved.

If you look at al-Ghazali's opinion about the dialogue method above, it is very relevant to be applied in Islamic education today. Because the dialogue method is very important in cultivating mindsets and giving courage in communicating as well as having persuasive language skills.

CONCLUSION

Based on the description above, it can be concluded that Al-Ghazali's educational thinking if applied at the Ilyas Karanganyar Islamic Boarding School can be seen from the following things, namely:

First, the educational framework at the Ilyas Karanganyar Islamic Boarding School is religious-ethical and places science in a very respectable position. Education is a means to get closer to Allah *Subhanahu Wa Ta'ala* who can lead people to achieve happiness in this world and the hereafter.

Second, the purpose of education at the Ilyas Karanganyar Islamic Boarding School includes three aspects, namely cognitive aspects, which include the development of reason, such as intelligence, intelligence, and thinking power; the affective aspect, which includes the development of the heart, such as the development of taste, heart, and spirituality; and psychomotor aspects, namely physical developmant, such as body health and skills. In addition to placing two important things as an educational orientation, namely achieving human perfection

to qualitatively get closer to Allah *Subhanahu Wa Ta'ala*; and achieve human perfection to achieve happiness in this world and the hereafter.

Third, educators and students. Educators at the Ilyas Karanganyar Islamic Boarding School are individuals who master a scientific discipline and are able to practice it. Educators are human figures who totally concentrate on the field of education. He is not allowed to do any other activity. But on the other hand, he may receive proportional material rewards to meet his needs. Students are placed as objects as well as subjects and set ten ideal criteria that students must strive for in order to be successful in education

Fourth, the classification of knowledge at the Ilyas Karanganyar Islamic Boarding School divides into 4 (four) categories of scientific classification, namely; First, the classification of *syar'iyah* (religious) and *'aqliyah* (reasoning) sciences on knowledge of the hereafter and worldly knowledge. On the other hand, there is the science of *ghairu alsyar'iyyah* (non-religious) which is divided into commendable (*mahmūdah*), permissible (*mūbah*) and reprehensible (*madzmūmah*) knowledge. Second, the classification of theoretical and practical science. Third, the classification of knowledge into presented knowledge (*hudhūri*) and acquired knowledge (hushūli). Fourth, the division of knowledge into *fardhu 'ain* (compulsory for every individual Muslim) and *fardhu kifâyah* (compulsory for the Muslim community).

Fifth, the teaching method at the Ilyas Karanganyar Islamic Boarding School emphasizes that teachers who provide knowledge are required to use exemplary methods and dialogue in the learning process.

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