

Yulianto & Al Mubarakah, 2020

Volume 6 Issue 1, pp. 111-120

Date of Publication: 25th March 2020

DOI-<https://doi.org/10.20319/pijss.2020.61.111120>

This paper can be cited as: Yulianto, W. D., & Al Mubarakah, L., (2020). Students' Moral Problem based on Teacher's Perspective: Imam Al Ghazali's Concept. *PEOPLE: International Journal of Social Sciences*, 6(1), 111-120.

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STUDENTS' MORAL PROBLEM BASED ON TEACHER'S PERSPECTIVE: IMAM AL GHAZALI'S CONCEPT

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Abstract

This paper aims to analyze the moral problems that occur in the world of education through Imam Al Ghazali's concept. He is a Muslim philosopher and theologian. Likewise, he has a book entitled Ihya 'Ulumuddin in which discuss about moral education. The subject is one of the students in TPA (After school Qur'an program) at Baiturrahim Sleman Yogyakarta, Indonesia. The background of this study is a lot of Indonesian students have a lack of attitude and moral toward their teacher. This study uses qualitative methods with interviews. The findings revealed several factors that led to the crisis of moral education in students, such as those that lowered religious education material. The conclusion is to know the background of the moral education problem and using Imam Al Ghazali's concept as a role model to minimize the occurrence of moral crisis among Indonesian students.

Keywords

Character Education, Thinking Concept of Imam Al Ghazali, Moral Problem, *Ihya' Ulumuddin* Book, Attitude

1. Introduction

Indonesia is a country that diverse in ethnicity, culture, language and religion which is widespread in 34 provinces (Cahyo, 2017). The young generation has an important role because they are the main pillar in the preservation of the noble cultural heritage. Unfortunately, Cahyo asserted that there are some moral problems occur in the world of education such as bullying, open fight, sexual harassment, murder, free sex, and teacher abuse (2017). According to Baiturrahman (Cited in Nata, 2013), moral decadence is a person's setback or self-deprivation in the form of one's personality, attitude, ethics, and moral.

Trisnayadi explained that educational problems is a serious study because we often find students who do not respect their parents and teachers. For instance, skipping the class, taking part in promiscuity, having open fight with their friends and drug treatment. One of the disturbances that occur for themselves is the difficulty in receiving learning material (2002). As a young generation, they have to be able to distinguish between amoral and ethical things. According to Ningrum (Cited in Rahman, 2014), in this era young generation often commit violence, free sex, and psychological problems in their teens.

The development of science and technology is increasingly rapid along with the development of human civilization. Interaction between human beings increasingly shifts to a universal lifestyle. Hence, the factors that influence the low morality of adolescents are increasing. Factors of modernization and globalization become the main things accepted by adolescents hence that moral problems will arise around the community. According to Bell, nowadays, the life of the world has five trends as follows; *first*, the tendency of economic integration in which resulted in free competition in the world of education. *Second*, the tendency of political fragmentation which results in increased demands and expectations in society. *Third*, the tendency to use high technology (satisfied technology). *Fourth*, the tendency of interdependence. *Fifth*, the tendency for new colonization to emerge in culture. In these five trends which have very implications for students is the emergence of new occupation in culture (Baiturrahman, 2018, p. 3).

Al Ghazali has the full name of Muhammad ibn Muhammad ibn Muhammad bin Ahmad, high priest Abu Hamid Al Ghazali *Hujjatul Islam* (Yakub, 2003). According to Quasem (1988), in his book entitled "Ethics al-Ghazali" explained that all ethical studies held by Imam Al Ghazali, a reformist and Muslim thinker who at the end of his life devoted all his soul and body to living a religious life (Islam) and morals on fundamental principles, human nature and moral goals. al-Ghazali (1995), added in his book "*Minhajul Abidin*" such as good and bad, virtue and evil, worship, and obligations related to the morality of Islamic religion. Suhaidi explained that, Imam Al Ghazali understand about morality can be seen from the concept of kulq or attitude (2011). Imam Al Ghazali defines kulq (attitude) as a state or soul that is the source of an automatic act without going through heavy thinking and effort. Al Ghazali uses four terms to define soul meaning namely; *al-qalb*, *an-nafs*, *al-ruh* and *al-aql* (Suhaidi, 2011).

This paper aims to evaluate the moral problems that occur in the world of education through the thinking concept of Imam Al Ghazali. He is a Muslim philosopher and theologian who is an expert in moral education through one of his books entitled *Ihya 'Ulumuddin*. In-depth interview was conducted to analyze students' moral through their teacher's perspective.

2. Literature Review

2.1 An Overview of the Book *Ihya Ulumuddin* Chapter Moral

In the fifth chapter, it explains the morals of people who study and those who teach. According to Imam Al Ghazali the morality of a person who learns has many tasks and obligations but can be sorted into ten types;

- The first task, prioritizing the purification of the heart from dirty morality and despicable nature. Because science is a worship of the heart, praying in the heart and bringing the mind closer to Allah SWT.
- The second task, let the students minimize their activities, meaning: busy with world activities so that they forget and stay away from their wives and homes.
- The third task, the student should not be arrogant about the knowledge he has and does not master the person who teaches but must respect a teacher.
- The fourth task, people who deepen their knowledge should protect themselves from disagreements from a teacher.
- The fifth task, students should not leave in the search for commendable knowledge.

- The sixth task, let students not deepen one type among several sciences at once. But students must pay attention to the sequences and start with the most important ones.
- The seventh task, students should not seek new knowledge, before they perfect the previous knowledge. Because there is a level of knowledge of each.
- The eighth task, students should know the science that can be used to know the noblest knowledge. What is meant here is, the nobility of the fruit of knowledge and the reliability and strength of the argument.
- The ninth task, when you want to want to learn, students should decorate and perfect their state of affairs with practices that are loved by Allah SWT.
- The tenth task, students should know the purpose of learning science.

2.2 The Concept of the Morals According to Imam Al-Ghazali's View

Al Ghazali is a Muslim philosopher and great scholar who loves science. His intellectual enthusiasm is very high and deep curiosity and studies everything, particularly, about akhlak (attitude). Suryadarma and Haq (2005) explained that Imam Al Ghazali as a Muslim figure that have a role in building a moral system in the teachings of Islam. Al Ghazali emphasized the values of spirituality which include gratitude, repentance and resignation and perfect morality to achieve the meaning and happiness of the world and the hereafter. The moral conception is owned by Imam Al Ghazali has the characteristics of religious, rational and sufistic-intuitive, especially those contained in the *ihya ulumuddin* book.

The moral is the plural of the root word *kulq* which has etymological meanings are habits, temperament, behavior, and the nature of a person (Ma'aluf, 1988). Imam Al Ghazali explained that *lafadz kalqu* and *khuluq* are characteristics that can be shared. What interferes is if *lafadz khalqu* is meant to be a state of birth, while the *khuluq* in question is the mind.

Moral in terms of terminology is a habit that grows and unites in a person without engineering. Imam Ghazali said that the nature of being inside a human being will emanate a person's attitude and behavior, such as patience, affection, vice versa angry, resentful, vengeful, jealous, thus breaking the relationship. As for morals according to Imam Al Ghazali is a form of elaboration of the conditions contained in the soul, from which actions appear easily without the need for thought and research.

Imam Al Ghazali argues that morality is not only an act, the ability to do and also not only knowledge. But morals must combine mental situations that are ready to bring up actions and

situations that must be inherent in humans so that the actions of them are not momentary but become habits every day (Suryadarma and Haq, 2015). Imam Al Ghazali laid down morals not to be the ultimate goal in the course of human life but to support the highest function of the human soul in achieving the highest truth, it called makrifatullah, in which humans can feel happiness. Hence, morality is one of the whole human lives that has the ultimate goal of happiness.

2.3 Construction of Character Education

An effort to improve students moral must be supported by a good environment that includes school, family, and relationships. This is like Lickona's thinking that characters cannot function in a vacuum. The environment provides the desired moral value (Lickona, 2009). According to Lickona (2009), good character includes three things; moral knowledge, moral feeling, and moral behavior. He also emphasized that good character consists of know and want something good and doing good habits. Someone is said to have a good character not only knowing about a good character but also the realization of good behavior (Lickona, 2009).

Suryadarma and Haq asserted that, education is an effort to provide various influences on children to develop children's cognitive, affective and psychomotor systems hence that they can easily achieve educational goals (2015). Education is not only focused on scientific aspects, but also on achievement in applying good ethics. Strengthening the moral values including it hence that they become akhlakul karimah in which the goal of education. Suryadarma and Haq (2005) also emphasize that this is in line with the apostolic mission, it called perfect human morals.

Based on the explanation above, students not only develop cognitive, affective and psychomotor aspects but also moral and spiritual aspects. The introduction of moral values and spiritual values must be instilled in students as early as possible hence that in the future they will become good people first. Watson (2008) explained that the learners can be seen naturally as well as an empty whiteboard, then what will be built through strengthening those who become productive learners and good citizens.

3. Methodology

Barkhuizen, Benson, and Chik also explained that narrative is also unify storytelling and research together because using stories can be used to research data and storytelling as a tool to show a presentation of findings (2014). Qualitative data collection techniques are following; core collection techniques are in the form of in-depth interviews, field observations, plunging location,

and document analysis, the special data collection techniques in the form of centralized group interviews, unexpected technical data collection, photographs, videos, recordings, invisible measurements, surveys and list of questions, psychological tests and analyst dilemmas. Furthermore, the data collection technique in this study was to observe the student at TPA Baiturrahim Sleman, Yogyakarta.

Taman Pendidikan Al Quran / Al-Quran Education Park (TPA) is a non-formal Islamic educational institution that aims to improve the ability of students to read, write and understand the Qur'an. Based on interviews with Mr. AY as a teacher at TPA Baiturrahim. He was a teacher there for 2 years, hence he knew more about the environment, the condition of students, and the Islamic education system at the TPA Baiturrahim.

Data were collected through in-depth interview approximately five hours in which the participant shared their experience related moral education. Then it conducted an interview with a teacher who taught at the TPA Baiturrahim and surveyed to see the condition directly, then analyzed the documents in the form of journals, and previous research reports. Prastowo said that to get reliable research results, not only one data collection technique must use several techniques in data collection. The main data collection techniques are observation and interviews then supported by other data (2010).

4. Result and Discussion

4.1 Result

Based on personal interviews with Mr. AY as a teacher at TPA Baiturrahim, there are indications of moral decadence in some fields of education, it called impatience, not sincere, undisciplined, unable to choose the time to study well, lack of understanding of the material, and lack of compassion and advice. With these indications, researchers can provide an understanding of moral education through *halaqoh* (group learning forum) in accordance with the concept of thinking of Imam Al Ghazali from the book *ihya ulumuddin*.

To analyze the form of Imam Al Ghazali's concept on strengthening moral education among students through the contents of the book *Ihya Ulumuddin* (moral chapter) can be seen through a table of concepts of analysis.

Table 1: Analysis of Implementation of Character Strengthening in the Book of Ihya Ulumuddin

No.	Field of Educational	Character Type	Attitude/Domain	Value of Character
1.	<i>Shabr</i> (patient)	Strong intention	Spiritual	Empowering heart
		Optimistic, always positive thinking	Spiritual and knowledge	Empowering heart and thought
		Hang out with good people	Spiritual and knowledge	Empowering heart, thought and skill
		Get closer to God	Spiritual	Empowering heart
		Forgiving	Spiritual	Empowering heart and skill
2.	Sincere	When praised / insulted his attitude is normal	Spiritual and skill	Empowering heart and skill
		Forgetting the charity he did	Spiritual	Empowering heart
		Forget the reward of the Hereafter	Spiritual	Empowering heart
3.	Discipline	Do things according to the time	Skill and knowledge	Empowering skill and thought
		On time	Skill and knowledge	Empowering skill and thought
		Productive	Skill and knowledge	Empowering skill and thought
		Respect to the time	Skill and knowledge	Empowering skill and thought
4.	Choose the best time to study	Learning from cradle to grave	Knowledge and skill	Empowering heart, skill and thought

		Young time is the best for learning	Knowledge and skill	Empowering skill and skill
		Study when after the midnight prayer, after dawn and between <i>maghrib</i> and <i>isyah</i>	Knowledge and skill	Empowering heart, skill and thought
5.	Understanding the material	Listen to the teacher's explanation well	Knowledge and skill	Empowering skill and thought
		Note the teacher's explanation	Knowledge	Empowering skill and thought
6.	Affection and advice	Have pure love	Spiritual	Empowering heart
		Like giving advice	Spiritual	Empowering heart
		Decorate yourself with <i>akhlakul karimah</i>	Spiritual	Empowering heart
		Not full of malice	Spiritual	Empowering heart
		Don't get worse	Spiritual	Empowering heart

4.2 Discussion

From table 1 is a form of implementation of moral values in accordance with the thoughts of Imam Al Ghazali who got six fields of education. It is quite clear that the moral concept according to Imam Al Ghazali's thinking is more inclined to strengthening the heart (soul) first then science. The development of character education according to Imam Al Ghazali includes on the increase of heart, mind, and skill. All the results of Imam Al Ghazali's thinking are based on the Qur'an and Sunnah. From the internalize of moral values, students can be more productive than before, more active and more successful in learning.

There are six fields of education that can be analyzed as a solution to moral problems in the world of education. First, patients can be implemented with the type of character that is having a strong intention in learning, always thinking positively on each incident, optimistic, associating with good people, getting closer to God, and forgiving easily for the mistakes of others. *Second*, sincerity has a form of implementation such as having a simple attitude when insulted or flattered,

forgetting the good deeds done, and forgetting the reward of the Hereafter. *Third*, discipline can be implemented such as doing things on time, productively and respecting time. *Fourth*, choosing the best time to study, such as following the saying, learning from cradle to death, means the spirit of lifelong learning, young time is the best to learn as much as possible, study between maghrib and isya, and study when finished tahajjud prayer. *Fifth*, understanding the material such as listening to the teacher's explanation well and recording the teacher's explanation. *Sixth*, love, and advice such as having a pure love, giving advice, decorating yourself with *akhlakul karimah*, not full of malice and not detrimental. All fields of education are to improve the hearts, skills, and thoughts of students.

5. Conclusion

This study found out about student character education based on the concept of Imam Al Ghazali's thoughts in the book *ihya ulumuddin*. An explanation of the character of students can be known from interviews with teachers who teach at TPA Baiturrahim, observation and analysis. The moral concept according to Imam Al Ghazali has been written in a book entitled *ihya ulumuddin*. Moral essence in the world of education does not only focus on the progress of students in achieving their targets but also teaches the meaning of life, philosophy, peace of mind, thinking patterns and also about getting closer to God.

Based on the results of the analysis of the implementation of character strengthening based on the book *ihya ulumuddin* it can be concluded that the emerging fields of education are patience, sincere, discipline, choose the best time to study, understanding the material, affection and advice. Then, based on the six fields of education has the characteristics of attitudes such as the attitude of spirituality, knowledge, and skill.

Strengthening moral education according to Imam Al Ghazali based on the Qur'an and Hadist as the moral standard foundation to implement in teaching and learning activities. These two bases (Al-Quran and Hadits) also provide complex understanding as a guide to human life in the world.

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