

# Prophetic Character Education Based on Al-Ghazali's *Akhlaqi* Sufism

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## ABSTRACT

This paper aims to examine the ideas of al-Ghazali's thought on the **prophetic character education** which is based on *akhlaqi* Sufism. It was carried out through a literature study method sourced from the classic books by al-Ghazali, which was the main reference in finding the substance of the prophetic character education. In his view of the prophetic character education, it is found several concepts namely 1) the formulation of prophetic character education must be built based on religious values in accordance with the Qur'an and the Sunnah as the main reference. 2) the components of the prophetic character education, namely educational objectives, materials, methods, educators, and students based on *akhlaqi* Sufism, must be based on the concept of Purification of the Soul (*Takziyyatun Nafs*) as a basic framework of values that focuses on the formation of prophetic character education to produce a generation with good character (*akhlaqul karimah*). 3) The character prophetic based on al-Ghazali's *akhlaqi* Sufism is an alternative in eroding rationalist and empirical thought patterns that trap humans in spiritual emptiness (nihilism).

**Keywords:** *Al-Ghazali, Akhlaqi Sufism, Character Education, Prophetic.*

## 1. INTRODUCTION

Education is a system consisting of various functional components that interact, correlate, and are useful to achieve a goal. These components consist of educational objectives, educators, students, educational environment, and educational instruments. These five components are then implemented in the teaching and learning process to achieve a good balance between cognitive, psychomotor, and affective aspects [1]. The achievement of educational goals is of course a shared responsibility between the government, society, and individuals. Education does not only talk about formal matters, but also life skills and noble character which are the provisions when playing a role in society [2].

In Act of the Republic of Indonesia Number 20, year 2003 on the National Education System, education functions are aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible. This emphasizes that to achieve the ideal goals aspired to, it is necessary to apply good habits (habituations) so that

children will understand between right and wrong (cognitive), feel good things (affective), and be able to apply them (psychomotor)[3]. So that the purpose of education leads to the formation of humans with God's caliphate character, namely those who have a straight nature and potential to distinguish right and wrong [4].

Today's technological developments that are increasingly rapid and hard to contain certainly have implications for education itself. This includes the reality where educational practice is influenced by political, economic, social, and cultural factors [5]. Not to add the issue of ethics in studying which makes ethical discussions need to be tightened to make life better [6]. Facing this dimension of life, a teacher as the successor of the nation's struggle must be able to read the conditions, directions, and goals of education. If left unchecked, the direction of education will only result in spiritual emptiness (nihilism), hedonism, liberalism, and the emergence of easily swayed personalities (split personality).

These conditions encourage education stakeholders to formulate education that is not only oriented to transferring knowledge and skills but also to the cultivation of values [7][8]. Strengthening character education is one solution to grow and equip students to

have good, religious, and noble character [3]. Internalization of values in strengthening character education can be implemented in the curriculum. It is one of the most important elements in the education system that supports the success of a student in the learning process [9]. The problem of education is an opportunity to internalize the values of prophetic character education based on intrinsic human spiritual aspects.

This work is done in the needs of a concept about a prophetic character education value to improve the nation's morale. The values mention in this paper referred to the prophetic values [10]. There is the idea of one Muslim intellectual figure explaining the concept of prophetic character education whose work is still used as a reference by general or Islamic educational institutions, especially in schools, Islamic boarding school, and universities, namely Imam Abu Hamid Al-Ghazali. He is seen as one of the Muslim intellectuals who focused on studying education, in addition to mastering political science, culture, and religion. Within this framework, the specificity of al-Ghazali's Sufism thought is relevant to study terms of ontology, epistemology, and axiology in the development of prophetic character education. Sulaiman (1993) explains the background of al-Ghazali's concern for the expansion of education is to disseminate virtues, purify the soul and as a medium to bring mankind closer to Allah 'Azza wa Jalla [11]. Al-Ghazali outlines the knowledge must be gained by students in order to achieve educational goals and the norms that must be held by students and teachers when carrying out their duties. The basis of this thought arises because among those who learn, there are some to forget morals and spiritual ascent to get to know themselves and their Lord better. Al-Ghazali really laid down a perfect education system that was limited by his Sufism and affirmed his ethical patterns [12]. Therefore, this study will examine the character education prophetic based on al-Ghazali's akhlaqi Sufism.

### **1.1. Objectives**

The purpose of this study is to find a conceptual prophetic character education based on *akhlaqi* al-Ghazali Sufism as an effort to form Islamic character in students. So, this will be in line with the substance of the national education goals in Act number 20 year 2003, namely humans who are faithful and pious to the Almighty God.

## **2. LITERATURE REVIEW**

The purpose of this literature review is to find the gaps between the previous similar studies and this research. Research that examines al-Ghazali's thought from the perspective of education has actually been

done a lot, among others. There are five research to be reviewed in this part.

First, research entitled *Spiritual Education in Islamic Tradition: Revisiting Ghazali's "Deliverance"* written by Keyvan Bolandhematan (2019). This study emphasized Sufism as a significant way in education to achieve spiritual intelligence in Islam through the integration of sharia and the practice of Sufism as well as emptying the heart of the world to fully concentrate on God. Second, research entitled *Al-Ghazali's Thought on Islamic Education Curriculum* written by Mahyudin Barni and Dian Mahdany (2017). It focused on the ethical aspects of teachers and students during the learning process. Third, a study entitled *Moral Education, Habituation, and Divine Assistance in View of Al-Ghazali* written by Mohammad Attaran (2015) concluded that educational activities should promote positive habits and affective learning orientation and the importance of interacting with God as an effort to internalize admirable character. Fourth, the study entitled *Al-Ghazali on Moral Education* written by Hamid Reza Alavi (2007) focused on the view of education, morality, and moral education in the context of life in general. Fifth, the research entitled *The Ethics of Education: al-Isfahani's al-Dhari'a as a Source of Inspiration for al-Ghazali's Mizan al-'Amal* written by Yasien Mohamed (2011) explained that knowledge can only be obtained through mental clarity, because the essence of knowledge gives birth to the sanctity of the soul and all worldly knowledge is oriented to God's knowledge. Fifth, a study entitled *The Concept of Integrity for Muslim's Character Based on Al-Ghazali's Ethical Perspective* presented by Shuhari, et.al, (2019) states that the integrity of a Muslim's personality is seen from the quality of al-Sidq (honesty) which includes six elements namely, words, intentions and wills, determination and fulfillment, the balance of preferences between spiritual and physical practices, and religious status.

Derived from the above research, it seems that they were partially impressed. They were not specifically discussing the concept of education in terms of prophetic character education that is loaded on aspects of educational objectives, teaching materials, learning methods, educators, learners, and its relevance to the existing character education in Indonesia. Thus, what the researchers will do is to study all these components by referring to the main source, namely the classic book (*turats*) written directly by Imam al-Ghazali to become a design of prophetic character education based on *akhlaqi* Sufism. This study is expected be a complement to previous researchers who have studied al-Ghazali's thought and are still partially impressed and can be developed by future researchers who will study the prophetic character education.

### 3. METHODS

This study used a literature study method by examining the classic books by Imam al-Ghazali and other relevant references. The results of various studies data were used to find al-Ghazali's ideas which are then used as conceptual formulations and or theories in Islamic education in Indonesia.

The main sources in this literature review refer directly to the books of al-Ghazali, including: *Ihya' Ulum Ad-Din*, *Ayyuhal Walad*, *Bidayat Al-Hidayah*, *Risalah Laduniyyah*, *Minhajul Muta'allimin*, *Al-Arba'in fi Ushuluddin*, *Al-Munqidz min Adh-Dhalal*, *Mizan Al-'Amal*, *Kimya Sa'adah*, *Fadhail Bathiniyyah*. In addition to the main sources, supporting sources were also used in this study such as *Al-Ghazali The Ninety Nine Beautiful Names of God*, *Al-Ghazali Philosophical Theology*, *Al-Ghazali's Philosophy of Science*, *Al-Ghazali's Concept of Thought on Education*, *Al-Ghazali's Philosophy of Education*, *Al-Ghazali Version Education System*. To add, writings in the form of journals such as *Moral Education*, *Habituation*, and *Divine Assistance in the View of Ghazali*; *Al Ghazali's Thoughts on Islamic Education Curriculum*; *Spiritual Education in Islamic Tradition: Revisiting Ghazali's "Deliverance"* were also become other supporting sources.

### 4. DATA COLLECTION

There are four procedures used in data collection for this study, namely organizing, synthesizing, identifying, and formulating (Taylor). First is organizing literature to review core ideas that are in accordance with the problem, categorizing literature, and drawing conclusions. Second is synthesizing. We combined the results of the literature organization into a summary to be coherent and looking for links between the literatures. Third is identifying the main ideas that are considered important to be studied or analyzed, so that they are poured into interesting writings to read. The last is formulating into an idea or further question.

### 5. RESULT AND DISCUSSION

In this section, the next discussion is to explore prophetic values from the perspective of al-Ghazali Sufism which is sourced from the classic book written by al-Ghazali.

#### 5.1 Bibliography of Imam Al-Ghazali

Al-Ghazali was a scientist and Islamic thinker in the 5th century AH, whose full name was Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Ghazali or known as Muhammad Abu Hamid Al-Ghazali, born in the district of Tus, Khorasan province. Throughout his life journey (1058 AD-1111 AD or 450 AH-505AH)

he has produced around 78 written works on the topic of science and religion [12][13]. Intellectual figures who master this variety of scholarship are often known as Sufis and theologians because they have been able to connect between theology, *fiqh*, and Sufism, philosophy as well as moral values and science [14][15][16]. During his early education in Tus, al-Ghazali studied the Qur'an, Hadith, the history of saints and the Gorgan region of Mazandaran. At the age of twenty, he went to Nishapur to study *fiqh* and the science of kalam under the guidance of Imam Al-Juwayni. It was during this guidance that Imam Al-Ghazali succeeded in compiling his first work entitled *Al-mankhul Min Ilm Al-ushul* (Resume of Science of Principle) [17]. Because of his deep knowledge and the many works he wrote, at the age of 35, al-Ghazali obtained a professorship at the Nizamiyya University of Baghdad. Since then, al-Ghazali had never stopped teaching and writing books [18]. His expertise in various fields of knowledge he mastered has earned him many honorary degrees, including *Hujjatul Islam* "Defender of Islam", *Zainuddin* "Religious Decoration", *Bahrur Mughriq* "The Drowning Ocean", *Syaikhul Shufiyyin* "Professor of the Sufis", and so on [14][19].

The breadth of the depth of knowledge possessed by al-Ghazali and his undeniable arguments have been inscribed in the form of written works that he compiled to books. He managed to make several of his works for the benefit of the development of Islam in all corners of the world. Some of his works include:

#### 5.1.1. *Ihya Ulum Ad-din*.

The first reference is the most important in studying and practicing Sufism as a liaison between the outer (exoteric) and inner (esoteric) aspects of sharia in Islam. The content of the book *Ihya Ulum Ad-din* is divided into 4 *rubu'* (parts), namely worship, customs, *al-muhlikat* (deeds that destroy), and *al-munjiyat* (actions that save);

#### 5.1.2. *Bidayat Al-Hidayah (Beginning of Guidance)*.

It discusses the process of a human being to get guidance from God. Broadly speaking, this book describes the manners of obedience, leaving sinful acts, and the ethics of associating with humans;

#### 5.1.3. *Mi'yar Al-ilm (Standard of Knowledge)*.

This book is the most complete reference in the science of logic that refers to Greek logic. A call for society then and now to adopt Aristotelian logic as an instrument of thinking and reflection on the branch of Islamic scholarship [18]. This book is attributed as a new method in the periodization of the history of Islamic scholarship;

#### 5.1.4. *Tahafut Al-Falasifah (Incoherence of The Philosopher).*

The book compiled by al-Ghazali is to dismantle the confusion of the philosophers' thoughts among his criticisms to the philosophers, namely to Ibn Sina and al-Farabi, in matters of theology and science of kalam. This book is considered to have contributed to the dimming of the Ash'ariyah school and the loss of interest in philosophy rooted in Greek philosophy [20];

#### 5.1.5. *Al-Qistas Al-Mustaqim (The Just Balance).*

This separate book contains the balance of the truth of a science, and in it there is an imam who is considered *ma'shum* (innocent). When viewed more deeply, this work is aimed at those who adhere to the understanding of the inner soul (*bathiniyyah*)[21].

Certainly, there are many more monumental works of al-Ghazali throughout the history of Islamic scientific civilization. Anwar (2007) divides the classification of al-Ghazali's works into two periods. First is the Baghdad period and prior (to becoming a Sufi), including *Al-Mankhul min Ta'liqat al-Usul*, *Syifa' al-Galil fi Bayan al-Syabah wa al-Mukhil*, *Maqasid al-Falasifah*, *Tahafut al-Falasifah*, *Mi'yar al-Ilm*, and *Mizan al-'Amal*. Second is the post-Baghdad period (after becoming a Sufi) included, *Ihya' 'Ulum al-Din*, *Kimiya' al-Sa'adah*, *Al-Madnunah bihi 'ala Gairi Ahlihi*, *Nasihah al-Mulk*, *Bidayat al-Hidayah*, *Al-Arba 'in fi Usul al-Din*, *Al-Qistas al-Mustaqim*, *Al-Munqidz min al-Dalal*, *Al-Risalah al-Laduniyyah*, and *Mishkat al-Anwar*.

### 5.2. *Character Education Prophetic Based on Al-Ghazali's Akhlaqi Sufism*

If study several works written by al-Ghazali comprehensively, we will find educational and religious values that can be used as references in the development of character education. Starting with his idea of the purpose of education, described in the book *Bidayatul Hidayah*, Al-Ghazali (2016) states the objectives of education are:

وإن كانت نيتك وقصدك بينك وبين الله تعالى

من طلب العلم: الهداية دون مجرد

الرواية فأ بشر...

*Successful indeed if your goal in seeking knowledge is to gain the pleasure of Allah and seek the light of guidance in worship.*

In al-Ghazali's view, it can be said that there are two purposes of education, namely a) a perfect human being who aims to get closer to Allah SWT; b) a perfect human being who aims to obtain happiness in life in this world and the hereafter. The hallmark of the purpose of character education according to al-Ghazali in general is its moral and religious nature which is evident in the purpose it desires without neglecting worldly matters. In general, al-Ghazali's opinion has relevance to the thought of a mujaddid (reviver) named Muhammad Abduh. According to him, the purpose of character education is to maintain the mind and soul and increase the standard of living to obtain true happiness in the present and future life [11][13][22]. The figure of al-Ghazali is also known for his Sufi style of thought which has influenced his views on the formulation of the purpose of character education culminating in the spirit of the Qur'an as a place for the central point of Islamic intellectualism.

The implication is that character education needs to be engineered in such a way through educative interactions in order to give birth to a generation of *insan kamil* (the perfect person). Through individual and social learning designs, the educational process needs to be formed to achieve a developed and developing community life climate in the future. The essence of education is not only mechanistic particularistic but also not dry from spiritual.

Then, Al-Ghazali's concern is the design of teaching materials for learners in accordance with Islamic values. character educational materials according to al-Ghazali must contain two main elements as described in the book *Ayyuhal Walad*, namely:

#### 5.2.1. *Sharia: the essence of knowledge makes a person more faqih in the meaning of obedience and worship.*

The entire series of worship and obedience to God in the form of commands obeyed and prohibitions left behind must be based on sharia. As he said:

أيها الولد، ينبغي لك أن يكون قولك وفعلك موافقا

لشريعة، إذ العلم والعمل بلاقتداء الشريعة ضلالة.

*"O my son, let every word and deed you do be in accordance with the sharia. If knowledge and deeds are not based on the sharia, then they are lost".*

#### 5.2.2. *Sufism: according to al-Ghazali, Sufism shows the way to get closer to Allah SWT*

through earnest effort (*mujahadah*) and practice (*riyadhah*), not with empty words. To al-Ghazali, the tongue that is not controlled in words and the heart that

is closed and filled with negligence and lust is a sign of misery (*syaraqawah*). So, if a person cannot subdue his lust, then his heart will never be full of *nur makrifah* [23].

The two main substances of prophetic character education material proposed by Al-Ghazali, namely *sharia* and *Sufism*, become the substance of teaching materials that are needed in the world of character education today. Studying and practicing the *sharia* without being accompanied by the practice of *Sufism* will only bring spiritual dryness (*nihilism*) because it loses meaning [24]. Meanwhile, studying *Sufism* without a correct understanding of the *sharia* will give birth to errors in charity [25]. Thus, an educator seeks to make these two elements well connected in the learning process, so that students are able to increase their intellectual understanding and faith in themselves.

The material in the prophetic character education must be able to present integration between *aqliyah* and spiritual intelligence, so that there is an emphasis on developing the potential of *qalb* and morals not with a mono-disciplinary approach like in the Middle Ages which only prioritizes cognitive and critical thinking [26][27]. Al-Ghazali's view also has relevance to al-Attas' argument that humans have a spiritual capacity that upholds their understanding of meaning and consciousness as creatures whose goals lead to God. All knowledge comes from God and humans as active receptors in interpreting knowledge [28][29]. Thus, educators are expected to be able to make reforms in learning activities that are focused on the purpose of life to achieve happiness by always getting closer to God both in the world and the hereafter [30].

Al-Ghazali set an approach in obtaining knowledge or learning methods, namely through *ta'lim insani* and *ta'lim rabbani*. *Ta'lim insani* is learning through the guidance of an educator. *Ta'lim insani* is divided into two processes. First is the external process through learning. Al-Ghazali (2012) analogized science as a seed and a teacher is likened to a farmer who always pulls thorns (deviant behavior) and grass (bad environment) in the crevices of his plants so that he grows into a tree (behavior). In this case, the task of educators is to educate the human heart and soul, which is the noblest element of the human physical part. Second is the internal process through the method of *tazkiyatun nafs* as the main basis in the activities of the learning process. *Tazkiyatun nafs* is an effort to purify the human soul from the shackles of immorality and lust that lead to despicable deeds [31]. This method can be done in two ways, namely, *mujahadah* and *Riyadh* as an effort to pour all sincerity to eliminate the side of darkness in human beings, which is to remove from the nature of *madzmumah* (reprehensible) in order to achieve the nature of *mahmudah* (praiseworthy)[32]. Therefore, the soul and heart need to be educated. As

explained by al-Ghazali in the book “*Fadhail Bathiniyyah*”, *mujahadah* and *riyadhah* aim to call people from ignorance to belief, from error to guidance, from anxiety to tranquillity [33]. Thus, the principle of *mujahadah* and *riyadh* is to invite people to think about a broader goal that is to do everything according to the divine corridor to achieve happiness in this world and in the hereafter and create harmony in social life [34].

The Breaking away from despicable actions in the form of lust and *ghadhab*, according to al-Ghazali as described in the book “*Mizan al-'Amal*” can be done by the method of refraction (*tajribi*) through worship such as prayer and fasting and carrying out *sunnah* deeds (*nawafil*). These should be accompanied by the meaning of the worship he does [35]. Thus, a student and educator will be more familiar with his existence and gain happiness when he trains himself to fight the temptation of lust, because the emotional instability and anxiety stems from lust.

The second approach in acquiring knowledge is *ta'lim Rabbani*, direct guidance from God. This knowledge is given directly by God if a person's condition is innocent and not attached to sin. Thus, a person will obtain *laduni* knowledge as explained by al-Ghazali (2014) in the book of *Al-Risalah Al-Laduniyyah (Treatise on Divine Knowledge)*. *Laduni* is knowledge given directly by God to humans without intermediaries. This knowledge will be given to people who are diligent in purifying their souls, like the beam of light from a magical lantern directed to a pure and empty heart. According to Wahyuddin (2018), it seems that al-Ghazali was greatly influenced by the *Sufism* thought he embraced in the process of acquiring knowledge. Although it seems irrational, it is not impossible for people to get closer to Allah (*taqarrub ila Allah*).

The importance of nurturing and educating the soul in al-Ghazali's view is an absolute requirement that must be done by educators when fostering students in acquiring knowledge to create educational goals that are aspired to and preserve the nature that is within them. Therefore, the principles that must be considered by educators according to al-Ghazali as explained in the book *Ihya 'Ulum Ad-Din* are as follows: a) have gentle and loving attitude, b) be a substitute figure for parents at home, c) should not ask for wages from teaching, d) should not be a provocateur of evil (Al-Ghazali, tt). It should be underlined that the meaning of not asking for wages from teaching for an educator s to seek closeness to Him (*taqarrub ila Allah*). Because the body and the contents of this world in al-Ghazali's view is to become servants of the body. The emphasis is that educators can be fully loyal in educating and oppose the commercialization of education, which is detrimental to individuals and educational institutions themselves [36].

Therefore, it is natural for al-Ghazali to refer to educators as *al-muallimin* (teachers), *al-mudarris*

(educators), *al-muaddib* (instructor), and *al-walid* (parents) [13]. Thus, it is essential for teacher orienting educational goals, religious teachings, and learning strategies needed to maintain awareness of faith [37]. The terminology of educators in al-Ghazali's view emphasizes that the task of an educator is to make students have noble character based on true faith.

Besides educators, an element that is no less important in education is students who are also the subject and object of education. The success of education is determined by the students themselves. To achieve the ideal conditions as aspired, al-Ghazali established ethical principles that students must hold towards educators as explained in the book of *Bidayah wal Hidayah* as follows: a) precede greetings and respect for the teacher, do not talk much in front of him, b) do not speak before the teacher asks and do not ask before asking permission from him, c) do not say anything against his opinion, d) do not consult with someone in front of him and look at many different directions, you should bow your head calmly, full of manners like you pray, e) did not ask him when he was tired or in trouble, f) stand up when he stands up, g) do not continue his words or questions when he gets up from sitting, h) do not ask when he is on a trip before arriving home [35]. In this case, students must respect the teacher because the position of the teacher is very noble from a religious point of view, even is equal to parents. In addition, they are the ones who provide the students with an understanding of knowledge, skills, and noble ethical values. So, students should respect them.

The purpose of al-Ghazali's formulation of student ethics is that students have authentic and in-depth knowledge about their own religion accompanied by spiritual orientation and have skills in dealing with problems of social life [38][39]. By paying attention to the ethics of an educator, the value of the knowledge he has learned will bring good benefits in the world and the hereafter and be able to cleanse his soul to be able to distinguish *haq* (right) and *batil* (wrong).

### **5.3. The Relevance of Al-Ghazali's Thoughts to the Character Education in Indonesia**

Education in Indonesia has three types of levels contained in Act Number 20 year 2003 articles 17, 18, and 19, namely basic education, secondary education, and higher education. The form of institutions at each level of education consists of schools, Islamic boarding schools, and madrasas. In general, the educational orientation of public schools and universities prioritizes general knowledge over religious knowledge. On the other hand, with madrasas and Islamic boarding schools, the implementation of education puts more emphasis on aspects of religious knowledge than general science.

The orientation of education in school institutions, boarding school, and madrasas must be directed to the three domains of intelligence as explained by al-Ghazali in the book *al-Arba'in fi Usulud Din*, namely, mind, heart, and physical [40]. Moreover, according to al-Ghazali's ideas contained in the *Risalah Laduniyyah* and *Kimya Sa'adah* that the prophetic character education must be developed from learning which introduces knowledge of *mahsusat* (sensory things) to a view of entity levels status (*maujudat*) and the elements of the soul and character. This makes the knowledge gained will also give birth to the power of the mind as the highest faculty to contemplate God, sharpness of intuition and disappearance of the fog of ignorance in him [40][41]. Thus, in practice, the prophetic character education is seen as a learning process and output. Learning in prophetic character education is not only oriented to the cognitive aspect, but to practice that gives birth to a commendable character in students.

In creating the prophetic character education, the essence of al-Ghazali's attention to the religious sciences and ethics is contained in the book *Minhajul muta'allimin*. This curriculum style is more closely related to the teachings of *akhlaqi* Sufism, namely the maintenance of the soul from despicable acts with the aim of displaying good ethics in its personality [42]. Based on the nature and style of science proposed by al-Ghazali, there are two curriculum paradigms that are built. First is religious tendencies and Sufism. Al-Ghazali placed religious knowledge above all else and saw it as a tool for self-purification. Second is pragmatic tendencies. This can be seen from his works. He repeated his assessment of science based on the benefits for humans several times, both in this world and the hereafter [13]. Because the nature of humans that distinguishes them from other creatures is their ratio and intuition in thinking, they find a better way of life with an orientation aimed at the afterlife [43].

When this is done properly, society will peacefully coexist and avoid the threat of deviant behavior from humans themselves. So, the mentality of the community becomes healthier because it is reflected in noble character. The basic framework of al-Ghazali's thought on the prophetic character education is to achieve comprehensive educational goals and make the Quran and hadith as the main source. Meanwhile, he also uses the basic operational framework of the Qur'an and hadith as a reference in creating an prophetic character education is monotheism, contemplation and *tazkiyatun nafs*.

#### **5.3.1. Tawhid (Monotheism)**

Tawhid is placed as the main principle in the prophetic character education and has implications for one's character. Tawhid in al-Ghazali's view as described in the book *Ihya 'Ulum Ad-Din* is the basic

basis of all sciences, including the science of mukasyafah. Knowledge is related to deeds and circumstances. Knowledge of mu'amalat is not perfect except by deeds that are the result of circumstances (hals). Meanwhile, hals can produce actions. It is because the essence of the door of faith will not be regular except with knowledge and charity (Al-Ghazali).

The implementation of the monotheism-based curriculum framework for teachers at the time of teaching is to introduce God and His creation in every subject that has relevance to the monotheistic aspect. Out profile of the results of the implementation of this monotheism-based prophetic character education is religious and scientific character. First, religious character includes correct understanding of the pillars of faith, Islam, and ihsan, growing awareness of morality, living worship rituals in the form of prayer, fasting, and dhikr. Second, scientific character includes curiosity towards new things, critical, rational, and scientific thinking, and fond of writing and reading.

### 5.3.2. *Contemplation (command to think)*

Tafakur or contemplation in al-Ghazali's view is defined as two makrifat in the heart so that it can bloom from both the third fruit. The heart is placed as the chronological center of drawing conclusions from rational knowledge and intuition to obtain new conclusions. Thinking is the father of goodness, and it is a mirror that shows you the good and the bad [31][44]. In the book of Kimya Sa'adah it is explained that the highest faculty in man is mind which enables him to contemplate about God [41].

Tafakur or contemplation is one way of acquiring knowledge in learning activities. The process involves high mental processing which includes observation, imagination, contemplation, analysis, relaxation, and creativity. The results of which are used as educational materials in the form of learning models.

### 5.3.3. *Tazkiyatun nafs*

Al-Ghazali's conception of morality emphasizes spiritual values such as repentance, gratitude, patience, pleasure, tawakkal, and directs moral goals to the achievement of makrifatullah and happiness in the hereafter. In an effort to improve morals and treatment of the soul, al-Ghazali did not only do tazkiyatun nafs which focused on purifying the soul with mujadah and riyadhah which were tathir an-nafs, but also tanmiyat an-nafs (cultivating the soul) in a better direction[45].

Furthermore, al-Ghazali classifies the most important elements in moral education in the book Al-Munqidz Min Adh-Dhalal which includes: 1) good and bad deeds, 2) the ability to do it, 3) knowing the moral

condition, and 4) traits that tend to one of the following: two different things, and likes one of them, namely the good and the bad [40].

Based on the description above, tazkiyatun nafs according to al-Ghazali is a coaching process to direct humans to the achievement of izzah (nobility) and the inspiration of life with Islamic values. Prioritizing the sanctity of the soul as the initial pillar in making changes.

## 6. CONCLUSION

The curriculum is a series of activities in the learning process in which there are detailed elements such as materials, learning programs, methods, educators, and students designed to achieve the desired educational goals. The Islamic education curriculum designed by al-Ghazali aims to eliminate the bad side that is in humans so that they can achieve true happiness. The dimensions of the Islamic education curriculum from al-Ghazali's thought are based on akhlaqi Sufism, where there are main elements in it, namely 1) the transcendent dimension or monotheism to know God, 2) the immanent dimension or contemplating on visible phenomena to obtain implied meanings in the form of additional faith, 3) social dimension or association with fellow human beings regardless of group by exemplary morality. Furthermore, to build this character, al-Ghazali made tazkiyatun nafs as an alternative among the various learning methods used by educators. This is done by means of takhalli (emptying the soul of despicable traits), tahalli (instilling praiseworthy qualities), and tajalli (displaying good character).

Thus, the concept of an Islamic education curriculum based on al-Ghazali's akhlaqi Sufism is an alternative to various Islamic education curricula that focus on improving morals with the aim of being able to integrate intellectual, emotional, and spiritual powers as the most essential spirit of education.

## AUTHORS' CONTRIBUTIONS

Nadri Taja carried out the whole content, drafted and edited manuscript. Encep Syarief Nurdin designed the characted education system. Aceng Kosasih analized the concept of prophetic studies based on *akhlaqi* sufism. Edi Suresman developed the research methods. All authors read and approved the final manuscript.

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