



Building Holistic Education: Lessons from Al-Ghazali for the Modern Era

Kholil Chusyairi

UIN Sunan Kalijaga Yogyakarta, Indonesia

Corresponding Email: chusyairikholil@gmail.com

Received: 05-07-2024

Reviewed: 20-07-2024

Accepted: 05-08-2024

Abstract

This study describes al-Ghazali's thoughts on Islamic religious education. Where al-Ghazali's thoughts in the field of education emphasize more that education is a way to bring his servants closer to Allah SWT, with the main goal of obtaining happiness both in this world and in the hereafter and this will be very useful in fast-paced times, in seeking a information, because in this day and age many people are more concerned with high intelligence education with the hope that the smarter a person is, the more successful that person will be in the future. However, society forgets that in life it does not only require high intelligence, but also requires qualified ethics, and this will be obtained by someone by getting closer to the Creator. The method used in this research is library research, the author conducts an assessment of al-Ghazali's thoughts in viewing Islamic education through various related books and journals, which makes it easier for the writer to complete this research.

Keywords: Education, al-Ghazali, Modern

Introduction

Advances in science and technology have an impact on the economy, industry, education, and nationalism. In the life of the nation and state, the phenomenon of eroding nationalism is marked by the emergence of terrorism and the fading of national values. This erosion can be seen from the consumptive behavior towards various foreign products, both in the form of clothing and technology. An equally serious problem is the field of education.(Kulsum & Muhid, 2022)

The Father of Indonesian National Education Ki Hajar Dewantara defines that the meaning of Education; "Education is a demand in the life of growing children, as for what it means, education guides all the natural forces that exist in these children, so that they as humans and as members of society can achieve the highest possible safety and happiness". Education

is a humane process that has come to be known as humanizing human beings. Therefore, education must be able to respect the human rights of every human being. (Pristiwanti et al., 2022)

However, in order to find this information, a person must be able to select and sort out the information to be taken, so that the person does not easily accept the information that has been obtained in cyberspace, because there is a lot of information that is not entirely correct. Therefore, in carrying out life every day, knowledge is needed in the fields that a person will work on and one of these knowledge is by way of higher education.

Higher education here does not mean that it has to be formal, because in practice an education will be taken by someone in the experience that is passed in his life, so that it can be understood that education is an absolute necessity that must be fulfilled by someone throughout his life, because without an education it can be said that it is impossible to develop in line with this relatively dynamic life. (Nurdin, 2008)

Beyond that, humans are God's most perfect creatures than other creatures. With this perfection, humans have very high potential, both in terms of mental, and in terms of intelligence, which can be used in efforts to improve the quality of human resources on this earth. In addition to this, humans also have the ability to appreciate an object or certain problems to the point of appreciation of the creation of this world. This is one form of al-Ghazali's thinking in his thoughts related to the field of education.

Where in addition to being a scholar in the field of religion, al-Ghazali's view of education is very complete, which not only focuses on religion alone but also on science. Al-Ghazali's view in the field of education does not require a child to always obey everything his teacher says, but may not follow the teacher's words on the grounds that the teacher orders his students to do things prohibited by Allah, besides that al-Ghazali demands that a teacher set a good example, and be professional about a responsibility as a teacher.

Lierature Review

(Mighfar, 2023) research reveals that the prominent Muslim scholar, Al Ghazali, offers his perspective on parenting in this article. The purpose of this article is to clarify the values emphasized by Al Ghazali as essential in raising children wisely and in accordance with Islamic principles. According to Al Ghazali, it is imperative to instill the principles of religion, wisdom and compassion in children. Al Ghazali emphasized the need to respect and take good care of children as they are both a gift and a trust from Allah SWT. The importance of instilling moral and religious values in children from an early age, such as ethics and noble character, is one of the principles emphasized. Furthermore, Al Ghazali highlighted the importance of setting an example in educating children. Parents should behave morally and in accordance with religious principles to set a good example for their children. Parents should set a good example for their children in all aspects of life as children imitate what they see from their parents. Parents and children should also communicate well with each other. Parents should provide necessary support and direction while listening attentively and sympathetically. In addition to giving

children a sense of security and understanding, good listening also helps to understand their needs and feelings.

The article also emphasizes how important it is to protect children from emotional neglect. Parents have a responsibility to show their children love, care and recognition of their needs and feelings. As parents, they should be aware of the feelings children are experiencing, offer the emotional support they need, and teach them how to control their emotions. Ghazali's parenting style strongly emphasizes the importance of providing a comprehensive education to children. Parenting from Al Ghazali's perspective places great emphasis on teaching children through love, example, effective communication, and comprehensive education. These values help the development of young people with admirable morals. From Al Ghazali's perspective, this article offers in-depth guidance for parents on how to fulfill their responsibilities as parents in raising their children: Holistic education, loving nurturing, compassionate religious values, exemplary behavior, and noble morals.

Research Method

A library study is the kind of research the author conducts using the data that was used (library research). referred to as library study research because the author's primary source of data for this investigation is the primary method of data collection for this study was analysis, which included books, journals, theses, e-books, and other materials. Reading and literature pertaining to the issues under investigation are used in this kind of research.

Result and Discussion

The Concept of Education

Education is a form of human effort in order to improve the quality of self to be better than before. With education a person will be able to follow a change that will certainly occur every day in this world, because basically humans are creatures who are thirsty for knowledge and will always think forward in an effort to satisfy their desires for a more practical life in the future. Therefore, there are many new inventions that aim to facilitate human blinking in the future.

Education can also be seen as an attempt to create and advance all the characteristics of the human anatomy and personality. Spiritual development must progress gradually to develop into human personality. In other words, the development of a full and complete personality as an individual, a human being and a member of society can only be achieved if a process progresses towards the end of growth and development to the fullest extent possible. Therefore, many educationists base the concept of education as a lifelong process on this idea. The previous description can be read as a reference to education at large, while education specifically refers to formal education received at school. (Patoni & Ramayulis, 2004)

In addition, education is usually referred to as an effort to humanize people. This means that with education a person will have more respect for other people, whether the person is the

same age as him, easier, or older than him. Because with education a person will be able to judge properly with the interlocutor without trying to demean the interlocutor because of his ignorance, and education itself will be able to start early, such as how to educate parents when their children meet other people who are older, then the child will give greetings as a form of respect to the interlocutor.

Islam views education as very important for life on this earth, it is widely explained both in the Qur'an and al-Hadith. Where one of them is:

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ،

"Whoever wants the world, let him acquire knowledge. And whoever wants the Hereafter, let him acquire knowledge. And whoever wants both (the world and the hereafter), let him master knowledge." (HR. Ahmad)

It can be understood from the above Hadith that education is very important, both in terms of the world and the hereafter, education is considered to be the way for both because with the increasing knowledge of a person, the quality of him will increase. And of course this is accompanied by the practice of the knowledge he has obtained.

A knowledge without a practice is like a dense tree but has no fruit at all. Therefore, a person is not only required to seek knowledge, but is also required to practice what he has learned and disseminate the knowledge he has gained, so that it will become a *jariah* charity for him later when he has left the world. This can be seen from the hadith below.

كُونُوا رَبَّانِيِّينَ حُلَمَاءَ فُقَهَاءَ عُلَمَاءَ وَيُقَالُ الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصَغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ

"Be a compassionate educator, a jurist, and a scholar. One is called an educator when one educates people by imparting a little knowledge that gradually becomes a lot." (HR. Bukhari)

So a teacher's main task is not only to be a teacher but also to be an educator for his students. Where a teacher will only teach a science to his students to that extent, in contrast to educators, where an educator not only transfers his knowledge to his students but also provides an example for his students in order to become a good role model for his students.

Therefore, to become a good educator requires careful preparation. Because it is not only preparing the material that will be taught the next day but trying to be a good reflection or example for students in the classroom, and often providing motivation to increase their enthusiasm, so that it does not easily fade when getting less desirable results.

In Islam itself, education is defined by the terms *tarbiah*, and *ta'lim*. The name "*tarbiyah*" comes from the words "*rabba*", "*yurabbi*", and "*tarbiyatan*" which means growth and development, according to Munardji in his book *Islamic Education Science*. (Munardji, 2024) According to a different theory, the term "*tarbiyah*" comes from three words: the phrase "*rabba-yarbu*" meaning "to add and grow", the word "*rabiya-yarba*" meaning "to grow and develop", and the three words "*rabba yarubbu*", meaning "to correct", "to lead", "to lead", "to guard", and "to maintain". The phrase "*al-Rabb said too*" comes from the Arabic word "*tarbiyah*," which

means "to release gradual improvement," "to achieve gradual improvement," or "to perfect gradually." (Shofan, 2004)

The Purpose of Education

Education has an important role in helping children develop cognitive, psychomotor and affective systems. Education not only aims to improve a person's intelligence, but also to improve their ethics and morals. This main goal of education is in line with the Prophet's vision to perfect human morals. A person is considered successful not only because of his intelligence, but also because of his ability to appreciate and respect his fellow human beings. Forming a person of character through education can help develop moral principles, integrity and responsibility in a person. The ultimate goal of education is to produce graduates with strong moral qualities. (Ramadani et al., 2023) Thus, a person who has high intelligence and good ethics towards others will be perfect. Education that focuses on moral and ethical development can help individuals become better and contribute more to society. Therefore, an education that is holistic and integrated with moral and ethical values is essential to achieve the goal of higher human development.

Education itself has Islamic values that must be upheld in the learning process based on Islamic teachings, and this is reflected in the ideality of goals in the process of Islamic education. slowly. Therefore, according to (Suwarno, 2020) The purpose of Islamic education is to show the ideals of Islam that through the completion of the educational process should be internalized by students. Or put, the purpose of education through methods that are directed to produce outcomes (products), Muslim educators instill Islamic values in the personality of students. humans who are noble, healthy, knowledgeable, capable, creative, independent, and superior, democratic, and responsible Muslim citizens with these traits, so that they will be balanced between the world and the hereafter.

Muhammad Athiyyah Al-Abrasyi revealed:

1. Pay attention to the world and religion at the same time. The purpose of Islamic education goes beyond the world of religion and traditional religious education. As he said: "Do good for your world as if you were going to live forever and work for your hereafter as if you were going to die tomorrow", the Prophet never recommended to every Muslim to work for his religion and the world at once.
2. Morals are the focus of Islamic education. Education of the mind is the soul of Islamic education, claims. (Ramli, 2022) Islam has concluded that developing morals and ethical education is the essence of Islamic education, and developing good morals is the real goal of Islamic education. The fact that we do not pay attention to the components of moral education as well as other sciences, however, implies that we do not care about the education of the body, mind, science, and other practical knowledge. Children need instruction in manners, taste and personality as well as physical, mental and scientific strength, so Islamic education aims at ethics and soul-building efforts.

Theoretically, educational goals are divided into three types, namely; 1) useful goals. Specifically, the goal is the ability of students to function cognitively, affectively, and

psychomotorly from the results of education obtained in accordance with what is determined, such as individual goals whose goal is to equip individuals with the ability to practice values that have been internalized in themselves; personal goals whose goal is to equip individuals with the ability of personal goals in the form of moral, intellectual, and skills; social goals which aim to provide the ability to practice values into social, interpersonal interactions, and support the interaction of biology (biogenetics) and psychology (psychogenetics), as well as for professional goals which aim to provide opportunities for the community to use their knowledge according to their competence. 2) Normative purposes. The values to be internalized are specifically the goals to be achieved based on the prevailing norms, such as formative goals, which are the basic preparatory component of corrective, goal-setting, which provide the ability to direct oneself towards goals that are in line with the goals of the educational process, and integrative goals, which provide the ability to combine psychic functions (thoughts, feelings, and will). 3) operative goals. Specifically, goals with managerial and technical targets. Langeveld claims that there are six different categories into which these goals can be divided: general goals, specific goals, incomplete goals, incidental goals, temporary goals, and intermediate goals. (Nata, 2016)

Al-Ghazali's View on Education

Imam al-Ghazali posited that the nature of mastery of knowledge is a determining factor in the quality of human life. The nature of scientific mastery has a profound impact on human life. The fundamental obligation of an individual engaged in the pursuit of knowledge is to gain insight into the Absolute, or the Essence of God. Given that the veracity of scientific inquiry is relative, it is imperative to first comprehend the absolute truth that is exclusive to Allah. As knowledge originates from the Absolute, namely Rabb al-'Âlamîn, it is inherently incapable of attaining absolute truth in any form. Al-Ghazali differentiates between two approaches to acquiring knowledge: learning from humans and learning from God. The method of learning from humans is a general approach that relies on social interaction and interpersonal communication in both formal and non-formal educational settings. The process of learning from God involves communication with God through human intermediaries. (Setiawan, 2015)

Al-Ghazali in educational matters is more directed towards religious and moral relationships, which emphasize the acquisition of virtues and close to Allah SWT. Where in education is not aimed at getting a degree in order to be promoted in a job or to obtain the luxury of the world by practicing the knowledge that has been obtained in the process of seeking this knowledge.

As has been revealed by Athiyyah Al-abr that al-Ghazali revealed "the main purpose of an education is to get closer to Allah Swt" in al-Ghazali's thinking education is a way to get closer to Allah, with human education will be directed to the path of happiness both in the world and in the hereafter. And the main form of education will be better taught at an early age. (Sa'diyah et al., 2022)

Al-Ghazali's form of effort in the field of education, especially towards children, has its own views. Where he emphasizes more on the approach to God, so that in any form of education it must be directed towards the introduction to God, because he believes that if

someone wants to get success then get close to the creator first so that in the process of forging oneself to achieve what one wants will be easier.

This is as explained in his book "Verily the result of knowledge is to draw closer to Allah SWT, the Lord of the universe, connecting with the height of angels and approaching the high angels".

A knowledge will be very useful in order to strengthen faith in the creator. With extensive knowledge a person will not easily blame others, and will easily accept other people's views on a problem even though he does not agree with his views, but he will respect the decisions of his interlocutors. This is the measure of one's success in practicing his knowledge.

Al-Ghazali himself is one of the great scholars who is very instrumental in the development of the moral system in Islam. As said at the beginning, noble morals will show how educated a person is, and in this case al-Ghazali emphasizes spiritual values, such as gratitude, sincerity, repentance and so on, and directs the goal of character to the achievement of ma'rifatullah and happiness in the hereafter.

All of al-Ghazali's views are of course sourced from the Qur'an and al-Hadith. Because basically al-Ghazali himself pursued various scientific disciplines, both in terms of, Sufism, fiqh, tafsir, hadith, and so on, even al-Ghazali himself earned the title as hujjatu al-islam. This shows how influential al-Ghazali was in the Islamic world, and until now many of his writings are still widely studied both in formal and non-formal education, such as Islamic boarding schools. Where one of his most phenomenal essays is *ihya ulumuddin*, which explains the science of Sufism, in a language that is easily understood by people.

Imam Ghazali emphasized the importance of developing spirituality and morals in education. He divided knowledge into several classifications, namely ethics, law, and patience. In the context of the modern era, this shows the importance of integrating education with daily life and producing individuals who are able to be sustainable and contribute positively to society.

Imam Ghazali also divided knowledge into *fardhu 'ain* (obligatory for every individual Muslim) and *fardhu kifayah* (obligatory for the Muslim community). In the modern era, this points to the importance of developing an educational system that covers various aspects of science and adapting teaching methodologies to meet the needs of a diverse and evolving society.

Imam Ghazali emphasized the importance of achieving happiness and success in social life. In the context of the modern era in Indonesia, this suggests the importance of developing education that addresses social inequalities, preserves the role of children, and builds a prosperous and just community.

Of course, there are challenges in education including the influence of globalization: The development of globalization has brought about rapid changes in the culture and values of society. This has led to anomie, which is the loss of moral guidance and cultural values, as well as conflict and confusion in people's behavior. 2. Lack of Education that Emphasizes Religious Values: Lack of education that emphasizes religious values and spirituality has led to demoralization and irrationality in society. 3. Impact of Technological Development: The

Building Holistic Education: Lessons from Al-Ghazali for the Modern Era

development of information and communication technology has brought new challenges in the form of lack of access and adequate digital infrastructure.

In addition to this, there are various opportunities that exist in the modernization of education

1. Integration of Technology in Learning: The use of technology in the learning process has brought about a profound paradigm shift, offering opportunities for the education system to become more inclusive and effective.
2. Distance Learning: E-learning and video conferencing programs have provided educational opportunities for students from remote areas, who previously did not have access to formal education.
3. Individualized Learning: Technology integration can pave the way for learning that is tailored to the individual needs of students, helping to identify their weaknesses and strengths more accurately.

Education in the Modern Era

The more advanced the times, the easier it is for someone to find the information they want to get. This cannot be denied because in this modern era there are many applications and certain sites that help humans in various fields. This sounds like the progress of science, but also as a human setback.

Because with everything being instant, humans will be spoiled by today's advanced technology. And this has resulted in many humans being complacent about this progress, even today there are smart applications that can answer all problems related to science. As a result, many humans rely more on these applications than looking for answers to the questions to be done.

Not only that, the impact of the advancement of the times that is not balanced with education and qualified knowledge results in the birth of humans who are smart in terms of intelligence but stupid or low in terms of manners towards others. There are various cases related to this, such as the rampant cases of teachers being yelled at by their students, even to the point that students dare to hit a teacher. Therefore, in this modern era, it can be said that the most important education is not only a matter of intellectual intelligence, but emotional and spiritual intelligence will play an important role in the growth of a child to go through this increasingly advanced era.

This is in line with the thinking of al-Ghazali who considers an education as a form of a person's process to get closer to God, not a form of a person's effort to achieve worldly success and get a high position in this world. Because by getting closer to God, a person will always feel supervised by all the activities that are carried out every day, so someone will think twice about doing an action that is considered deviant in religion.

The purpose of education, according to Imam al-Ghazali, is to enable the achievement of moral and religious goals, with an emphasis on prioritizing and taqarrub to Allah rather than pursuing positions of power or material influence. Because if the purpose of education is other than to get closer to Allah, it will cause mudharat and misguidance. Imam al-Ghazali's formulation of educational goals was influenced by his mastery of Sufism. Sufi beliefs argue that this world is not the main goal that needs to be achieved, is not eternal, will be harmed, and that death has the right to choose its own will at any time. The world is a temporary and

brief journey. However, the afterlife is a person's ultimate goal, therefore in pursuing the world naturally, without exaggerating it, on the other hand in pursuing the afterlife one must be as much as possible because humans are equal to one another in the eyes of Allah except for their devotion.

Al-Ghazali's educational philosophy can still be applied in today's classrooms. Here are some explanations as to why this idea is still applicable:

Growth of Spirituality and Morality: Al-Ghazali highlighted the value of spirituality and moral growth in education. This is especially relevant in today's environment, where the goal of education should be to help students develop their morality and character. **Technology Integration:** Al-Ghazali used technology-based teaching strategies. Today, incorporating technology into the classroom can foster a more diverse, dynamic and effective learning environment. **Character Development:** The development of noble character and faith and piety in God is central to Al-Ghazali's educational philosophy. This is especially important in today's environment, where character development is the primary goal of education.

Relevance to the Modern Context: Al-Ghazali's ideas on education have elements that apply today, including integrating learning with daily life, creating efficient teaching strategies, and achieving success and happiness. (Febrani, 2021) **Impact of Globalization:** Education centered on religious and moral principles can help in solving the problems of behavior and morality that result from the impact of globalization. **Success and Motivation:** Al-Ghazali's ideas on education are also relevant in terms of leadership and motivation, especially when faced with issues such as the COVID-19 pandemic. Islamic education can provide a positive outlook for millennials in facing the challenges of online learning. (Budiarti et al., 2022)

Conclusion

It can be understood that an education will be successful if it combines intelligence with qualified ethics, because when someone has high intelligence but is not accompanied by good ethics it will be fatal to the life of that person and the people around him. Therefore, al-Ghazali's view in education is a way to get closer to the creator, with the process of approaching oneself a person will always feel watched over every move so that he can always be muchasabah for what he has done both the mistakes and the truths he has made, so that it will give birth to a truly educated person.

References

- budiarti, E., Aini, R. E., & Kamiilda. (2022). Relevansi Pendidikan Islam Al-Ghazali Terhadapgrowth Mindset Generasi Z Pada Masa Covid-19. *Ta'limuna*, 11, No. 01 Maret, 1–10.
- Febrani, R. (2021). *Pemikiran Pendidikan Al Ghazali Dan Relevansinya Dengan Pendidikan Anak Usia Sekolah Dasar*. IAIN Bengkulu.

- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157–170. <https://doi.org/10.33367/ji.v12i2.2287>
- Mighfar, S. (2023). Islamic Parenting Perspektif Imam Al-Ghazali. *Atthufulah : Jurnal Pendidikan Anak Usia Dini*, 3(2), 119–130. <https://doi.org/10.35316/atthufulah.v3i2.2972>
- Munardji. (2024). *Ilmu Pendidikan Islam*. PT Bina Ilmu.
- Nata, A. (2016). *Ilmu Pendidikan Islam*. Prenada Media. <https://books.google.co.id/books?id=orJADwAAQBAJ>
- Nurdin, M. (2008). *Kiat Menjadi Guru Profesional* (1st ed.). Ar-Ruzz Media.
- Patoni, A., & Ramayulis, H. (2004). *Metodologi pendidikan agama Islam*. Kalam Mulia. <https://books.google.co.id/books?id=DYP5jwEACAAJ>
- Pristiwanti, D., Badariah, B., Hidayat, S., & Dewi, R. S. (2022). Pengertian pendidikan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 7911–7915. <https://doi.org/10.31004/jpdk.v4i6.9498>
- Ramadani, F., Neviyarni, & Desyandri. (2023). Studi Literatur ;Analisis Tujuan Pendidikan Terhadap Kurikulum Merdeka Belajar Dalam Menghadapi Tantangan Pendidikan Era Revolusi Industri 4.0. *Jurnal Ilmiah Pendidikan Dasar*, 8(1), 321–332.
- Ramli, M. (2022). Pemikiran Pendidikan Muhammad Athiyah Al-Abrasyi. *TA'DIBAN: Journal of Islamic Education*, 2(1), 43–57. <https://doi.org/10.61456/tjie.v2i1.34>
- Sa'diyah, M., Anwar, K., & Siregar, N. A. (2022). Pemikiran Muhammad Athiyah Al-Abrasyi Tentang Pendidikan Islam. *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam*, 6(2), 258–265. [Ahttp://jurnal.uinsu.ac.id/index.php/ansiru/article/download/17201/7258](http://jurnal.uinsu.ac.id/index.php/ansiru/article/download/17201/7258)
- Setiawan, E. (2015). Tinjauan Pendidikan Menurut Pandangan Al-Ghazali. *J-PAI: Jurnal Pendidikan Agama Islam*, 2(1).
- Shofan, M. (2004). *Pendidikan Berparadigma Profetik : Upaya konstruktif membongkar dikotomi sistem pendidikan Isalm*. UGM Press.
- Suwarno, S. (2020). Studi Agama Islam Melalui Pendekatan Interdisipliner. *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora*, 7(2), 140–154. <https://doi.org/10.52166/darelilmi.v7i2.2178>