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Al-Ghazali Holistic Education Concept: An Analysis of Relevance to Indonesia's National Education System

Sufinatin Aisida^{1*}, Muhammad Najihul Huda²

Darul Ulum University Jombang

Corresponding Author: Sufinatin Aisida sufinatina@gmail.com

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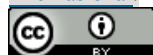
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ABSTRACT

The purpose of this research is to explore the concept of Al-Ghazali's educational thinking, as well as explore its relevance to the educational context in Indonesia. This research uses a qualitative approach with the type of Library Research. Al-Ghozali's thoughts can be useful for the world of education, the government and educators to be an inspiration for improving education in Indonesia which is increasingly qualified. The result of this paper is that al-Ghazali's educational thinking is religious-ethical. The goal of education according to al-Ghozali is that human perfection can be achieved if you are willing to seek knowledge and then practice through the knowledge you learn can bring you closer to Allah and eventually live happily in this world and the hereafter. Al-Ghazali explained that a good education should not only provide knowledge of the physical and social world, but also the importance of forming a strong character rooted in Islamic values. An educator must master a discipline and be able to practice it completely according to his field of education. As well as having a nature of trust and diligent work, being gentle and affectionate towards students. Students are placed as objects as well as subjects and establish ten ideal criteria that students must pursue in order to succeed in education. Al-Ghazali mentioned four categories of scientific classification, namely; the classification of sharia (religion) and 'aqliyah (intellect); theoretical and practical sciences; knowledge presented (hudhûri) and acquired (hushûli); The knowledge of fardhu 'ain and fardhu kifâyah. Al-Ghazali's teaching method emphasizes that teachers who provide knowledge are required to use the educational methods used, including uswatun khasanah, riyadhah, mujahadah. The concept of al-Ghozali's thought is in accordance with the applicable laws on education in Indonesia

INTRODUCTION

Education is a fundamental pillar in building civilization and the progress of a nation. As mandated in the fourth paragraph of the Preamble to the 1945 Constitution, one of the main goals of the Indonesian nation is to "educate the life of the nation." This constitutional mandate emphasizes that education is not only an instrument for human resource development, but also as a foundation for the development of a civilized nation's character and civilization (Siswadi, 2025)

In the global context, the challenges of 21st century education are increasingly complex with the emergence of the industrial revolution 4.0 and society 5.0 which demands a transformation of the holistic education paradigm. Holistic education is understood as an approach that integrates all dimensions of human development, namely cognitive, affective, psychomotor, spiritual, and (Miller, 1997). This approach is in line with the demands of the times that require humans who are not only intellectually intelligent, but also have balanced emotional, spiritual, and social intelligence (Schwab, 2017).

The Indonesian National Education System, as stipulated in Law Number 20 of 2003, has adopted a holistic education philosophy by defining education as "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 morals, and the skills they need, society, nation and state." This definition shows Indonesia's commitment to education that integrates spiritual-religious, intellectual, moral, and practical skills aspects.

The implementation of holistic education in Indonesia's national education system is carried out through the integration of general education and religious education under the coordination of the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religion (Kemenag). Madrasah, as an Islamic educational institution that has a legal umbrella based on Law Number 20 of 2003 and Government

Regulation Number 55 of 2007 concerning Religious and Religious Education, is a concrete representation of efforts to integrate general science and religious science in one education system (Alawiyah, 2014).

However, the implementation of holistic education in Indonesia still faces various challenges. The results of the Programme for International Student Assessment (PISA) 2022 show that Indonesia is ranked 67 out of 81 countries for reading literacy, 70th for mathematics, and 67th for science (OECD, 2023). Even more worrying, surveys show that there is a character crisis among students, such as increasing cases of bullying, corruption among adolescents, and moral degradation (Muslich, 2022). This condition indicates that Indonesian education has not been fully successful in integrating intellectual development and character formation optimally.

In this context, classical Islamic educational thought offers a valuable perspective for addressing the challenges of contemporary holistic education. Al-Ghazali (1058-1111 AD), as one of the most influential thinkers of Islamic education, had developed a comprehensive holistic concept of education long before the terminology became popular in modern educational discourse. Through his monumental work "Ihya Ulum al-Din," Al-Ghazali offers an educational framework that integrates intellectual development ('aql), spiritual (spirit), and moral (akhlaq) development in a harmonious unity (Nata, 2013).

Al-Ghazali's concept of holistic education is built on a strong philosophical foundation, which is the unity between science and spirituality. Al-Ghazali argues that the main goal of education is to form a *kamil* (perfect human being) who has a balance between the worldly and *ukhrawi* dimensions. In his perspective, true education must be able to lead students to *ma'rifatullah* (knowledge of Allah) through the development of all their human potential (Gunawan, 2022).

Al-Ghazali classifies science into four main categories: *shari'iyah* (religious) and *'aqliyyah* (rational), theoretical and practical science, *hudhuri* (direct/intuitive) and *hushuli* (acquired/discursive),

and fardhu 'ain and fardhu kifayah. This classification shows his holistic approach to looking at science, where there is no dichotomy between religious science and general science, but rather the two are a complementary unit (Ramayulis;, 2015).

Al-Ghazali's educational method emphasizes the importance of *uswatun hasanah* (example), *riyadhah* (spiritual practice), and *mujahadah* (struggle against lust). These methods focus not only on knowledge transfer, but also on the transformation of students' character and spirituality. Al-Ghazali also sets ideal criteria for educators and learners, where educators must have a deep mastery of knowledge, high moral integrity, and the ability to be role models for their students (Prawaika, 2020).

Previous studies have examined various aspects of Al-Ghazali's educational thinking. (Wibowo, 2020) analyzes the relevance of Al-Ghazali's learning method to 21st century education, while (Amalia et al., 2022) explores the implementation of the Al-Ghazali *tarbiyah* concept in digital era character education. However, studies that comprehensively analyze the relevance of the concept of Al-Ghazali holistic education to the Indonesian national education system, especially within the framework of Law Number 20 of 2003, are still limited.

The urgency of this research is further strengthened by the discourse on the need to revitalize character education in the national education system. The implementation of the Independent Curriculum, which began in 2021, shows the government's commitment to developing a more holistic and student-centered education (Kemendikbudristek, 2022). In this context, Al-Ghazali's holistic educational concept can make a theoretical and practical contribution to the development of an educational model that integrates academic excellence with strong character building.

Furthermore, as a nation where the majority of the population is Muslim, Indonesia has great potential to adapt the noble values of classical Islamic educational thought into the modern education system. Al-Ghazali's holistic education concept, which emphasizes a balance between

intellectual, spiritual, and moral development, is very much in line with Indonesia's national education philosophy contained in Pancasila and the 1945 Constitution.

Therefore, this study aims to analyze in depth the concept of Al-Ghazali holistic education and its relevance to the Indonesian national education system. Through a comparative analysis approach, this research is expected to contribute to the development of a more comprehensive, characterful, and high-quality Indonesian education model.

Education is the main alternative in an effort to educate the life of the nation, the dignity and dignity of a nation is determined by how high education it obtains and how the implementation of the results of the educational process is able to build the nation.

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It is clearly stated in the preamble to the 1945 Constitution, in the 4th paragraph one of the goals of the Indonesian nation is to educate the life of the nation, in all lines of national and state life. The system of education implementation in Indonesia is carried out in one national education system, namely Islamic education which is jointly organized between the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religion which focuses on the implementation of religious education and religious education (Alawiyah, 2014, p. 51). The legal umbrella of *madrasahs* is in accordance with the mandate of Law Number 20 of 2003 concerning the National Education System and Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education in the form of *Raudhatul Athfal* (RA), *Madrasahs*, and Religious Universities, as well as Religious Education and Religious Education (Alawiyah, 2014, p. 52).

Therefore, based on the Law of the Republic of Indonesia No. 20 of 2003, the National Education System is explained that: Education is a conscious

and planned effort to create a learning atmosphere and learning process so that students actively develop their religious potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills necessary for themselves in the society of the nation and state (*Admin,+Thought+Education+Ibn+Sina.Pdf*, n.d., p. 49).

Efforts to improve the quality of education in Indonesia, both in terms of curriculum development, improving teacher professionalism, disconnecting the need for facilities and infrastructure, and empowering education continue to be carried out by the government. The Ministry of Religion is directed that each madrasah education unit always strives to provide quality assurance to interested parties, which is in accordance with the guarantee that every education provider in madrasah is in accordance with what should be and in accordance with the expectations of the community. If every educational institution strives to provide quality assurance and this effort continues to be carried out, it is hoped that the quality of education in Madrasahs will increase. Improving the quality of education in the madrasah will have an impact on improving the quality of human resources nationally (Alawiyah, 2014, p. 52).

The main component in education is the curriculum, this is none other than to determine the success of educational goals (Nurlaila et al., 2023, p. 377). There are at least four main components in the curriculum, namely objectives, materials, methods, and evaluation (Nurlaila et al., 2023, p. 377). The occurrence of curriculum changes in Indonesia cannot be avoided by adjusting the development of the times and the characteristics of students. The implementation of the independent curriculum began in 2020 and the discourse on curriculum changes will occur again along with the change of president and minister. The preparation of the Merdeka curriculum has been carried out since 2020, then has been implemented and evaluated in stages since 2021.

Education is very important for a nation; it is good to refer to al-Ghazali's thoughts which play an important role in the world of education. Therefore, the purpose of the writing is to explore the concept

of al-Ghazali's educational thought, as well as explore its relevance to the educational context in Indonesia with its various challenges. With the hope that this article will be one of the references that can provide a good and in-depth insight into al-Ghazali's educational thoughts, it can be an inspiration for the development of education in Indonesia.

METHOD

This research uses a qualitative approach with the type of Library Research. According to Lexy J. Moleong, qualitative research is research that does not do calculations (Kurniawanto, 2023, p. 58).

Historical analysis is a type of historical research in its context that aims to find objective facts as a whole and find certain values contained in them (Kurniawanto, 2023, p. 58). Data sources are obtained from various literature or previous studies with discussion topics. The data analysis is based on the literature that has been obtained by the author, then related to the theory of Islamic Education and based on the findings of legal experts applicable in Indonesia. Based on these stages, researchers can conclude and find new research results related to al-Ghazali's educational thinking and its relevance to education in Indonesia.

RESULT

Brief Biography of al-Ghazali (450 AH/1058 A.D.-505 A.D./1111 A.D.)

Imam al-Ghazali has the full name Abu Muhammad bin Muhammad Al-Ghazali was born in Thus, a city in Khurasan, Persia, in 450 AH or 1058 AD, and died in Tabristan in the province of Tus coinciding with December 1, 1111 AD, precisely 14 Jumadil at the end of 505 AH (*161034-ID-Thought-Education-al-Ghazali.Pdf*, n.d., p. 130).

His father was a woollen spinner, before he died his father advised his best friend Ahmad al-Razkani to take care of his two sons and perfect his education to the highest level and leave a small inheritance for his son. The mandate given by al-Ghazali's father was carried out directly by Ahmad al-Razkani, educating and sending his two sons to school until the inheritance was exhausted, after

which he advised his friend's son to seek as much knowledge as possible (Rasyidah, n.d., p. 2).

Al-Ghazali began his education in his birthplace, Tus, by learning the basics of knowledge. Then he went to Naishyafur and Khurasan which at that time were both famous as the most important centers of science in the Islamic world. It was in the city of Naishafur that al-Ghazali studied with Imam al-Haramain Abi al-Ma'ali al-Juwini, a scholar of the Shafi'i madhhab, who was at that time a professor in Naisyafur (161034-ID-Thought-Education-al-Ghazali.Pdf, n.d., p. 3).

Because of the perseverance and intelligence possessed by Imam al-Ghazali, al-Juwini gave him the nickname (*bahrin mughriq*) which means the deep and sunken sea, i.e. as a person who has a very wide range of knowledge (Rasyidah, n.d., p. 3). The death of al-Juwini made Imam al-Ghazali leave Naisabur for the purpose of Baghdad and meet Nizam al-Mulk and later become prime minister of Saljuq, al-Ghazali was very well received by Nizam al-Mulk, due to his depth of knowledge and expertise in the fields of fiqh, theology and philosophy, so Nizam al-Mulk appointed him as a professor at the Madrasah Nidzamiyah in Baghdad (Rasyidah, n.d., p. 3).

Al-Ghazali was given the mandate to become the Rector of Madrasah Nidzamiyah. Since then, al-Ghazali has been active in the world of education. Even in the history of his intellectual development, al-Ghazali began to get serious about his career as a lecturer. His attention is great to science and the world of education. This can be seen in the book *Ihyâ 'Ulûmuddîn*, where he puts the chapter of knowledge at the beginning of his discussion (Kunci, n.d., p. 2).

Al-Ghazali's Educational Thoughts

Al-Ghazali's educational thought is contained in some of his works such as: *Fatihah al-'Ulum*, *Ayyuha al-Walad*, and *Ihya' 'Ulum ad-Din*. His writings in *Ihya' 'Ulum ad-Din* describe the virtues of science and education and then give a high title to scientists and scholars by being strengthened by the word of Allah, the confession of the Prophet and the Messenger of Allah, the words of poets, scholars, and thinkers. So much is revealed about the height,

degree, and position of scholars that it is often repeated in various books (Mariyo, 2023, p. 13050). The discussion in this book basically has 3 (three) main things, namely: First, an explanation of the virtue of science over ignorance. Second, the classification of knowledge is included in the curricular program. Third, the Code of Ethics for Educators and Students (Mariyo, 2023, p. 13050).

Definition of Islamic Education

According to Al-Ghazali, Islamic education is an education that seeks to form a whole person, both in this world and in the hereafter. According to Al-Ghazali, human perfection can be achieved if you are willing to seek knowledge and then practice fadhilah through the knowledge you learn. Furthermore, this fadhilah can bring him closer to Allah and ultimately make him happy in this world and the hereafter. For Al Ghazali, knowledge is a medium for *taqarrub* to Allah, where no human being can attain Him without knowledge. Eternal happiness is the most noble level for man. One of the most important forms is that which mediates happiness, but happiness cannot be achieved except by knowledge and charity, and charity cannot be achieved unless knowledge of how to do charity is mastered. Thus, the capital of happiness in this world and the hereafter is none other than knowledge. Thus, it can be concluded that knowledge is the main charity (Agus, 2018, p. 21). Happiness in life will be achieved with knowledge, by practicing the knowledge that has been gained will make man perfect with his closeness to Allah and his good relationship with His creatures.

The educational process is basically an interaction between educators (teachers) and students (students) to achieve predetermined educational goals. In a general context, the purpose of education includes the transmission of experiences from generation to generation. Education emphasizes the experience of the whole society, not just the personal experience of the individual. This definition is in line with Jhon Dewey's opinion that education is the organization of life experiences, the reshaping of life experiences, and also the discussion of one's own life experiences. Meanwhile, in the context of Islam, education can be

interpreted as the process of preparing the younger generation for the role generation, transferring Islamic knowledge and values that are in harmony with the function of humans to do charity in the world and reap results in the hereafter (Agus, 2018, p. 21).

Al-Ghazali explained that a good education should not only provide knowledge of the physical and social world, but also the importance of forming a strong character rooted in Islamic values. This means that Islamic education is not only informative, but also transformative. Based on this context, the teaching of religious and morality materials is inseparable from other academic learning. Education that focuses only on the acquisition of knowledge without paying attention to the formation of moral character can lead to individual imbalances. As a result, there may be a disconnect between what is known and how individuals act in their daily lives. Therefore, Islamic education according to Al-Ghazali must pay equal attention to the aspects of spirituality and morality in order to create a balanced and moral individual (Key, n.d., p. 2700).

Educational Objectives

Al-Ghazali explained that the main goal of Islamic education is *taqarrub illallah* and that the most perfect human being in his view is a human being who is always close to Him. Furthermore, according to Al Ghazali, the purpose of education is the formation of plenary people, both in this world and in the hereafter. Descending humans can achieve perfection if they are willing to seek knowledge and then practice fadilah through the knowledge they learn. This fadhilah can then bring him closer to Allah and finally make his life happy in this world and in the hereafter (Agus, 2018, p. 2).

Aspects in educational goals include 3 (three) things, namely: cognitive aspects, which include the development of intellect, such as intelligence, intelligence, and thinking. Affective aspects, which include the development of the heart, such as the development of feelings, heart, and spirituality. Psychomotor aspects, namely physical development, such as health and physical skills (Mariyo, 2023, p. 2).

Al-Ghazali's view of the happiness of this world and the hereafter, which is most important for man, can only be obtained through science, both of which have universal, eternal, and more essential values (Rasyidah, n.d., p. 6). Virtue will make people happy in this world and get closer to Allah SWT so that they will be happy in the hereafter (Mariyo, 2023, p. 6).

Based on the description above, it can be concluded that the final goal of education to be achieved includes the achievement of human perfection which leads to self-approach to Allah SWT and human perfection which leads to happiness in this world and the hereafter.

Educational Curriculum

The curriculum initiated by Al-Ghazali is closely related to the concept of science, in his book *ihnya' ulumuddin*, science is classified into 4 (four) categories, namely a. sharia science (religion), aqliyah science (intellect, intellectual) Religious science is knowledge obtained from prophets who are not present through rational activities, such as: monotheism, prophetic science, hereafter science or eschatology, knowledge about sources of religious knowledge. While (Al-Qur'an, hadith, ijma' and qiyas) while the science of aqliyah is human intellect, such as: Mathematics (Arithmetic, Geometry, Astronomy, Astrology, and Music); Logic; Natural Sciences (Medical Sciences, Meteorology, Chemistry and Mineralogy); and Metaphysical Sciences (Ontology, Knowledge of Dreams, etc.). The two sciences complement each other, not contradict each other. b. The theoretical and practical knowledge in the book *Maqashid al-Falasifah*, philosophy or the science of wisdom includes theoretical (making the conditions of existence known as they are) and practical (regarding positive human actions for the creation of human welfare in this world and the hereafter). Meanwhile, in *al-Risalah al-Ladunniyyah*, it is explained that religious science includes science, the basic principles of practical science. c. Knowledge is part of the knowledge presented (*hudhuri*) and the knowledge obtained (*hushuli*). The science of *hudhuri* (*the science of mukasyafah*), is direct, direct, intuitive,

suprarational, and contemplative. Hushuli knowledge is indirect, rational, and logical, which is obtained from the results of learning and the learning process. d. Knowledge becomes a community of Muslims. These two sciences are highly dependent on religious conditions, such as the Qur'an and hadith, and the main points of worship). Finally, the science *offardhu kifayah* is a science that must exist, this is none other than for the sake of the rest of the world, for example. medicine, mathematics, and others (Rasiani et al., 2024, p. 155)

The classification of this science carried out by al-Ghozali is none other than to determine the scale of educational priorities by placing religious science in the most important position.

Educators and Students

According to Al Ghazali, educators are *maslikhul kabir*. It can even be said that educators have more services than their parents. This is because his parents saved his child from the sting of the world's fire, while the educators saved him from the sting of hell (Agus, 2018, p. 10).

The giving of an honorable place to the profession of teacher in which Al-Ghazali quotes many texts of the Qur'an and al-Hadith to strengthen his argument that the profession of teacher is the most important and noble duty (Key, n.d., p. 6) This is explained in the book *Ihyâ 'Ulûmuddîn* which aligns the educator with the prophets, as it is written: The most important creature of Allah on earth is man. The most important part of a human being is his heart. Meanwhile, an educator is busy improving, cleaning, perfecting and directing the heart to always be close to Allah SWT. So teaching knowledge is worship and fulfilling the duty as the Caliph of Allah, even the most important task of the Caliph of Allah. Because Allah has opened the heart of a 'alim to receive His most special knowledge and attributes. The heart is like a warehouse that contains the most valuable items, then he is given permission to distribute them to people in need. So what is the higher degree of a servant who mediates between God and His creatures in bringing them closer to Allah and leading them to heaven where they rest (Mukromin, 2019, p. 6).

An educator has a noble position. The glory of an educator is expressed by al-Ghozali as follows:

A great man in all the heavenly kingdoms. He is like the sun that illuminates another realm, he has light within him, and he is like a perfume that makes others proud, because he is fragrant. Whoever has a teaching job, he has a great and important job. Therefore, let him teach his behavior and duties (Agus, 2018, p. 10).

Honoring educators is likened to the sun that illuminates the world and is like a perfume that scents others.

Based on al-Ghazali's work in the book *Ayyuhal Walad* al-Ghazali, it is explained how the requirement for a teacher who is worthy of being a substitute for the Prophet PBUH is knowledge. Not all knowledgeable people deserve to be the successors of the Prophet. The signs are generally that no one claims to be a spiritual guide (*murshid*: teacher). A person who deserves to be a teacher is: a person who turns away from loving the world and splendor, connects himself with a wise teacher, his teacher's lineage is connected to the Prophet PBUH, is very good at training himself by reducing eating, drinking, and sleeping, as well as increasing prayer, almsgiving, and fasting. By connecting with a wise teacher, it is hoped that he will have good behavior, such as being diligent in prayer, good at gratitude, tawakkal, keeping promises, determined, calm, not in a hurry, and other good characters. All this means that he is a person who shines the light of the Prophet PBUH who is worthy of being a role model (*161034-ID-Thought-Education-al-Ghazali.Pdf*, n.d., p. 11).

Some of the important qualities that must be possessed by a teacher as an exemplary figure, according to al-Ghozali include: Trustworthy and diligent in work, Gentle and affectionate towards students, Able to understand and open-minded in knowledge and the person who teaches it, Not greedy for material, Knowledgeable, Istiqamah and upholding principles (Agus, 2018, p. 11).

An important component of education that cannot be left behind is students. No matter how sophisticated the method is used, if it is not supported

by the best conditions of the students, then the educational process will not be successful. The position of students in the educational process can have two places as objects as well as subjects. The condition of the students greatly determines the success of the educational process.

In summary, al-Ghazali explained the ten criteria that students must meet, namely: First, before starting the learning process, students must first purify their souls from bad tempers and reprehensible traits. Learning means worship that is oriented to get closer to Allah SWT. This is likened to prayer that demands purity of birth and mind. Second, as much as possible, students should distance themselves from dependence on the world. Children's concentration will be disrupted by the knowledge they learn if they focus on the problems of the world. Third, humility, students must always have a humble attitude, including paying attention to the instructions and directions of educators, and being able to control their emotions. Fourth, students should avoid confusing debate atmospheres. Students also need to focus on areas that have been directed by their educator before learning other opinions. Fifth, a student must have the spirit of learning all the sciences that are worth studying (*al'ulûm al-mahmûdah*) as a consequence of the interdisciplinary relationship between sciences. Sixth, students must learn gradually. It is important to determine the priority scale of science by referring to its benefits, in this case religious science. Seventh, students must understand the hierarchy of science. Because naturally science has its stages, therefore studying one branch of science will lead to another. For this reason, students must respect the essence of science by turning a blind eye to the disputes or mistakes of those who pursue it. Eighth, students must understand the value of the knowledge they are learning and determine which ones are more important than others. Ninth, students must have an orientation towards their education; short-term goals, namely, to improve and cleanse his soul; while his long-term orientation is to get closer to Allah SWT and try to raise his level to be equal to angels. Tenth, students must be careful in choosing educators for

the sustainability of a positive learning process. He should be able to pay attention to which teachers are suitable for him and apply his knowledge (Key, n.d., p. 8).

Educators have a very important role. Where he has a responsibility in shaping a person's personal character which will eventually form a complete person or a person of faith. Therefore, Islam highly values and respects people who are knowledgeable and serve as educators.

Educational and Learning Methods

Al-Ghazali's conception of education was heavily influenced by Sufism. Therefore, in the method of educating children, al-Ghazali emphasizes efforts to cleanse the soul by worshiping, knowing and getting closer to Allah SWT.

Al-Ghazali's educational thinking is oriented towards moral education, therefore the educational methods used include *uswatun khasanah* (setting a good example), *riyadhah* (inner training) and *mujahadah* (training/habituation of worship) (Hasan, n.d., p. 4).

For al-Ghazali, the best method to apply is the "*uswah hasanah*" method or providing concrete examples or examples from an educator, as explained in his book "*Bidayah al-Hidayah*" which reads "*Lisan al-Hal Afshahu Min Lisan al-Maqal*" meaning: "Concrete examples are more relevant (good) than advice" (Mukromin, 2019, p. 5).

The teaching methods by al-Ghazali are more aimed at children where he exemplifies all the exemplary methods for children's mentality, moral development and instilling virtue qualities in them. Al-Ghazali's concern for religious and moral education is in line with his general educational tendencies, namely principles that are specifically related to the qualities that a teacher must possess in carrying out his duties. This has received special attention from al-Ghazali, as it is based on the principle that education is a job that requires a close relationship between two individuals, namely teachers and students. Thus, the main exemplary factor is part of a very important teaching method (*161034-ID-Thought-Education-al-Ghazali.Pdf*, n.d., p. 17).

The exemplary method is considered the most important method of education in Islam. This is because Islam is a religion, and religion is spread not because of the sharpness of the sword, but because of example. This was also because the power of the sword could sometimes force a person, but he could not enter a deep heart recess. Because the ideology broadcast with the sword would quickly lose its influence, even society would turn anti-once the sword was lost or the sword bearer left. Therefore, example in education is the most important tool and the closest thing to success. For example, methods turn into facts, then facts turn into movements, and movements turn into history (161034-ID-Thought-Education-al-Ghazali.Pdf, n.d., p. 18).

According to al-Ghozali, it is important to practice good habits to children so that children grow up with goodness and as a positive result they will be safe in this world and in the hereafter. His parents and all his educators, teachers, and caregivers participate in earning his rewards. However, on the other hand, if a child is accustomed to teaching evil and is left alone without paying attention to his education and teaching, as is the case with the person who keeps animals, then the consequences of the child will be wretched and his morals destroyed, while his main sin must be borne by the person (parents, educators) who are responsible for maintaining and maintaining him, the method of habituation is a practical way or effort in the form (of formation) and preparation (Febriani, n.d., p. 57).

In addition, al-Ghozali also mentioned the existence of the dialogue method, where this method has the purpose of allowing children to understand and remember the facts learned, heard or read, so that they have a deep understanding of these facts. Dialogue also provides thinking steps and processes carried out in solving social problems for children, so that their way of thinking is not blurred, which will harm them in expressing a problem to be solved (Mukromin, 2019, p. 13).

Based on the above description, it shows that al-Ghazali's concept of education, which is systematic and comprehensive, is consistent with his attitude and personality as a Sufi.

DISCUSSION

Al-Ghozali's Educational Thoughts and Its Relevance to Education in Indonesia

Definition of Education and Educational Goals

Al-Ghazali's thoughts on education emphasized the importance of integrating spiritual and intellectual aspects in the learning process. Education should include not only knowledge of the physical and social world, but also character formation rooted in Islamic values. The formation of a perfect person is what will ultimately lead him to achieve happiness in this world and in the hereafter. When combined with the policies of the Indonesian government contained in the 1945 Constitution, Chapter XIII with the title Education in article 31 paragraph 3:

The government seeks and implements a national education system, which increases faith and piety as well as noble morals in order to educate the life of the nation, which is regulated by law (Sujatmoko, 2016, p. 6).

This is of course al-Ghozali's thought in line with the 1945 Constitution where the demands of education in this modern century are not only to educate the nation but are accompanied by increasing faith and devotion to Allah SWT with moral values in daily life, until finally it can shape the character of the Indonesian nation towards a golden Indonesia in 2045.

The government's efforts to prepare Indonesia's golden generation in 2045, through education, are very important by changing the mindset. Where education is not only interpreted by the transfer of knowledge but is equipped with character. This balance of academics and character needs to be prepared from now on (Darman, 2017, p. 6).

Al-Ghozali also emphasized the importance of maintaining a balance between science and faith. Science without faith can be a source of confusion and doubt, whereas faith without science can hinder intellectual development. The importance of combining these two aspects in education to create individuals who are well-informed and firm in their religious beliefs (Fahrurrozi, Fattah & Thohri, 2024).

The importance of the balance of knowledge and good faith is none other than the hope of every individual in addition to having extensive knowledge, but he must be able to believe in his religion correctly and correctly until the ultimate goal is for the progress and civilization of mankind itself. Of course, al-Ghozali's educational thinking is in line with the 1945 Constitution in article 31 paragraph 5 which reads:

The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind (Sujatmoko, 2016, p. 6).

Al-Ghozali's educational thinking is still very relevant to education in the modern century, namely education in Indonesia.

Curriculum

In the educational curriculum al-Ghozali divides it into 4 parts, namely shr'iyah science, theoretical and practical science, knowledge obtained directly or indirectly and knowledge that is fardlu ain and fardlu kifayah. In education in Indonesia, referring to the law of the Republic of Indonesia number 20 of 2003 concerning the national education system in article 37 contains the content of the primary and secondary education curriculum must contain:

Religious Education; b. Civics Education; c. Language; d. Mathematics; e. Natural Sciences; f. Social Sciences; g. Arts and Culture; h. Physical Education and Sports; I. Skills/Vocational; and J. Local Content (UU_tahun2003_nomor020. Pdf, n.d., p. 14).

Meanwhile, the preparation of the curriculum in Chapter X article 36 is stated as:

Increase of faith and piety; b. Improvement of noble character; c. increase of potential, intelligence, and interest of students; d. diversity of regional and environmental potentials 14. demands of regional and national development; f. demands of the world of work; g. development of science, technology, and art; h. religion; i. dynamics of global development; and j. national

associations and national values (UU_tahun2003_nomor020. Pdf, n.d., p. 14).

Therefore, the curriculum initiated by al-Ghozali is in line with the curriculum that applies in Indonesia, of course there are some points that are not exactly the same, this is none other than because the nuances of al-Ghozali's thought at that time were very different from the current modern century which is filled with various demands for scientific and technological advancement.

Educators and Students

High respect was given by al-Ghozali to the educator or teacher, according to him that educators are not random people because they must have a good personality by turning away from loving the world and splendor, a good teacher associates himself with a wise teacher. Of course, it is relevant to education in Indonesia, based on the Law of the Republic of Indonesia Number 14 of 2005 concerning teachers and lecturers Chapter 1 of the general provisions of article 1 which reads:

Teachers are professional educators with the main task of educating, teaching, directing, training and assessing, evaluating students in early childhood education in formal, primary and secondary education (Law 14-2005 Teachers and Lecturers.Pdf, n.d., p. 2).

This is further strengthened by Chapter III, article 7 on the principle of professionalism that the teaching profession is a special field of work carried out with the following principles:

a. Have talents, interests, vocational spirit and idealism b. have a commitment to improve the quality of education, faith, piety and morals c. have academic qualifications and educational background in accordance with the field of duty d. have the necessary competencies in accordance with the field of duty e. have responsibility in the implementation of professional duties (Law 14-2005 Teachers and Lecturers.Pdf, n.d., p. 5).

Of course, it is very interesting that the results of al-Ghozali's thought with the nuances of Sufism have relevance to education in Indonesia by referring to the 1945 Constitution or applicable government regulations. Where the criteria of an educator are conveyed by al-Ghozali, is a person who master's a discipline and is able to practice it. Educators are human beings who really concentrate on the field of education. In article 7 it has also been clearly explained that as an educator, of course, it must be based on the vocation of his soul, having faith and morals is not enough just with educational qualifications, of course it is linear with his field of duty and able to work professionally.

If al-Ghozali details in detail the criteria of students in carrying out learning, starting from purifying themselves before the learning process to choosing the right teacher or educator for their future, in education in Indonesia in accordance with Chapter V students in Article 12 paragraph (1) it is stated:

Every student in each educational unit has the right to: a. obtain religious education in accordance with the religion he or she adheres to and is taught by an educator of the same religion; b. obtain educational services in accordance with his or her talents, interests, and abilities; In paragraph (2) it is also explained that the obligations of students are: maintaining educational norms to ensure the continuity of the process and the success of education (UU_tahun2003_nomor020. Pdf, n.d., p. 6).

In its implementation, the rights and obligations of students are realized in each educational institution that they participate in with teachers as the implementer. In order to improve the human resources (teachers) of madrasas, the government released the PINTAR program. Where this program is to be able to improve itself and be able to compete in the midst of modernization and technological sophistication, directly or indirectly madrasas will compete to continue to move towards a golden Indonesia in 2045. Various learning methods are channeled by the government to be

realized in Madrasas with the demands of educator skills with various training through the Ministry of Religion, one of which is the "PINTAR" (Training & Learning Information Center) program which is an online learning forum and is open together for all civil servants and the general public. Ministry of Religious Affairs in Indonesia. There are two categories of learning from PINTAR, namely training and knowledge, all available in the form of articles, videos, and materials to improve the skills and capacity of human resources, so that all can grow together.

Educational and Learning Methods

The orientation of al-Ghozali's thought has nuances of moral education, the educational methods used include *uswatun khasanah* (setting a good example), *riyadhah* (inner training) and *mujahadah* (training/habituation of worship). The exemplary method is considered the most important method of education in Islam. The spread of Islam is also carried out by example, not by force or coercion. With a good example, religious teachings or education can enter deep recesses of the heart and are easily accepted sincerely.

The Prophet Muhammad PBUH set a good example or *uswatun hasanah* in every life, whether in preaching, marriage, interacting with others with all differences in ways of thinking, doing, beliefs and even those who are hostile and against it. However, the example he gave showed that his moral and Islamic superiority was easily accepted by the public. Therefore, the best way to teach is that behavior must be in accordance with science and carried out repeatedly in front of students, so that noble morals and noble behavior can be witnessed repeatedly. If the example used for the disciples is bad, then it will become a law and custom if it is repeated repeatedly, thus becoming a tradition that is difficult to change. The Prophet himself has expressed this essence with his words, kindness is habit. So, whoever wants to teach goodness, he must make it a habit that is done over and over again in front of his students. scientific habits and make them able to debate, solve scientific problems, understand them and arrive at the expected scientific facts. This method can accustom children

to think logically, be able to criticize, being able to convince, think freely and respect others. Second, this method is seen as an important method in acquiring knowledge and knowledge (intellectual education). Because basically learning is not aimed at understanding and understanding through memorization alone, but learning will only be perfect with the formation of the habit of applying the knowledge given and applying it in daily life. These three dialogue methods encourage children to actively learn. Children can ask the teacher a variety of questions, in addition to the complete answers that come from the teacher. Children do not passively act as loyal listeners but participate in solving various problems faced in life together.

In accordance with Article 1 paragraph (1) of Law Number 20 of 2003 concerning the National Education System. It is stated that the learning process is carried out in an interactive, fun, challenging, inspiring, motivating way for students to participate actively, and providing enough space for initiative, creativity, and independence in accordance with the talents, interests, abilities, and physical and psychological development of students (*Attachment-Permendikbud-No-103-Tahun-2014.Pdf*, n.d., p. 2).

Furthermore, in the process of learning activities, it is necessary to use the following principles:

1. Students are facilitated to know it; 2. students learn from various learning sources; 3. the learning process uses a scientific approach; 4. Competency-based learning, integrated learning; 6. learning that emphasizes different answers that have multidimensional truths; 7. Applied Skills-Based Learning; 8. Improve balance, continuity, and interconnectedness between *hard and soft-skills*; 9. learning that prioritizes the cultivation and empowerment of students as lifelong learners; 10. Learning that applies values by setting an example (*ing ngarso sung tulodo*), building

willpower (*ING Madyo Mangun Karso*), and developing students' creativity in the learning process (*tut wuri handayani*); 11. learning that takes place at home, at school, and in the community; 12. The use of information and communication technology to increase the efficiency and effectiveness of learning; 13. recognition of individual differences and cultural backgrounds of students; and 14. A fun and challenging learning atmosphere (*Appendix-Permendikbud-No-103-Tahun-2014.Pdf*, n.d., p. 4).

The government always strives to complete new innovations by sharing its programs to support teachers' proficiency in the learning process accompanied by *uswatun hasanah* in daily life both at school, in the community and at home, so that teachers are able to become role models for their students in particular, families and society in general. *Riyadloh* or with the teacher's mind to continue to hone noble morals which are reflected in the habit of fasting *sunnah*, compulsory worship and *sunnah*, namely *istiqomah* which is carried out by always praying for the students to become the next generation of the nation who are rich in knowledge and able to use it well by upholding *karimah* morals.

CONCLUSION

The concept of education according to al-Ghazali is a process of the soul to understand the meaning of something as an effort to form morals in order to *be able to devote* oneself to Allah in order to achieve salvation in the world and in the world.

The role of a teacher, according to al-Ghozali, cannot be ignored, because with his role he is able to lead his students to happiness in this world and the hereafter. Not everyone can be a teacher because the teacher must be able to become a figure who can be admired and imitated by being oriented to moral character in daily life, in order for the student's knowledge to be useful, he must cleanse his soul from reprehensible qualities, so that knowledge can be easily accepted into the *qolbu* well.

Al-Ghoali divides the educational curriculum into general and religious teachings, fardlu 'ain and fardlu kifayah, and in the education curriculum in Indonesia there are curriculums of general subjects and religious subjects as provisions for life in the future.

Learning methods according to al Ghazali include *uswatun hasanah riyadhah* (inner training) and *mujahadah* (training/habituation of worship), in educators in Indonesia this is manifested in learning at school with *uswatun hasanah guru, riyadloh* which is carried out by teachers and invites students to hone their minds so that they are always clean and do good habits such as the 5S Program in schools, which is a culture that is Prioritize smiles, greetings, greetings, politeness, and politeness. This program aims to instill character education for students, such as being friendly and polite, and having a good character in communication.

The writing of this article is limited to al-Ghozali's thoughts and their relevance to education in Indonesia. The author hopes that this research can be useful for the world of education in Indonesia. Further research can export more deeply related to its relevance to the constitution of education in Indonesia based on technological advances and education for the golden generation or others.

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