

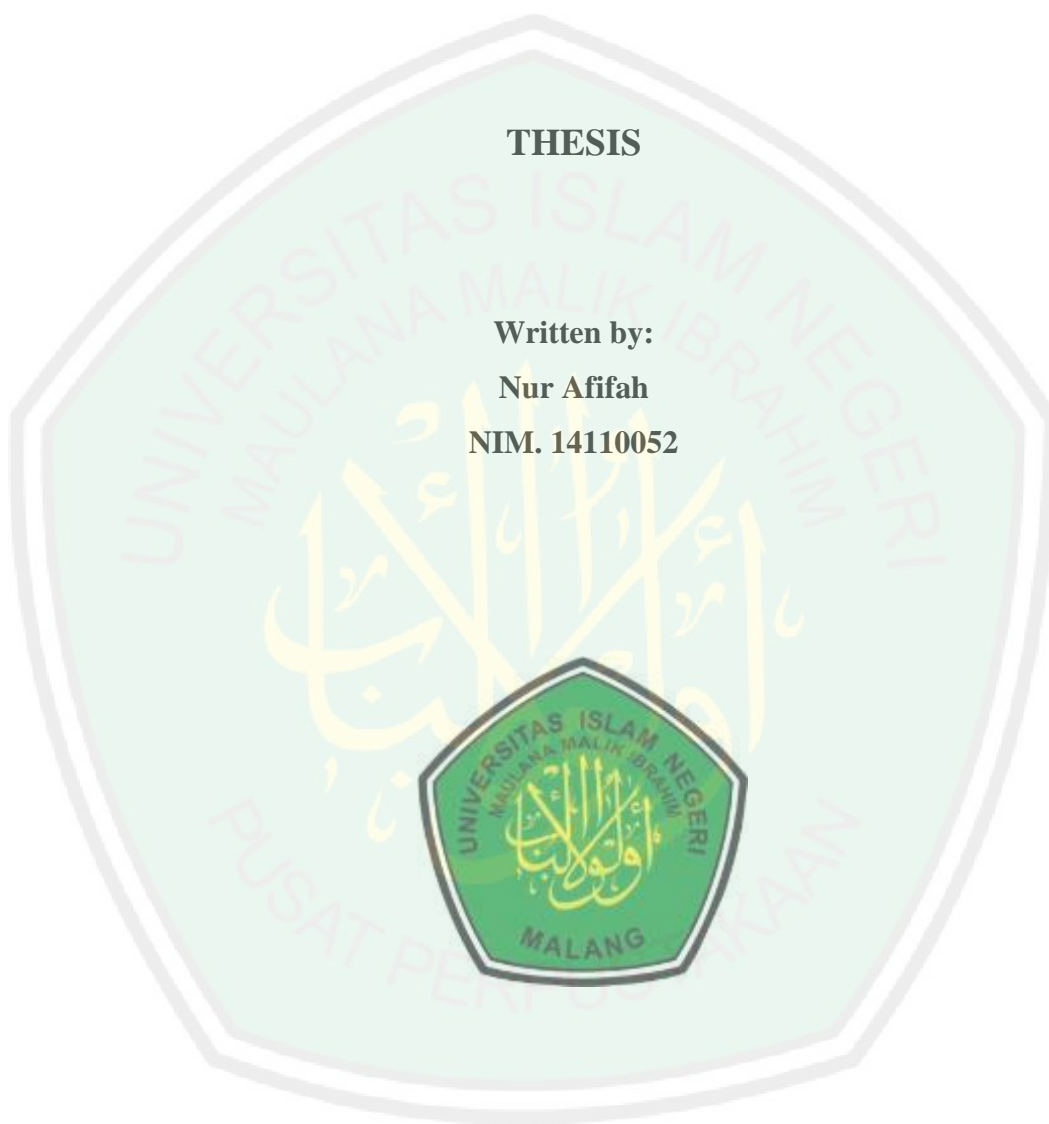
**EXPLORING CHARACTER EDUCATION OF IMAM AL
GHAZALI IN *BIDAYAH AL-HIDAYAH***

THESIS

Written by:

Nur Afifah

NIM. 14110052



**ISLAMIC EDUCATION DEPARTMENT
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG**

MAY, 2018

EXPLORING CHARACTER EDUCATION OF IMAM AL- GHAZALI IN *BIDAYAH AL-HIDAYAH*

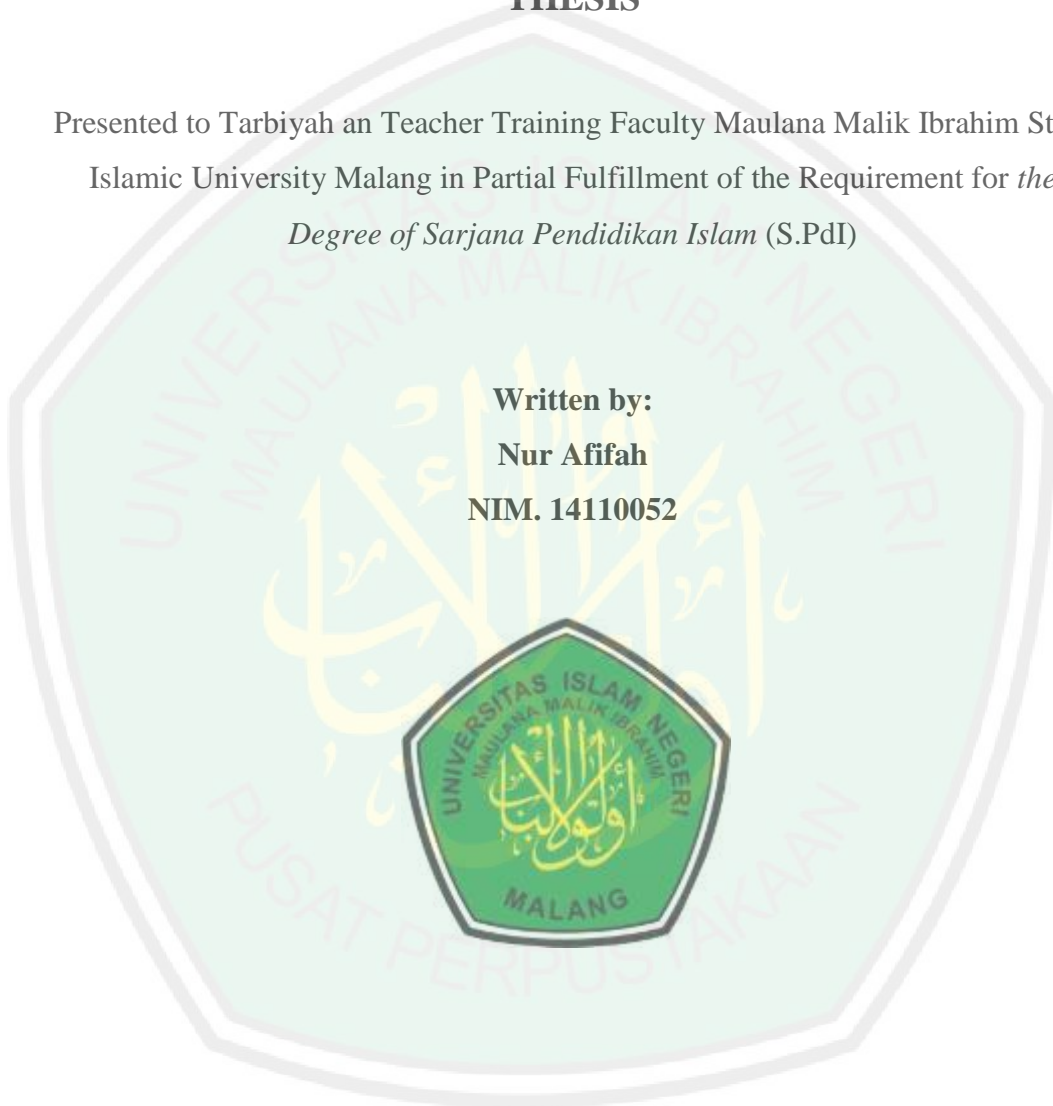
THESIS

Presented to Tarbiyah an Teacher Training Faculty Maulana Malik Ibrahim State
Islamic University Malang in Partial Fulfillment of the Requirement for *the*
Degree of Sarjana Pendidikan Islam (S.PdI)

Written by:

Nur Afifah

NIM. 14110052



**ISLAMIC EDUCATION DEPARTMENT
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG
MAY, 2018**

APPROVAL SHEET
EXPLORING CHARACTER EDUCATION OF IMAM AL-GHAZALI
IN *BIDAYAH AL-HIDAYAH*

THESIS

By:

Nur Afifah

NIM. 14110052

Approved by:

Supervisor



H. Mokhammad Yahya, MA., Ph.D

NIP. 19740614 200801 1 016

Malang, May 11th 2018

Knowing,

The Chairman of The Department,



Dr. Marno, M.Ag

NIP. 19720822 200212 1 001

**EXPLORING CHARACTER EDUCATION OF IMAM AL-GHAZALI
IN *BIDAYAH AL-HIDAYAH***

THESIS

Written by:

Nur Afifah (14110052)

has been defended and approved by the board of examiners on May, 31th 2018
as the requirement for the degree of **Sarjana Pendidikan (S.Pd)**

Signature

Main Examiner,
Dr. H. Ahmad Fatah Yasin, M.Ag
NIP 196712201998031 002

: 

Secretary,
H. Mokhammad Yahya, MA., Ph.D
NIP 197406142008011 016

: 

Advisor,
H. Mokhammad Yahya, MA., Ph.D
NIP 197406142008011 016

: 

Chair Examiner,
H. Triyo Sypryatno, M.Ag Ph.D
NIP 197004272000031 001

: 

Approved by,

Dean of Tarbiyah and Teacher Training Faculty of Maulana Malik Ibrahim

State Islamic University, Malang



Dr. H. Agus Maimun, M.Pd

NIP 19650817199803 1 003

DEDICATION

Alhamdulillah, thanks to Allah for his guidance and blessings, so I can finish this thesis easily.

Dear, my beloved parent and family

(my mom Hj. Siti Aminah, my dad H. Ridho, my sisters Qurrotus Shofiyah and Qona'ah, my brothers Sugeng and Abdullah Mujab, my nephew Abid and Aizar, my niece Urwah and Mila)

Thanks a lot to them for always giving me support, advise, prayer, and sacrifice that cannot be replaceable.

Dear, my advisor

(Ustadz Yahya)

Thank you so much, you has already given me a lot science and without you my thesis is nothing.

And for everyone who participated in the completion of this thesis

MOTTO

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا^ج

7. "If You do good, You do good for Yourself, and if You do evil (you do it) against yourselves¹

(Al-Isra':7)



¹ Mohammad Taufiq, Qur'an In Word Ver 1.3

H. MokhammadYahya, Ph.D

Lecture of Tarbiyah and Teaching Training Faculty

Maulana Malik Ibrahim State Islamic University, Malang

OFFICE MEMO OF ADVISOR

Subject : NurAfifah

Malang, May 11th, 2018

Attachment : 6 (Six) Exemplars

To Whom it my concern,

Dean of Tarbiyah and Teaching Training Faculty

Maulana Malik Ibrahim State Islamic University, Malang

In

Malang

AssalamualaikumWr. Wb.

This office memo declare that Thesis originally owned by:

Name : NurAfifah

NIM : 14110052

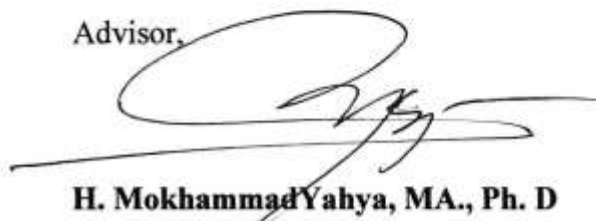
Study Program : Islamic Education Department (PAI)

Title of Skripsi : Exploring Character Education of Al-Ghazali in *Bidayah Al-Hidayah*

is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

WassalamualaikumWr. Wb.

Advisor,



H. MokhammadYahya, MA., Ph. D

NIP. 19740614 200801 1 01

CERTIFICATE OF THESIS AUTHORSIP

I hereby declare that this thesis is originally written by NurAfifah, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicate in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 2018

Author,



NurAfifah

NIM.14110052

PREFACE

Alhamdulillah, praise be to Allah, for on His mercy, I am able to finish my thesis entitled Exploring Character Education of al-Ghazali in *Bidayah al-Hidayah* well, without any significant obstacles.

I do not forget to say thank you as much as possible to all parties who have been meritorious in solving this thesis, especially to:

1. Allah who has given me guidance, so I can finish this skripsi well without significant troubles and obstacles
2. Prof. Dr. Abdul Haris, M.Ag, as Rector of Maulana Malik Ibrahim State Islamic University of Malang and his staff.
3. Dr. Agus Maimun, M.Pd, as Dien of Tarbiyah and Teacher Training Faculty
4. Dr. Marno, M.Ag, as Chairman of the Islamic Education Department (PAI)
5. My supervisor who is super meticulous and patient in giving guidance, Mokhammad Yahya, Ph.D.
6. All lecturers, faculty, and manager of Maulana Malik Ibrahim State Islamic University who has provided scientific insight during the study.
7. Both parents, brothers and my whole family who always prayed and encouraged me to finish this thesis.
8. Umi Durrotun Nafisah, Abi Umar Hayyan, and all my brothers and sisters in El Jasmeen who always can be calm in times of tension, fun in times of trouble, encouraging in times of weakness.
9. All friends PAI ICP ENGLISH, especially Silvi and Mail who always entertaining in times of joy and sorrow. May our friendship until *Jannah*.

Malang, 10 Mei 2018

Nur Afifah

GUIDELINES OF ARAB-LATIN transliteration

The writing of Arab-Latin transliteration in this skripsi uses transliteration guidance based on the joint decision of the Minister of Religious Affairs and the Minister of Education and Culture Republic Indonesia no. 158 of 1987 and no. 0543 b / U / 1987 which in general can be described as follows:

A. Alphabet

ا =	a	ز =	z	ق =	q
ب =	b	س =	s	ك =	k
ت =	t	ش =	sy	ل =	l
ث =	ts	ص =	sh	م =	m
ج =	j	ض =	dl	ن =	n
ح =	<u>h</u>	ط =	th	و =	w
خ =	kh	ظ =	zh	ه =	h
د =	d	ع =	'	ء =	,
ذ =	dz	غ =	gh	ي =	y
ر =	r	ف =	f		

B. Long Vowels

Vocal (a) long = â

Vocal (i) long = î

Vocal (u) long = û

C. Diftong Vocal

أَوْ = aw

أَيَّ = ay

أُو = û

إِي = î

LIST OF TABLES

Table 1.1	Research Originality
Table 2.1	Six Pillars of Character Education
Table 2.2	Value and Description Value of Cultural Education and Character of the Notion



LIST OF TABLES

- Figure 2.1 Core Values
- Figure 4.1 Al-Ghazali's Notion of Islamic Character
- Figure 5.1 Concept of Character Education in *Bidayah al-Hidayah*
- Figure 6.1 Method of Character Internalization of al-Ghazali



TABLE OF CONTENT

Cover	i
Inner Cover.....	ii
Approval Sheet.....	iii
Legitimation Sheet	iv
Dedication	v
Motto	vi
Advisor Office Memo	vii
Certificate of Thesis Authorship	viii
Preface.....	ix
Transliteration Guideline	x
List of Tables.....	xi
List of Figures	xii
Table of Content.....	xiii
Abstract	xvi
CHAPTER I INTRODUCTION	
A. Background	1
B. Focus of the Research.....	5
C. Objectives of the Research	5
D. Previous Research	5
E. Significances of the Research.....	6
F. Definition of Key Terms	9
G. Composition of the Research	10
CHAPTER II REVIEW OF RELATED LITERATURE	
A. Definition on Islamic Character (<i>al-akhlaq</i>)	13
1. Differentiation between Ethic and <i>al-akhlaq</i>	13
2. Scholarly Analysis on <i>al-akhlaq</i>	16
3. Al-Ghazali Definition on <i>al-akhlaq</i>	18
B. Al-Ghazali and <i>Bidayah al-Hidayah</i>	20
1. Historical Background of <i>Bidayah al-Hidayah</i>	20
2. Structure of <i>Bidayah al-Hidayah</i>	25

3. <i>Bidayah al-Hidayah</i> and <i>Pesantren</i>	29
C. Al-Ghazali and Education	30
1. Islamic Education of al-Ghazali.....	30
2. Character Education of al-Ghazali	33
D. Character Education: a Scholarly Analysis	36
1. History and Development	36
2. Perspectives and Models	38
3. Theories on Character Education	48
CHAPTER III METHOD OF RESEARCH	
A. Approach and Research Design	55
B. Data Resources	56
C. Data Collection.....	56
D. Data Analysis	57
E. Data Validity.....	58
F. Research Procedure.....	58
CHAPTER IV AL-GHAZALI'S NOTION ON ISLAMIC CHARACTER (AL-AKHLAQ)	
A. The Definition of Islamic Character (<i>al-akhlaq</i>).....	60
B. <i>Al-akhlaq</i> and Education	63
CHAPTER V CHARACTER EDUCATION OF AL-GHAZALI IN BIDAYAH AL-HIDAYAH	
A. The Goal of Character Education in <i>Bidayaha al-Hidayah</i>	68
B. The Materials Content and Scope of Character Education in <i>Bidayah al-Hidayah</i>	71
CHAPTER VI CHARACTER INTERNALIZATION OF AL-GHAZALI IN BIDAYAH AL-HIDAYAH	
A. Exemplary	105
B. <i>Riyadloh</i>	107
C. Scheduling	108
D. Habituation	109
E. Practice	111
F. Rote	111

CHAPTER VII CLOSING

A. Conclusion..... 114

B. Suggestion 115

BIBLIOGRAPHY 116

Appendix



ABSTRAK

Afifah, Nur. 2018. *Exploring Character Education of al-Ghazali in Bidayah al-Hidayah*. Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang. Advisor: H. Mohammad Yahya, MA., Ph.D.

Karakter atau dalam agama Islam disebut dengan Akhlak adalah misi besar Islam, ia menjadi salah satu alasan terutusnya Nabi Muhammad. akhlak ini tidak bisa berdiri sendiri, ia adalah hasil dari seseorang yang menjalankan syariah dengan baik berdasarkan aqidah yang benar. Melihat pentingnya akhlak bagi kehidupan Muslim, tidak sedikit cendekiawan yang mencoba mengupas dan mendiskusikannya menjadi satu konsep utuh, salah satunya adalah al-Ghazali yang memberikan konsep pendidikan karakter secara detail yang tercantum dalam bukunya *Bidayah al-Hidayah* untuk para pemula yang ingin belajar tentang akhlak. Sehingga akan ada pemahaman yang lengkap tentang konsep pendidikan karakter dalam buku dan cara internalisasi.

Dengan demikian, penelitian ini menggunakan pendekatan kualitatif dan termasuk jenis penelitian pustaka dengan menggunakan metode dokumentasi, yaitu mengumpulkan lalu membaca berbagai macam literature yang berhubungan dengan tema penelitian. Sedangkan teknik analisis menggunakan analisis isi.

Adapun tujuan penelitian ini adalah untuk menjelaskan sifat-sifat akhlak sehingga dapat diketahui tindakan-tindakan yang termasuk akhlak dan yang tidak. Sedangkan tujuan kedua penelitian adalah untuk mengeksplorasi pendidikan karakter al-Ghazali di *Bidayah al-Hidayah*, sehingga pengetahuan dan pemahaman tentang tahapan dalam pendidikan karakter, tujuan, ruang lingkup dan materi dapat diperoleh. Dan yang tidak kalah penting adalah mengetahui metode yang digunakan dan disarankan oleh al-Ghazali untuk diimplementasikan dalam pendidikan karakter.

Maka, penelitian ini menghasilkan bahwa: 1) akhlak adalah keadaan yang menetap dalam jiwa yang dapat memunculkan perbuatan seseorang dengan muda dan tanpa berpikir panjang untuk melakukannya. 2) pendidikan karakter dalam kitab *Bidayah al-Hidayah* meliputi pendidikan karakter terhadap Allah, pendidikan karakter terhadap diri sendiri, dan pendidikan karakter terhadap sesama, 3) metode penginternalisasian materi pendidikan kedalam diri siswa adalah dengan cara memberikan keteladanan, *riyadloh*, penjadwalan, pembiasaan, praktek, dan hafalan.

Kata Kunci: akhlak, pendidikan akhlak, al-Ghazali

ABSTRACT

Afifah, Nur. 2018. *Exploring Character Education of al-Ghazali in Bidayah al-Hidayah*. Skripsi, Islamic Education Department, Faculty of Tarbiyah Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: H. Mohammad Yahya, MA., Ph.D.

Islamic character (*al-akhlaq*) is a big mission of Islam, it became one of the reasons for sending the Prophet Muhammad. This *al-akhlaq* cannot stand alone, it is the result of good someone in running sharia based on the correct *aqidah*. Seeing the importance of Islamic character (*al-akhlaq*) for Muslim life, not a few scholars are trying to peel and discuss it to be a whole concept, one of which is al-Ghazali which gives the concept of character education in detail for beginner students, who listed in his book of *Bidayah al-Hidayah*. So that there will be a complete understanding of the concept of character education in the book and the way of internalization. Thus, this research includes the type of library research by using the method of documentation, while the analysis technique using content analysis.

Thus, this research uses a qualitative approach and includes the type of library research by using the method of documentation, which is collecting and reading various literature related to the theme of research. While the analysis technique using content analysis.

While the objectives of this research are to explain the nature of Islamic character (*al-akhlaq*), so it can be known actions that include characters or not including characters. While the second objective of the research is to explore the character education of al-Ghazali in *Bidayah al-Hidayah*, so that knowledge and understanding of stages in character education, objectives, scope and the material can be obtained. And no less important is to know the methods used and suggested by al-Ghazali to be implemented in character education.

Thus, this study yields that: 1) morality is a settled state in the soul that can elicit a person's actions with the young and without thinking to do so. 2) character education in the book of *Bidayah al-Hidayah* includes character education to God, character education to self, and character education to others, 3) method of internalization of educational materials into students is by giving exemplary, *riyadloh*, *scheduling*, *habituation*, *practice*, and *rote*.

Keyword: Islamic character, character education, al-Ghazali.

مستخلص البحث

عفيفة، نور. ٢٠١٨. استكشاف التربية الشخصية للامام الغزالي في بداية الهداية. أطروحة ، قسم التربية الإسلامية، كلية تدريب لمعلمين، جامعة مولانا مالك إبراهيم مالانج الإسلامية ، مالانج. المستشار: الاستاذ الدكتورالحج محمد يحيى.

إن شخصية الاسلاميه أو في دين الإسلام تسمى الأخلاق هي مهمة الإسلام العظيمة ، فقد أصبح أحد أسباب النبي محمد . هذه الأخلاق لا يمكن أن تقف وحدها ، بل هي نتيجة لشخص يدير الشريعة بشكل صحيح على أساس العقيدة الحقيقية . رؤية أهمية الأخلاق لحياة المسلمين ، وليس عدد قليل من المفكرين الذين يحاولون قسوة ومناقشته في مفهوم واحد كامل ، واحد منها هو الغزالي الذي يعطي مفهوم تعليم حرف بالتفصيل المذكورة في كتابه بداية الهداية للمبتدئين الذين يرغبون في تعلم عن الأخلاق . لذلك سيكون هناك فهم كامل لمفهوم تعليم الشخصية في الكتب وطريقة الاستيعاب .

وبالتالي ، تستخدم هذه الدراسة منهجًا نوعيًا وتشمل نوع مكتبة الأبحاث باستخدام طريقة التوثيق ، وهي جمع وقراءة الأدبيات المختلفة المتعلقة بموضوع البحث . في حين أن تقنية التحليل باستخدام تحليل المحتوى .

الغرض من هذه الدراسة هو شرح خصائص الأخلاق بحيث يمكن أن تكون الأعمال المعروفة التي تشمل الأخلاق والتي ليست كذلك . في حين أن الهدف الثاني من البحث هو استكشاف تعليم الغزالي في بداية الهداية ، بحيث يمكن الحصول على المعرفة وفهم المراحل في تعليم الشخصيات والأهداف والنطاق والمواد . ولا يقل عن ذلك أهمية معرفة الأساليب المستخدمة واقتراح من قبل الغزالي ل يتم تنفيذها في تعليم الشخصيات .

وهكذا ، توصلت هذه الدراسة إلى أن: أولاً ، الأخلاق هي حالة مستقرة في الروح يمكن أن تشير تصرفات الشخص مع الشباب ودون التفكير في القيام بذلك . ثانياً ، يشمل تعليم الشخصية في كتاب بداية الهداية تعليم شخصيات الله ، وتعليم الشخصية إلى الذات ، وتعليم الشخصية للآخرين . ثالثاً ، طريقة إدخال المواد التعليمية إلى الطلاب هي تقديم نموذج مثالي ، والرياضة ، والجدولة ، والتعويد ، والممارسة ، والحفظ .

الكلمة الرئيسية: الاخلاق، تعليم الشخصية، الغزلى

CHAPTER I

INTRODUCTION

A. Background

Islam is a religion that obliges its adherents to learn. Even Allah sent down the first revelation with the verse that commanded the prophet Muhammad to read, which is listed in surah (al-alaq: 1-5):

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

(1) Read! In the Name of Your Lord, who has created (all that exists), (2) has created man from a clot (a piece of thick coagulated blood). (3) Read! and Your Lord is the Most Generous, (4) who has taught (the writing) by the pen. (5) has taught man that which He knew not.²

The word "read" in the first verse includes a study of the universe, society and self, whether written or not, as well as sacred reading or not.³ Then the word "read" is repeated again in the third verse intended for the Prophet to read more, examine, and pay attention to this universe in order to prepare themselves plunge into society.⁴ The verse is the basis of the embodiments of learning activities. In a broad sense, man can develop all the potential that exists in him either in the form of cognitive, affective, and psychomotor abilities to gain a better life from day to day.

² Mohammad Taufiq, Qur'an in Word Ver, 1.3

³ Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, (Jakarta: Lentera Hati, 2002), 455.

⁴ *Ibid*, p. 461.

In Islam there are three dimensions of teaching or learning, those are *Sharia*, *Aqidah* and *Al-akhlaq*. All are interlinked with each other. It means, in running the Islamic religion we cannot choose one of the three, because *aqidah* is the basis of the *Sharia*, *Sharia* without *al-akhlaq* is tyranny, because *al-akhlaq* teaches how to behave good and bad that standard is returned to the Qur'an and As-Sunnah.⁵ Marzuki added that the relationship between *aqidah*, *sharia*, and *al-akhlaq* is like a tree. The root is *aqidah*. Stem, branch, and the leaves are *sharia*, while the fruit is *al-akhlaq*. The point is *aqidah* in Islam serves as a source of belief system that shows the source and nature of the existence of religion. *Sharia* as a legal system containing rules that shows the religious function. While *al-akhlaq* is a system of ethical values that describe the direction and goal to be achieved by religion.⁶ Concerning the last mentioned of Islamic teachings indicates that Islam highly upholds the *al-akhlaq*. It can be proven that one of the main missions of Islamic religion is the character perfection, this is evidenced by one of the hadith that reads:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

“I came to accomplish good characters.” (narrated by Al-Bukhari).⁷

Based on that hadith, we can say that *Al-akhlaq* is the purpose of Islamic religion. *Al-akhlaq* is character education in Islamic term. A science that teaches about the good and bad of human behavior. But not limited to that, it's also continued with planting or internalizing into the individual self through habituation, so without

⁵ Suhaimi, “Kandungan Pendidikan Akhlak dalam Kitab *Bidayah al-Hidayah*”, *TADRIS*, No. 2, Volume 10, December 2015, p. 283.

⁶ Marzuki, *Pendidikan Karakter Islam*, (Jakarta: Amzah, 2015), p. 14.

⁷ Al Bukhary, *Adabul Mufrad*, (Kairo: As-Salafiyah, 1956), p. 78.

having to think long in performing certain actions because it has become a nature and character. It is as said by Abdul Majid that the character and *al-akhlaq* have no significant differences. Both are defined as an action without any thought because it is embedded in the mind. In other words, both can be called by habit.⁸ and *al-akhlaq* here is not only to fellow human beings, but also to ourselves in order to utilize all members of the body well in accordance with the purpose of creation and also toward the Lord in order not to become a lawless servant so finally get willingness (*ridho*) from Him.

Character education is so important of Muslims life. Even in practice the other Islamic sciences is a necessity to use *al-akhlaq* science, as an ethical grounding or moral foundation in order to perform and practice the sciences perfectly.⁹ This is evidenced by the many books that discuss about character education, such as moral science for boys (*al-akhlaq lil banin*), moral science for girls (*al-akhlaq lil banat*), manner a woman (*adabul mar'ah*), the manner of fasting (*adab as-shiyam*), and so forth. Those are only obtained through character education. Thus, character education is very important thing, because it is one way to create the trait and act according to its substance as human being.¹⁰ Then character education must be the orientation that is held by every Muslim.¹¹ So in acting and behaving, always makes character education as its foundation and

⁸ Abdul Majid & Dian Andayani, *Pendidikan Karakter Prespektif Islam*, (Bandung: PT Remaja Rosdakarya, 2011), p. 12.

⁹ Suhaimi, *op. cit.*, p.284.

¹⁰ Helmi Hidayat, *Menuju Kesempurnaan Akhlak*, translated by from *Tahdzin Al-Akhlak*, (Bandung: Mizan, 1994), p. 61.

¹¹ Nur Kholis Majid, *Islam Doktrin dan Peradaban*, (Jakarta: Paramadina, 2008), p. 6.

expected to be personally consciously responsible for what is done and abandoned.

Considering the importance of this then the discussion of character education has discussed by many scholars. So it is not a new discussion, but when brought in the modern era or the era of globalization, then the actualization of character values is still very relevant and is necessary to be applied to anticipate the existence of moral decadence. Because after all the effects of globalization not only carry the problem of science only, but also will bring the impact of the embodiment of cultural values that lead to positive effects and not least will also bring a negative effect.

As for one scholar who gives much attention to character education is Al-Ghazali. Character education is a dominant part of Al-Ghazali's writings. Intertwined with the development of knowledge and understanding, he believes that fostering children's moral development is the main goal of education.¹² This can be proved by the number of his papers on education those are quite monumental, such as *Ihya 'Ulumuddin* (The Revival of the Religious Science), *Bidayah al Hidayah* (The Beginning of Guidance), *Ayyuha al-Walad* (Dear Beloved Son), and so on. From some papers it can be seen that Al-Ghazali is a figure who paid full attention to the implementation of character education.

Thus, the researcher took the initiative to conduct library research, by examining one of the books that are very monumental work of Al-Ghazali, namely *Bidayah Al-Hidayah* book, a book that discusses the initial steps to obtain

¹² Mohammad Attaran, "Moral Education, Habituation, and Divine Assistance in View of Ghazali", *Journal of Research on Christian Education*, No.24 Volume 1, April 2015, p. 44.

guidance. In general, the book gives guidance to the students to behave with their god Allah, with themselves, and to behave with fellow human beings. So in that book, Al-Ghazali shows how to be an ideal student, a student who not only has intellectual intelligence but also has a deep spiritual intelligence and nobility to achieve the guidance of God, because the guidance which will deliver someone to the way of Allah. So knowledge without the guidance is in vain. This is what motivates the researcher to explore and analyze about character education of al-Ghazali in the *Bidayah Al-Hidayah* book, both from its notion and the method.

A. Focus of the Research

1. How is the notion and idea of al-Ghazali on Islamic character (*al-akhlaq*)?
2. How is character education of al-Ghazali in *Bidayah al-Hidayah*?
3. How is Al-Ghazali's method for character internalization in *Bidayah al-Hidayah*?

B. Objectives of the Research

Based on the focus of the study, so the objective of study is to:

1. To explain the notion and idea of al-Ghazali on Islamic character (*al-akhlaq*).
2. To explore the character education of al-Ghazali in *Bidayah al-Hidayah*.
3. To analyze al-Ghazali's method for character internalization in *Bidayah al-Hidayah*.

C. Significances of the Research

Based on the research objectives that have been mentioned, the researchers divided the significance of study into two parts, namely:

1. Theoretically

Having known the purpose of research, the theoretical benefits of this research are:

- a. Can contribute scientifically, especially in order to enrich the treasures in Islamic education.
- b. Can be a reading material for anyone interested to know and explore the study of Islamic education, especially about character education.

2. Practically

- a. Can be used as one of the reference in the implementation of character education practice in Islamic institutions, especially boarding School.
- b. Can provide inspiration and motivation especially for students to conduct studies and similar research related to Islamic education thinking.

D. Previous Research

To find out the sub-studies that have been or have not been studied in previous studies, it is necessary to compare for knowing the elements of differences and similarities in this study. Among the earlier studies which, according to the research, are similarities are as follows:

1. Lukman Latif's Bachelor Thesis

Under the title: *Pemikiran Al-Ghazali Tentang Pendidikan*. Produce the research result that according to Al-Ghazali the purpose of character education is to seek Allah's approval. The material taught includes character to God, character to self, and morals to others. As for the methods used according to Al-Ghazali are all kinds of learning methods that are not contradictory to sharia, such as lecturer method, punishment-reward, demonstration, memorization, and so forth.¹³

2. Paryono's Magister Thesis

Under the title: *Konsep Pendidikan Imam Al-Ghazali*. Produce that Imam al-Ghazali in the concept of character education, he elaborates behavioristic with a humanistic approach, and he says that educators should view students as human beings holistically and respect them as human beings. The language of al-Ghazali on this subject is how a teacher should be gentle and loving to the student should they be their own child. With a phrase like this of course al-Ghazali wants a humanity to the students by the teacher.¹⁴

3. Atik Wartini's Journal

Under the title: *Character Education In View Of Al-Ghazali And Its Relevance With The Character Education In Indonesia*. Between teachers and student, al-Ghazali wants to embed three principles, *first*, religion as a foundation for character education, because in religion there is the Prophet, the Prophet Muhammad that had been explained in the A Qur'an as a highly spirited of al-

¹³ Lukman Latif, "Pemikiran Al-Ghazali Tentang Pendidikan", *Thesis*, Tarbiyah Science and Teaching Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016, p. 144.

¹⁴ Paryono, "Konsep Pendidikan Akhlak Imam Al-Ghazali (Studi Analisis Kitab Ihya' Ulum al-Din)", *Bachelor Thesis*, Fakultas Tarbiyah STAIN Salatiga Salatiga, 2014, p. 69.

akhlaqul al-Karimah. *Second*, the value of tradition also becomes good moral foundation, in this case according to al-Ghazali the tradition that are still relevant to Islamic norms. *Third*, recondition in understanding morality, within the limits of this recondition also does not eliminate the core values of character education in Islam.¹⁵ To find out more about the similarities and differences between this study and previous studies, it can be seen from the following table:

Table 1.1
Research Originality

No	Name of researcher, Title, Shape, Publisher, year.	Equation	Differences	Research Originality
1	Lukman Latif, Pemikiran Al- Ghazali Tentang Pendidikan Al- akhlaq, Tesis, Central Library of Maulanan Malik Ibrahim, 2016.	Figures studied	Objects studied, in the study researchers focused on goals, materials, and methods of moral education according to Al-Ghazali from various books by Al-Ghazali	This study focused on analyzing character education of Al-Ghazali in the book of <i>Bidayah al-</i>
2	Paryono, Konsep	Figures	The focus of the study,	<i>Hidayah</i> , which is

¹⁵ Atik Wartini, "Education Character In View Of Al-Ghazali And Its Relevance With The Education Character In Indonesia", *Ta'dib Journal*, State Islamic University of Yogyakarta. No. 20 Volume II, 2015, p. 309.

	Pendidikan Imam Al-Ghazali, Skripsi, Sekolah Tinggi Agama Islam Salatiga, 2014.	studied	including the characteristics and thoughts of Al-Ghazali's education in <i>Ihya 'Ulumuddin</i>	about view on Islamic teaching, the notion and the method on character internalizing.
3	Atik Wartini, Education Character In View Of Al-Ghazali And Its Relevance With The Education Character In Indonesia, Journal, State Islamic University of Yogyakarta	Figures studied	The focus of the study, covering the characteristics and thoughts of Al-Ghazali's education in the book of <i>ayyuhah Walad</i>	

E. Definition of Key Terms

In this study there are several terms that should be limited understanding, namely as follows:

1. Exploring

Based on application of English Dictionary, exploring is the action of verb “explore” which means to examine or investigate something systematically.¹⁶

¹⁶ Livio, Application of English Dictionary Version 3.7

2. Character Education

Character in Islamic term is known by *al-akhlaq*. So character education is a process of planting and fostering good manners into the students themselves in accordance with the teachings of Islam through habituation. Therefore, in order to avoid misunderstandings, the authors limit their discussion about character education according to Imam al-Ghazali in the book *Bidayah Al-Hidayah*.

3. Al-Ghazali

His full name is Abu Hamid Ibn Muhammad Ibn Ahmad al-Ghazali, better known as al-Ghazali. He was born in a small town located near Tus, Khurasan Province, Islamic Republic of Iraq in 450 H (1058 AD).¹⁷ The name of al-Ghazali is derived from Ghazzal, which means spun yarn for working his father spinning wool yarn.¹⁸

4. Bidayah Al-Hidayah

The *Bidayah al-Hidayah* is one of al-Ghazali's books in the case of Sufism or morals containing the guidance to reach God's guidance. In the book he divides into three parts. The first part about obeying God's commands. The second part about the commandments away from Allah's prohibitions both outward and inward. While the last part is about social relationships. the book used by the deaf is a book with *Bidayah al-Hidayah* published by al-Hidayah, Surabaya.

¹⁷ Sirajuddin, *Filsafat Islam*, (Jakarta: PT. Raja Grafindo Persada, 2007), p. 155.

¹⁸ Hasyimiyah Nasution, *Filsafat Islam*, (Jakarta: Gaya Media Pratama, 1999), p. 77.

F. Compositions of Research Findings

In outline, the systematic discussion in this study are as follows:

- CHAPTER I** Discusses the introduction which consists of background of the research, this is done to know something that underlies the researcher to choose the theme under study. Focus of the research, to find out the problems in the research in detail but in the form of questions. Objective of the research, this is done to know the objectives to be achieved researchers, this is also the answer to the focus of the research. Significance of the research, this is done to know the target that is expected to use the results of the study of this research, both theoretically and practically. Previous research, to determine the similarities and differences of this study with previous studies that are still in one study so that no repetition of same studies. Definition of key terms, this is done to explain the terms that exist in the title of research in order to avoid misunderstanding or lack of clarity of meaning. Composition of the research findings, this is done to make it easier to arrange and understand the content of thesis.
- CHAPTER II** Discusses a brief description of the results of previous research on similar problems or is a theoretical study relevant to the discussion of this study.
- CHAPTER III** Discussing about research methods that include approaches and types of research, this is done to determine the approach and

type of research used. To determine the role of researchers in research as an observer or as a participant. Source of data, it is necessary to know the sources of data taken by the researcher. Data analysis, this is done to analyze the data already obtained. Procedure research, this is done to determine the stages performed by researchers. Validity of data, to show that the data obtained is true and can be accounted for its truth.

- CHAPTER IV Discusses the analysis of research findings about al-Ghazali's notion on Islamic character (*al-akhlaq*).
- CHAPTER V Discusses the analysis of research findings about character education of al-Ghazali in *Bidayah Al- Hidayah* book.
- CHAPTER VI Discusses the analysis of research findings about character internalization of al-Ghazali in *Bidayah Al- Hidayah* book.
- CHAPTER VII Discusses conclusions and suggestions. Conclusions to find out the results of the study briefly and suggestions from researcher.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Definition on Islamic Character (*al-akhlaq*)

1. *Differentiation between Ethic and al-akhlaq*

Talk about Islamic character (*al-akhlaq*), it cannot escape with ethics, as both are often linked either to finding differences or similarities from both. In fact, not a few who talk about *al-akhlaq* but use the term ethics or vice versa, talk about ethics but termed it with *al-akhlaq*. Therefore, to clarify the relationship between the two to avoid errors in the use of the term, the researcher will explain both in detail.

First, ethics. The word ethics comes from the Greek “ethos” which means custom, habit, attitude, way of thinking. In the plural form is “ta etha” means custom. In terminology means a behavioral order based on a system in a particular society. Ethic is more related to science and philosophy. While the standard of good and bad based on reason and mind.¹⁹ Meanwhile, according to *Kamus Besar Bahasa Indonesia (KBBI)* is the science of what is good and what is bad and about moral rights and obligations.²⁰ The same thing is phrased by Abdul Haris who said that ethics is a knowledge that discusses good or bad and true or wrong human behavior and attitude also highlighting its obligations.²¹ Furthermore, Amin Syakur also states that ethics is a theory

¹⁹ Zainudi Ali, *Pendidikan Agama Islam*, (Jakarta: PT Bumi Aksara, 2012), p. 29.

²⁰ Kementerian Pendidikan dan Kebudayaan Indonesia, *KBBI V: Kamus Besar Bahasa Indonesia Edisi Lima*, (KBBI V 0.2.0 Beta, 2016)

²¹ Abd Haris, *Pengantar Etika Islam*, (Sidoarjo: al-Afkar, 2007), p. 3.

or rule about human behavior viewed from good and bad value as far as can be determined by human reason. The goal is to find the criteria of good and bad human acts universally.²² Thus, ethics is a science or theory about the good and bad of a universal human behavior at all times and places based on the mind.

Second, *al-akhlaq*. Etymologically derived from the Arabic *Khulqun* which means manners, temperament, behavior or character. The word also contains similarities with the word *khalqun* which means a creation closely related to the word *khaliq* which means creator and *makhluq* which means created.²³ The point is a mediator who bridges the communication between *khaliq* with *makhluq* which then called with *Hablun minAllah* then the results of good *Hablun minAllah* was born good *Hablun minannas* too.²⁴

As for terminology, as already mentioned in Chapter I that *al-akhlaq* teaches how to behave good and bad that the standard is returned to the Qur'an and *As -Sunnah*.²⁵ Opinions about *al-akhlaq* are many, among them are Ibn Miskawaih. He said *al-akhlaq* is the state of the soul that causes it to perform its action without deliberation. The state of the soul that can lead to these behaviors is divided into two, namely there is a natural as surprised when listening to certain information or can be obtained from exercise and

²² Amin Syakur, *Studi Akhlak*, (Semarang: Walisongo Press, 2010), p. 4.

²³ HA. Mustofa, *Akhlak Tasawuf*, Quoted by Zahrudin AR & Hasanudin Sinaga, *Pengantar Studi Akhlak*, (Jakarta: PT Raja Grafindo Persada, 2004), p. 1.

²⁴ Zahrudin AR & Hasanudin Sinaga, *Pengantar Studi Akhlak*, (Jakarta: PT Raja Grafindo Persada, 2004), p. 1.

²⁵ Suhaimi, op.cit., p. 283.

habituation.²⁶ This is in line with Abdul Aziz al-Khuly's opinion in his book, *Adab al-Nabawi*, which says that *al-akhlaq* is a trained soul trait so strong till it is easy for the individual to take action without thinking and contemplating.²⁷ While according to al-Hafidz al-Hasan al-Mas'udi is a foundation to know the good heart and the five senses. The object of this discussion is the behavior of good and bad. While the its fruit is the kindness of the heart and the five senses when in the world and achieve glorious degree in the hereafter.²⁸ In addition, *al-akhlaq* also means a great will of an act that is done repeatedly so it becomes a habit that leads to good or bad.²⁹ From this understanding it can be concluded that *al-akhlaq* is a state of the soul that encourages a person to do a good or bad deed based on al-Qur'an and Hadith through exercise and habituation so that the action is done repeatedly and spontaneously without the need for consideration so that character self.

From both the definition of ethics and *al-akhlaq* can be drawn the point of equation and the difference between the two. For the equation is that both are talking about the good and bad of a human behavior. While the difference lies on the standard criteria of good and bad a behavior. Ethics is based on human reason, while *al-akhlaq* is based on the Qur'an and Hadith. Therefore ethics is more general, the term can be used by all classes and religions, while the term *al-akhlaq* is only used by Muslims.

²⁶ Ibn Miskawaih, *The Refinement of Character*, Quoted by Abdul Mustaqim, *Akhlaq Tasawuf*, (Yogyakarta: Kreasi Wacana, 2007), p. 2.

²⁷ Amin Syakur, *op.cit.* p. 5.

²⁸ Hafidz Hasan al-Mas'udi, *Bekal Beharga untuk Menjadi Anak Mulia*, Translated by Fadlil Sa'id An-Nadwi from *Taisirul Khalaq*, (Surabaya: Al- Hidayah, 1997), p. ix.

²⁹ Ahmad Muhammad al-Hufi, *Min Akhlaq An-Naby*, Quoted by Amin Syakur, *Studi Akhlak*, (Semarang: Walisongo Press, 2010), p. 7.

2. *Scholarly Analysis on al-akhlaq*

The discussion of *al-akhlaq* is always interesting to discuss, after we know the difference between *al-akhlaq* and ethics, there arose a new confusion between the term *al-akhlaq* and *al-akhlaq* science. There are some people who are still confused about the difference between the two. Therefore, the researchers feel the need for clarification between the two.

The notion of *al-akhlaq* has been very plainly described by researchers. So, the next researcher will describe some definitions about the science of *al-akhlaq*. According to Prof. Ahmad Amin, the science of *al-akhlaq* is a science that explains the notions of good and bad, and about what should be done and the goal that should be addressed by humans.³⁰ Meanwhile, according to Sheikh Hafidz al-Masudy *al-akhlaq* science is a science that explains about kindness and all the five senses.³¹ Furthermore Ahmad Hamid Yunus also explained that science of *al-akhlaq* is the science of virtues and how to follow it until the soul is filled with it and about the ugliness and how to avoid it until the soul is spared from it.³²

From some expressions about the definition of *al-akhlaq* science, it can be concluded that the *al-akhlaq* science is a theory about the limits of good and bad for the heart and the five senses. Thus, between *al-akhlaq* and *al-akhlaq* science there is a significant difference, because the *al-akhlaq* science is the theory, while *al-akhlaq* is the practice.

³⁰ Zahrudin AR & Hasanudin Sinaga, *op.cit.* p. 40.

³¹ *Ibid.* p. 1.

³² *Loc.cit.*

The object of *al-akhlaq* science is the deed of someone of good or bad or *al-akhlaq* itself.³³ However, we need to know the deeds that include *al-akhlaq* and deeds that not include *al-akhlaq*. Basically there are three kinds of deeds, namely:

- a. Desired and deliberate deed.
- b. Unintentional deeds but still in their abilities, for example forgot, mistaken, or coerced.
- c. Unwanted and unintentional deeds, and such actions are beyond their capability, such as a reflex action, such as a person coming out of a dark place into a place of light, so that his or her reflection is blinking or automatic action, such as heart rate and artery.³⁴

Of the three kinds of deeds that include *al-akhlaq* is contained at number one, because according to Asmaran in his book states that there are some conditions that must be considered to determine an act of good or bad value.

The terms are:

- a. Conducted intentionally, without any compulsion.
- b. The individual is aware of what is done and the impact of his actions.³⁵

Therefore, an act can be said to be good or bad, if both conditions are met, that is a deliberate and conscious act when doing so. Thus, the object of the *al-akhlaq* science is the act itself, either in the form of a deliberate and conscious word or deed. The benefits of studying *al-akhlaq* are gaining kindness and all the five senses, in life in this world and in life by gaining the highest level in

³³ *Ibid.* p. 8.

³⁴ *Ibid.* p. 9-10.

³⁵ *Ibid.*, p. 11.

the afterlife.³⁶ This is because *al-akhlaq* is the ultimate or goal and main mission of Islam, as has been alluded to by researchers in the previous discussion. Good character or *al-akhlaq mahmudah* resulting from the realization of a true sharia based on a firm *aqidah*. So, if someone has a good character or have a *al-akhlaq mahmudah*, can be said a person that run the religion of Islam perfectly.

3. *Al-Ghazali Definition on al-akhlaq*

Al-akhlaq is one of the more attention-getting discussions of al-Ghazali.

Al-Ghazali gives the definition of *al-akhlaq* as follows:

فَالْخُلُقُ عِبَارَةٌ عَنْ هَيْئَةٍ فِي النَّفْسِ رَاسِخَةٌ عَنْهَا تُصْدِرُ الْأَفْعَالَ بِسُهُولَةٍ وَيُسْرٍ مِنْ
غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرَوِيَّةٍ.

*A trait embedded in the soul from which deeds arise easily and lightly without the need for consideration of the mind (in advance).*³⁷

If an action that appears to be in accordance with religion is called good character (*khuluqun hasanan*), if it appears to be bad deeds, then it is called bad character (*khuluqan sayyian*).³⁸

Al-Ghazali added that *al-akhlaq* is a state of the soul, not merely an act. Because there are times when people who basically have generous character, but he did not give because there are certain reasons, such as not having money. There are times when people who basically have stingy character, but

³⁶ *Ibid.*, p. 1.

³⁷ Al-Ghazali, *Ihya' Ulumuddin*, Volume 3 (Jeddah-Singapura- Indonesia: al-Haromain,-), p. 52.

³⁸ *Loc. cit.*

he gives because there are certain reasons, such as showing off. *Al-akhlaq* also not just knowledge (*ma'rifah*) because knowledge is just information about things that are good and bad.³⁹

Then al-Ghazali declared that there are four basics of good conduct, knowledge or wisdom (*hikmah*), justice (*al-'adl*), bravery (*syaja'ah*), and guard (*iffah*). *Hikmah* is a state of the soul, with it can be known the truth and the errors of all its actions. While *al-'adl* is the state and power of the soul, with it anger and lust can be controlled in accordance with the *hikmah*. *Syaja'ah* is a state of anger under reason control. While *iffah* is a state of lust that is educated and controlled by reason and religion.⁴⁰ Of these four basics, emerging all good characters. As *syaja'ah* will bring out the nature of help, strong against lust, dare to bear the pain, strong determination, and so forth. While the opponent of *Syaja'ah* is *Tahawwur*, that is blind bravery. Such characters will bring out ugly qualities, such as arrogant, angry, etc. The good qualities that arise from *Iffah* such as generous, shy, patient, forgiving, accepting what is, smooth, friendly, and so forth. Whereas the opponent of *Iffah* will bring up bad traits, such as greed, shameless, vile, wasteful, spiteful, and so forth.⁴¹

Thus, *al-akhlaq* according to al-Ghazali is not just a knowledge of good and bad, or the implementation of that knowledge. However, how knowledge is internalized into one's soul so that it is embedded in the heart and then reflected in the form of spontaneous and repetitive actions without having to

³⁹ *Ibid.*

⁴⁰ *Ibid*, p. 53.

⁴¹ *Ibid.*

think long. Thus, the definition of *al-akhlaq* according to al-Ghazali does not differ much with other scholars.

B. Al-Ghazali and *Bidayah al-Hidayah*

1. *Historical Background of Bidayah a-Hidayah*

Bidayah al-Hidayah is one of *al-akhlaq* book which is written by al-Ghazali. Al-Ghazali's full name is Muhammad bin Muhammad ibn Ahmad Abu Hamid At-Thousi Al-Ghazali. He was born in A.D. 1058 (A.H. 450) in *Ghazala* village or near the city of Tus.⁴² So that's why he is known by name Al-Ghazali. Al-Ghazali's father was a devout Muslim. He will not eat except from her own work. He works as a wool weaver. He was an active Sufi who came and followed the studies of the scholars. Not only that, he is also reverence to the scholars sincerely and faithfully. It is done because he wants to be blessed with a pious son.⁴³ His father died when he was young, having entrusted one of his Sufi friends with the education of his two sons. The friend undertook that task until the money bequeathed by the father ran out, whereupon the friend advised the two brothers to enter a *madrasa*, where they would be afforded board and instruction. Al-Ghazali appears to have begun his elementary education at approximately age 7, studying Arabic, Persian, the Qur'an and the principles of religion. He went on to intermediate and higher education at a *madrasa*, where he studied *fiqh* (Islamic jurisprudence), *tafsir*

⁴² Imam Abu Hamid al-Ghazali, *Tuntunan Mencapai Hidayah Ilahi*, translated by Fadlil Said An-Nadwi (Surabaya: Al- Hidayah, 1997), p. 6.

⁴³ *Ibid*, p. 8.

(Koranic exegesis) and *hadith* (Prophetic tradition).⁴⁴ *Madrasa* in question is an educational institution founded by Prime Minister Nizam Al-Mulk, they get a scholarship free of charge. Besides *fiqh*, *tafseer* and *hadith*, he also learns about Sufism to Yusuf An-Nasaj.⁴⁵

After that, Al-Ghazali continued his education to Jurjan to follow Abu Nasr Al-Ismaili, then continue to the city of Nisabur to get guidance from a famous teacher, Abu Al-Ma'ali Dihabuddin Al-Juwaini. From him, Al-Ghazali learned about the differences of *madzhab*, theology, *Uhul Fiqh*, rhetoric, Philosophy, and so forth.⁴⁶ For Al-Juwaini, Al-Ghazali is remarkable, for in the short span of time his expertise and greatness can compensate for his teacher. Therefore, Al-Juwaini sent him to be a lecturer at Nizamiah university in Baghdad, he was also frequently sent to replace Al Juwaini when he was absent.⁴⁷

Al-Ghazali taught at the University for about ten years with a high position, he lived a prosperous life. But then there arose the desire of him to abandon all these luxuries, he decided to go to Mecca, then to Sham and stay temporarily in the town of *Baitul Maqdis*. After that went to Damascus and alienated himself in the corner of *Al-Umawi* Mosque, where he spent his time

⁴⁴ Nabil Nofal, "Al-Ghazali", *Journal Prospects: the quarterly review of comparative education*. UNESCO, Number 3/4,. Volume XXIII. 1993, p. 1.

⁴⁵ Fadjar Noegraha Soemhuda, *Tasawuf Al-Ghazali: Refleksi Petualangan Intelektual dari Teolog, Filosof, hingga Sufi*, (Jakarta: Putra Harapan, 1999), p. 11.

⁴⁶ Sibawaihi, *Eskatologi Al-Ghazali dan Fazlur Rahman, Studi Kooperatif Epistimologi Klasok-Kontemporer*, (Yogyakarta: Islamika, 2004), p. 36.

⁴⁷ Zainal Abidin Ahmad, *Riwayat Al-Ghazali*, (Jakarta: Bulan Bintang, 1975), p. 33

writing the *Ihya'Ulumuddin*. Until now the place is still there and known as *Az-Zawiyah Al-Ghazaliyah*.⁴⁸

After that he returned to his birthplace, where he lived a life of seclusion and worship.⁴⁹ After ten years of absence, al-Ghazali went back to teaching at the Nizamiya madrasa at *Nishapur* in 1104 (A.H. 498), at the request of the Seljuq minister Fakhrul-Mulk. But his work lasted only for two years, and finally he returned to his hometown when he left *Nishapur* to return to his birthplace, Tus, to devote himself to the life of an ascetic Sufi and to teaching. Near his house he built a *khangah* or Sufi hermitage.⁵⁰

Al-Ghazali called As one of the figures who try to combine the Sharia and Sufism, with other than trying to reach the sky also have to relate in social reality in this world. But what we do in the world is nothing but the happiness of life in the afterlife. One of al-Ghazali's works that proves it is the book of *Bidayah al-Hidayah*.

This book was written by him for conducting observations, it turns out that many students who seek knowledge with the aim to compete, seek popularity, pride, surpass other students, seek attention, and seek the pleasure of the world. From that, al-Ghazali cautioned the students to avoid this goal. If so, just as a person sells the afterlife to the world, and this is so despicable, because however the afterlife is much more important than life in the world. Instead, seek knowledge is aimed solely to seek God's guidance.⁵¹

⁴⁸ Imam Abu Hamid al-Ghazali, translated by..., *op. cit.*, p. 12.

⁴⁹ Sudarsono, *Filsafat Islam*, (Jakarta: Rineka Cipta, 2004), p. 63.

⁵⁰ Nabil Nofal, *op. cit.*, p. 3.

⁵¹ Imam Abu Hamid al-Ghazali, *Bidayah al-Hidayah*, (Surabaya: Al- Hidayah), p. 2-3.

Then he added from his observations that people who seek knowledge can be classified into three groups:⁵²

- a. People who seek knowledge with the intention to stock up the hereafter and only because of Allah. This first group belongs to a group of lucky people (*Faizin*).
- b. People who seek knowledge for the necessities of life in the world, to gain glory, position, and wealth. While he realizes that his goal is wrong. Thus, such groups include people in danger (*Mukhathirin*). If his death comes before he repents, then it is feared to die in a bad state of end (*Su'ul Khatimah*).
- c. People who are controlled by devil, who make their knowledge as a tool to multiply property, chase the rank and position. He uses his knowledge as his passionate desires. This last group includes those who perish and are deceived by the devil (*Halikin* and *Hamqa al-Maghrurin*).
- d. People who are controlled by evil, who make their knowledge as a tool to multiply property, chase the rank and position. He uses his knowledge as his passionate desires. This last group includes those who perish and are deceived by the devil (*Halikin* and *Hamqa al-Maghrurin*).

From the classifications, al-Ghazali strongly encouraged the students to become the first group and remind the students to exclude the second and third groups, especially the third group that only indulges in lust.⁵³ Thus, al-Ghazali provides guidance to the students in the form of stages to become lucky

⁵² *Ibid.*, p. 6.

⁵³ *Ibid.*, p. 9.

learners, those who seek knowledge only by seeking the guidance of Allah and defeating their desires. He gave the way and its steps to realize that goal. So it became the book of *Bidayah al-Hidayah*.

This book has no description of the date of writing, but it has been printed several times, among them the prints of Cairo 1277, 1303, 1306, 1326 and 1985, Bulaq in 1287 and 1309, in Lucknow in 1893 and in Bombay in 1326. In Indonesia alone in print by al-Hidayah in Surabaya, al-Maktabah al-Ashriyah in Surabaya, and so forth.

In addition to the books already mentioned, there are many more of his works which he wrote during his life, even at the end of his life he spent his time studying the hadith, but he died before he could narrate the hadith. He died in the city of Tus on Monday 14th of *Jumadil Akhir* in A.H. 505.⁵⁴ His writings are numerous, because he is a productive person in writing. He began writing books at the age of 20 years and during the life of about 55 years, the book he wrote almost 400 titles.⁵⁵ That is a very large number, because he only takes about 35 years to be able to write hundreds of books. Among his famous works are:⁵⁶

a. Theology

- 1) *Hujjat Al- Haq* (Proof of the Truth)
- 2) *Al-Iqtishad fii al-I'tiqad* (the Middle Path in Theology)
- 3) *Al-Maqshad al-Asna fii Shara Asma' Allahu al-Husna* (the Best Means in Explaining Allah's Beautiful Names)
- 4) *Jawahir Al-Qur'an wa Duraruh* (Jewels of the Qur'an and its Pearls)
- 5) *Mishkat al-Anwar* (the Niche of the Lights)

⁵⁴ Abd. Rachman Assegaf, *Aliran pemikiran Pendidikan Islam*, (Jakarta: PT RajaGrafindo Persada, 2013), p. 104.

⁵⁵ *Ibid*, p. 109.

⁵⁶ *Ibid.*.

b. Sufism

- 1) *Mizan al- 'Amal* (the Balance of Action)
- 2) *Ihya' Ulumuddin* (the Revival of the Religious Sciences)
- 3) *Bidayah al-Hidayah* (the Beginning of Guidance)
- 4) *Minhaj al- 'Abidin* (Methodology for the Worshipers)
- 5) *Ar-Risalah al-Qudsiyah* (the Jerusalem Epistle)

c. Philosophy

- 1) *Maqasid al-Falasifah* (the Intention of Philosophers)
- 2) *Tahafut al-Falasifah* (the Incoherence of the Philosophers)
- 3) *Mi'yar lil 'Ilmi* (the Standard Measure of Knowledge)
- 4) *Al-Qistas al-Mustaqim* (the Just Balance)

d. Jurisprudence

- 1) *Al-Wasith fi al-Madzhab* (the Medium in the Jurisprudential School)
- 2) *Tahzib al-Ishul* (Pruning on Legal Theory)
- 3) *Mustafa min 'Ilmi al-Ushul* (the Essentials of the Islamic Legal Theory)
- 4) *Asas al-Qiyas* (Fondation of Analogical Reasoning)

e. Other

- 1) *Raudlah at-Thalibin wa 'Umdah as-Salikin*
- 2) *Ayyuhal Walad*
- 3) *Minhaj al- 'Arifin*
- 4) *Al-Adab fi al-Din*
- 5) *Ma'arij As-Salikin*
- 6) *Qawaid al-Aqaid fi Tauhid*
- 7) Etc.

2. Structure of *Bidayah al-Hidayah*

The discussion about Al-Ghazali's notion at this thesis is his notion on character education in *Bidayah al-Hidayah*. In the book mentions that *hidayah* it has a beginning and has an end, there *dzahir* and there *bathin*.⁵⁷ Thus, there are things that must be done by someone who wants to reach the guidance of Allah (*hidayah*), it is stated at the beginning of guidance (*bidayah al-hidayah*) if the initial step can be done with continuously and sincerely, then most likely

⁵⁷ *Ibid*, p. 3.

to be able to go to the next stage, the end of the guidance (*nihayah al-hidayah*).

Bidayah is the Sharia and *Thariqah*. While *nihayah* is the essence (*haqiqah*).⁵⁸ Sharia is the law that the apostle implies from Allah in the form of *wajib*, *sunnah*, *haram*, *makruh*, and *mubah*. While *Thariqah* is to practice the *wajib* things and the *sunnah*, leave the *makruh* as well as the *mubah* thing but excessive and careful with the case and train themselves to awake at night, hungry, and silent.⁵⁹

Another definition of Sharia Etymologically means the way to the water spring but the Arabs often interpret it as a straight path, because the water spring is the source of life.⁶⁰ Whereas according terminologically is the word of God which is addressed to Muslim in the form of orders, restrictions, and choices.⁶¹ The other definition of *Tariqah* by language means a small path or alleyway. In terminologies is a path that must be taken by every Sufi candidate to achieve its goal, which is closer to God with as close as possible.⁶²

From both definitions, it can be concluded that the Sharia is a law or a science of Islamic law, while *tariqah* is one's business people to practice sharia as well as possible with the purpose of self-detect to God. In the book

⁵⁸ Muhammad Nawawi bin Umar al-Jawi, *Maraqil Ubudiyah*, (Surabaya: Darul Ilmi, unknown), p. 4

⁵⁹ *Ibid.*

⁶⁰ Yayan Sopyan, *Tarikh Tasyri' Sejarah Pembentukan Hukum Islam* (Jakarta: Gramata Publishing, 2010), p. 2.

⁶¹ Renny Supriyanti, *Pengantar Hukum Islam* (Bandung: Widya Padjajaran, 2011), p.14.

⁶² JH Kramers, *Shorter Encyclopedia of Islam*, quoted by Supiana & Karman, *Materi Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2009), p. 256.

of *Bidayah al-Hidayah* there are three parts (*qism*) which become the content material of the book, namely:⁶³

- a. The first part is to obey the commandments of God both *fardlu* and the *sunnah* listed in the chapter of obedience, which includes:
 - 1) Praiseworthy Way of Waking From Sleep
 - 2) Proper Methods of Entering the Lavatory
 - 3) Rules of Ablution
 - 4) Rules of Washing the body
 - 5) Rules of Cleanliness With Sand
 - 6) Good Methods of Going to the Mosque
 - 7) Right Methods of Going to the Mosque and Activities inside it
 - 8) Most Excellent Processes for Ritual prayer
 - 9) Good Manner of Sleeping
 - 10) How to Perform Ritual Prayer
 - 11) Methods of leading and following a Ritual Prayer
 - 12) Methods of Friday Assembly Prayer
 - 13) Rules of Fasting
- b. The second part is about avoiding God's prohibitions both (*dzahir*) outside and inside (*bathin*), which are listed in the chapter “the Avoidance of sins”. The prohibition of *dzahir* includes against the eyes, ears, tongue, stomach, genital, hands, and feet. While the *bathin* include the nature of envy (*hasud*), Ostentation (*riya*) and Conceit, pride and Boastfulness

⁶³ Nawawi Al-Jawi, *Op. Cit.*, p. 8-9.

(*ujub*). These three violations of heart are the subject of all transgressions of the heart and oftentimes befall the present scholars and aspiring scholars.

- c. The third part is the association with God and his creatures. In associating with God, there are fourteen things to note, such as bending your head and lowering your eyes, focusing on God, multiplying *dzikir*, immediately obeying orders and away from prohibitions, *tawadhu'*, and so on. While in associating with fellow human beings, Al-Ghazali divides into six parts, namely:

- 1) Association with Students
- 2) Association with Teachers
- 3) Association with Parents
- 4) Companionship with unknown Common Men
- 5) Association with Friends
- 6) Association with Acquaintances

The three parts mentioned above are the steps to rise to a higher level, namely *nihayah* or so-called science of *haqiqah*. The *haqiqah* is to understand the essence of things, such as witnessing the names and attributes of God, witnessing the essence of God, knowing the secrets of the Qur'an, the wisdom of the commandments and the prohibitions of God, and the occult sciences that cannot be obtained from the teacher; but from God.⁶⁴ So, Itself

⁶⁴ *Ibid*, p. 5.

is abstract, because this science plays in the inner region or heart. Of this Al-Ghazali has written in detail in the book of *Ihya 'Ulumuddin*.

3. *Bidayah al-Hidayah and Pesantren*

Boarding school is the oldest institution in Indonesia that stood since the 16th century and still exist today. Boarding school be a bridge for people to internalize and transmit the teachings of Islam. Through Islam boarding school in Indonesia also became grounded and color all aspects of community life, whether social, religious, education, law, politics, etc.⁶⁵ Otherwise, boarding school is Islamic religious educational institutions are declared by the community, and the yellow book is a book of Islam in Arabic as the reference tradition of Islamic scholarship in the boarding school.⁶⁶ One of the is *Bidayah al-Hidayah*.

Book of *Bidayah al-Hidayah* is already widely used by boarding schools (*pesantren*) in Indonesia, especially on the island of Java and Madura. This book is considered important to educate the spiritual aspect of the students. Usually this book is also used to deepen the books of al-akhlaq higher. Whereas in the lay community, this book is used for the establishment of faith and charity through various *majlis ta'lim*..⁶⁷

In addition, the book *Bidayah al-Hidayah* contains a complete discussion from the way of worship to how to get along with fellow humans according

⁶⁵ Abuddin Nata, *Kapita Selektta Pendidikan Islam: Isu-isu Kontemporer tentang Pendidikan Islam*, (Jakarta: PT RajaGrafindo Persada, 2012), 311.

⁶⁶ Republik Indonesia, *Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam*, Bab I, Pasal 1.

⁶⁷ Toto Edi, *Ensiklopedi Kitab Kuning*, (Aulia Press: 2007), p. 196

to sharia. Therefore, this book became one of the media for the course of education, especially character education in Islamic institutions, such as boarding school (*Pesantren*). Both used as one of the source of learning or even as the source of the implementation of education system.

C. Al-Ghazali and Education

1. *Islamic Education of al-Ghazali*

Al-Ghazali was one of the most prominent Sufis of that time, he brokered the dispute between the jurist (*fuqaha'*) and Sufis during the reign of the Abbasids. The *fuqaha'* assume that the Sufism teachings brought by the Sufis are out of Islamic sharia, because at that time the developing Sufism is philosophical Sufism, like the teachings of *hulul* that was brought by Al-Hallaj, which belief in that the Sufi self to unite with Allah, and the teachings of *wahdatul wujud*, the idea that believes that divine attributes of Allah will be united with humans. So Al-Ghazali is a moderate scholar who combines both and returns humans to do Sufism on Islamic sharia.

It is reinforced by Al-Taftahzani that Al-Ghazali falls on Sunni based on the doctrine of *Ahlus Sunnah wal Jama'ah*. From his understanding of Sufism, he keeps all the tendencies that affect the Islamic philosophers, sects in *kalam* science, and so forth. He also distanced Sufism from the theory of emanation

and unification. So it can be said that Sufism Al-Ghazali really patterned in Islamic sharia.⁶⁸

As mentioned Al-Ghazali is seen as a Sufism savior of destruction, because he integrates the jurisprudence and theology into his Sufism teachings so that it becomes a whole Islamic teaching, even before each one of them stands alone.⁶⁹ In the science of jurisprudence, Al-Ghazali embraces the *madzhab* of As-Syafi'i. so in doing *ijtihad* Al-Ghazali was not much different from the *madzhab* he embraced, namely through Al-Qur'an, *hadith mutawatir*, *hadith ahad*. If not found through *ijma'*, if still not get it then with *qiyas*.⁷⁰ While the teachings of Al-Ghazali theology embrace the theology of al-Ash'ari.⁷¹ Ash'ariyah is a school of Islamic theology founded by Abu al-Hasan Ali bin Ismail bin Ishaq bin Salim bin Isma'il bin Abdillah bin Musa ibn Bilal bi Abi Burdah, ibn Abu Musa Al-Ash'ari. The doctrines of this genre are among them (1) God has natures that are different from those of human nature, although the mention is the same, as having hands and others. (2) God creates human deeds, but man who strives, if he wants to do good, then he will get the power from God to carry it out. (3) revelation must take precedence over reason. (4) The Qur'an is *qadim* not a creature. (5) God can be seen when God wills it.⁷²

⁶⁸ Al-Taftazani, Abu al-Wafa al-Ghanimi, *Sufi dari Zaman ke Zaman: Suatu Pengantar tentang Sufism*, translated by Ahmad Rofi' Utsmani from *Madkhal ila al-Tashawwuf al-Islam*, (Bandung: Pustaka, 2003), p. 156

⁶⁹ Asmaran, *Pengantar Studi Tasawuf*, (Jakarta: PT RajaGrafindo Persada, 2002), p.337.

⁷⁰ Supiana & Karman, *Materi Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2009), p. 335.

⁷¹ Abd. Rahman, *op. cit.*, p. 104.

⁷² Abdul Rozal & Rosihon, *Ilmu Kalam*, (Bandung: CV Pustaka Setia, 2001), p. 120-124.

Thus, the teachings of Sufism brought by Al-Ghazali is to combine the two to make it a science (*sharia*) and applied with charity (*tariqah*), which is a way to know God and even recognize the essence of all things, called *ma'rifah*. *Ma'rifah* here is not just talking about the concept of knowing God but also a direct introduction to the universe. Al-Ghazali said that the ultimate *ma'rifah* is only obtained through inspiration, that is a knowledge given by God directly to man without the process of learning from the teacher or anyone except Allah.⁷³

Al-Ghazali has altered or at least attempted to change difficult terms to be easy for the understanding of the laity. Through a sophistic approach, Al-Ghazali seeks to restore Islam to its fundamental and historical source and to provide a place of religious (esoteric) spiritual life in its system . Or more concretely al-Ghazali tried to formulate Islamic education filled with sophistic contents in a language that is easy to accept by the layman.⁷⁴ Thus, the emergence of Al-Ghazali called As one of the figures who try to combine the Sharia or *Fiqh* and Sufism, so that it becomes a whole Islamic education, which is a education that teaches how to relate to Allah through a devoted worship and perfect and how to relate to human beings based on sharia and Islamic character.

⁷³ Asmaran, *op. cit.*, p. 342.

⁷⁴ Ahmad Zaini, "Pemikiran Tasawuf Al-Ghazali", *Asetorik: Jurnal Akhlak dan Tasawuf*, STAIN Kudus. Number 1. Volume 2. 2016. p. 155.

2. *Character Education of al-Ghazali*

Al-Ghazali is one scholar who is very concerned about the education of *al-akhlaq* or character education. In this discussion, the researcher will explain his thoughts about character education in the book of *Ihya 'Ulumuddin*. According to al-Ghazali, *al-akhlaq* or someone's bad character can be changed through education, or so-called character education. And character education can be successful by way of *riyadhah* and *mujahadah*.

Before discussing more in *riyadhah* and *mujahadah* in character education, please note in advance that there are four pillars to be fulfilled, if one wants a perfect character education, that is; the power of science, the power of anger, the power of lust, and the power of fair action.⁷⁵ The point is that if one has enough knowledge to know the difference between being honest and lying in speech, between right and wrong in belief, and good and bad in action. Thus, he will succeed in character education because science or wisdom is the subject of character education, must know and understand in theory. While the angry power in question is a person's ability to hold and release anger according to the limitations that have been determined by science or wisdom (mind and sharia). Likewise with lust. The power of lust and lust is unpredictable, because sometimes lust can be under the control of wisdom, but sometimes it cannot be controlled. While the intended is someone will have good character if he is able to control and put both under the direction of science or wisdom patiently and continuously. The meaning of

⁷⁵ *Ibid.*, p. 109.

fair power is the ability of a person to be able to place anger, and lust under the control of science and wisdom. Thus, the character education desired by al-Ghazali is more inclined to the education of the soul and its parts, namely emotions, passions, and lust. When part of the soul can be controlled by reason and sharia, then character education can be said to succeed.

Furthermore, about *riyadhah* and *mujahadah*, two methods received special attention from al-Ghazali in character education. *Riyadhah* is to train and encourage itself to perform an act desired by *al-akhlaq*. While the *mujahadah* is a genuine effort made by a person for the achievement of *al-akhlaq* desired. In addition, character education will not be realized except by habituation and continuity.⁷⁶ The four efforts or methods are highly recommended to be implemented so that self is not controlled by anger and lust.

Al-Ghazali added that the bad character is like a body illness, so it must be treated immediately. If the disease is a type of heat disease, then the way to heal it should be with something cold, on the contrary, if the disease is of a cold type of disease, then the way to treat it should be with something hot. The fool should be treated with learning, the miser must be treated by giving, as well as other things. And the thing that is not less important in this treatment is patience in bear bitter medicine until he recovered completely.⁷⁷

⁷⁶ Syaikh Jmaluddin al-Qasii, *Tahdzibu Mau'izatil Mukiminin min Ihyai Ulumuddin*, translated by Asmuni, Indonesia Edition: *Buku Putih Ihya' Ulumudddin Imam Ghazali*, (Bekasi: PT Darul Falah, 2010), p. 308.

⁷⁷ Imam al-Ghazali, *Ihya' Ulumuddin*, translated by M. Zuhri, (Semarang: as-Syifa', 2003), p. 133.

The point is a person's way to get rid of bad character is to do the opposite of that bad character. For example, if there is someone who is stingy then he wants to have a good character, that is generous. So, the thing to do is to do something that is against his desires. The stingy person is very heavy to give, then the way to cure the trait is to give, he must impose or oblige and familiarize himself to as often as possible to provide assistance to others. Not enough with it, it needs sincerity and continuously to do so, until the act becomes light to be done without having to push yourself again. If so, then his soul has given the identity of having a generous soul, so when he encounters a difficult person, he spontaneously will easily provide assistance to the person in distress.

The stages in educating the characters are as follows:

- a. If still in the early stages, student still do not know the limits of religion. So to be taught is the material of washing, praying, and outward worship.
- b. If student has enough understanding about holiness and worship outwardly, but still cannot avoid disobedience. So the teacher must order to leave the disobedience in various ways.
- c. If from the outward side, the student has decorated with worship and clean from disobedience. So the teacher should pay attention to his inner state both his character and his heart disease. If the student looks arrogant and prides himself, then the teacher should order him to do the abject things in a certain time. If the prominent in the student is cleanliness on self and his clothes, then the teacher should order to do things like clean the bathroom,

kitchen, and other dirty places. So that the student not only likes something clean but also likes something dirty to clean.⁷⁸

From the various explanations of character education according to al-Ghazali, it can be seen that al-Ghazali in his character education strongly emphasizes the change in the soul that will have an effect on the actuality, which is not a temporal change but continually. The change not only affects one's behavior and attitude toward humanity, but also to God and self. However, of course, in changing it requires a lot of effort to train and cultivate seriously and patiently.

D. Character Education: A Scholarly Analysis

1. History and Development

Character education has become a warm and interesting discussion, so many are competing people writing a book about character education. But not many know about who first introduced the character education. Some historians say that the pioneer of character education is a German educator named FW Foerster (1869-1966). He proposed the concept of character education that emphasized ethical-spiritual in the process of personality formation, because he thought the purpose of education was to shape individual characters.⁷⁹ Then the character education was popular in the 1900s by Thomas Lickona, it began when he wrote a book titled *Educating for Character*, followed by his second article on character education entitled “The

⁷⁸ *Ibid.*, p. 134.

⁷⁹ Agus Wibowo, *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban*, (Yogyakarta: Pustaka Pelajar, 2012), p. 25

Return of Character Education” and “Eleven Principles of Effective Character Education”. Through his writings Thomas was able to realize the world of the importance of character education.⁸⁰

But some other historians also say that Islam already has a character education concept long before Foerster sparked the concept. The concept of character education in Islam comes from the Qur'an and the Hadith which not only contains the theories but the figure of Prophet Muhammad appears as a model.⁸¹

While in Indonesia itself, character education has been held since the beginning of independence. At that time, schools have been accustomed to polite and well-mannered, both speeches and deeds. But in its development, character education disappeared from the curriculum and replaced state studies, while character education was integrated in religious education.⁸² Then in 2000 was born a Competency Based Curriculum that gave birth to Budi Pekerti's lesson. It was only in 2010 that character education received the attention of the government to be implemented in schools.⁸³ Kemendiknas mentioned that the development of the character that is an attempt to embody the *Pancasila* mandate and the Preamble of the 1954 Constitution is based on the reality of the current national development problem, such as the Indonesian nation has not appreciated the meaning of *Pancasila*, shifting ethical values to life, and fading awareness of the nation's cultural values . The

⁸⁰ Marzuki, *op.cit.* p. 22.

⁸¹ *Ibid.* p. 26.

⁸² Pupuh Fathurrahman, dkk. *Pengembangan Pendidikan Karakter*, (Bandung: PT Refika Aditama, 2013), p. 8.

⁸³ Abdul Majid, *op.cit.* p. 3.

problem is that the government makes the character development as one of the national priority programs implemented by the Kemendiknas in 2010-2014.⁸⁴ To now the characterization of the characters is still a national priority program.

From the various opinions on the history of the emergence and development of character education, there have emerged several character education models that are developing today, namely character education in Islam, in Western worlds, even in Indonesia. Researchers will describe some of the world's leading character education models as follows.

2) Perspectives and Models

a. *Character Education in Islam*

Character education in Islam is identic with *al-akhlaq* education. In the Islamic perspective, good character or *al-akhlaq* is the fruit of the process of sharia application based on a solid faith. So, it is not possible for a person to have a good character if it does not have the true faith and sharia, because they can realize the everyday behavior that is based on faith.⁸⁵ Therefore the source of the teaching of character education is based on the Qur'an and Hadith of the Prophet Muhammad.⁸⁶ Thus, the standard of good and bad determination of one's behavior is the Qur'an and the hadith of the Prophet.

⁸⁴ Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), p. 26.

⁸⁵ Marzuki, *op.cit.* p. 23.

⁸⁶ *Ibid.* p. 30.

However, Islam does not ignore the existence of other standards other than the two. Another standard is the intellect, conscience, and general views or traditions agreed upon by the public.⁸⁷ Reason can be made as a standard because reason is a glory God has given to man, but standard of good and bad produced by reason does not violate the Qur'an and hadith. Then the conscience, because basically the human conscience has the potential that is inclined to truth and purity, as in surah which reads:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

172. When Thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (Saying): "Am I not your Lord (Who cherishes and sustains you)?"- They said: "Yea! we do testify!" (This), Lest ye should say on the Day of Judgment: "Of This we were never mindful". (QS. Al-A'raf [7]: 172).⁸⁸

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

30. so set Thou Thy face steadily and truly to the faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) In the work (wrought) by Allah. that is the standard religion: but Most among Mankind understand not. (QS. Ar-Rum [30]: 30).⁸⁹

⁸⁷ Ibid..

⁸⁸ Mohammad Taufiq, Qur'an in Word Ver, 1.3

⁸⁹ Ibid..

But as a result of the influence of the environment and the experience of life, and the appetite makes the human conscience not always function properly. Thus, Qur'an and hadith are very much needed. When, is a tradition. This third standard depends on the quality of society that has this tradition, only the society has a good tradition that can be used as a measure.⁹⁰ Therefore, the absolute truth that can be used as the basis for determining the good and bad character of man is the Qur'an and the hadith.

Based on the sources of character education that has been explained, then the scope of the character education itself is two, namely the character education of God (*khaliq*) and character education to other than Allah (*makhluk*).⁹¹ Character education toward God includes; Oneness of God, carry out orders and keep away from His prohibitions, depend upon Him, be grateful and pleased with His destiny, always kind, and others. While the character to the *makhluk* of God covers; toward the Messenger, own self, own family, fellow human beings, the environment, and others.

Marzuki explains the meaning of the character to the Messenger of Allah is to love him more than love for himself and others, following his *sunnah*, saying *shalawat*. While the character of self is to maintain neatness, to seek knowledge, simple, just and fair to yourself and others. Then the character to the family includes devotion to both parents,

⁹⁰ Marzuki, *op.cit.* p. 31.

⁹¹ *Ibid.* p. 32.

providing the best possible living, praying for one another. While the characters to the neighbors include helping each other, giving the pier if necessary, visiting the sick, entertaining when grieving, delivering the remains, and others. Furthermore, characteristic in the community, that is to obey the rules, respect the leader, be responsible for the duties, trusts, and others. And the last is characterizing the environment, such as plants, animals, and dead objects around us, to take care of them well, not killing animals for no reason, putting things in place.⁹² From the explanation it is very clear that Islam has organized the detailed Islamic character education which is based on revelation. So if this character education is implemented well, Muslims will become characteristic human beings.

b. Character Education in Western Countries

Character education in Western countries, such as in the United States and England, is strongly influenced by the concept of character education thought developed by Thomas Lickona. According to Lickona, important values should be developed in character education such as trustworthiness, respect, responsibility, fairness to self and others, caring, honesty, courage, diligence, integrity, and citizenship.⁹³

In the United States, character learning is given the guidance of teachers from TK to grade VI (if in Indonesia equivalent to TK to grade VII), while for grade VII to grade XII is only provided inventory of self-

⁹² *Ibid.*, p. 33.

⁹³ Muchlas Samani & Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya, 2014), p. 100.

evaluation that must be answered honestly. In addition, the implementation of character education in the United States also provides an opportunity for students to discuss character traits in one group, there are writing tasks and practical tasks, there is a notice from school to parents regarding tasks that require cooperation with parents, and so forth.⁹⁴ At America also has character counts or six pillars of character education as follows:

Table 2.1
Six Pillars of Character Education⁹⁵

No.	Values	The Way
1	Trustworthy	Be honest • Don't deceive, cheat, or steal • Be reliable — do what you say you'll do • Have the courage to do the right thing • Build a good reputation • Be loyal — stand by your family, friends, and country
2	Respect	Treat others with respect; follow the Golden Rule • Be tolerant and accepting of differences • Use good manners, not bad language • Be considerate of the feelings of others • Don't threaten, hit or hurt anyone • Deal peacefully with anger, insults, and disagreements
3	Responsibility	Do what you are supposed to do • Plan ahead • Persevere: keep on trying! • Always do your best • Use self-control • Be self-disciplined • Think before you act — consider the consequences • Be

⁹⁴ *Ibid.*, p. 57.

⁹⁵ *Six Pillars Program Framework* (<https://charactercounts.org>, accessed in March, 2th 2018 at 07.15 PM).

		accountable for your words, actions, and attitudes • Set a good example for others
4	Fairness	lay by the rules • Take turns and share • Be open-minded; listen to others • Don't take advantage of others • Don't blame others carelessly • Treat all people fairly
5	Caring	Be kind • Be compassionate and show you care • Express gratitude • Forgive others • Help people in need
6	Citizenship	o your share to make your school and community better • Cooperate • Get involved in community affairs • Stay informed; vote • Be a good neighbor • Obey laws and rules • Respect authority • Protect the environment • Volunteer

While the implementation of character education in the UK focuses on mental learning, physical learning, and emotional and subliminal learning. First, mental or brain-based learning includes the keeping of facts consistently storing selected data that needs to be stored in the brain. Second, physical learning through hands-on experience, involves all senses and nervous system. Third, emotional and subliminal learning involves students to practice in practice how to feel happy, scared, sad, and others.⁹⁶

Thus, character education implemented in Western countries is nothing against the character education in Islam, but only character education in Western countries emphasizes on emotional and social

⁹⁶ *Ibid.*, p. 143.

aspects. This means that the scope of Islamic character education is broader than character education in Western countries.

While general methods and strategies implemented in the implementation of character education in Western countries include: 1) Cheerleading, which is posters, banners, or bulletin boards about various character values each month, 2) Pries and reward, namely praise or reward for good-character students, 3) Define and drill, that is to ask students to remember a set of good values and define them in accordance with their cognitive development stages, 4) Forced formality, to enforce discipline and to familiarize students to do moral values regularly , for example familiarize yourself with smiles and anyone, familiarize your students to say "yes", and so on. 5) traits of the month, similar to cheerleading, just wider than that. For example, conduct training, introductions made by the caretaker, and so on.⁹⁷

Lickona suggests that the character education is effective, so the teacher's task is to read stories related to the character value they want to convey, assign students to read the appropriate literature, conduct case studies, play roles, discussions, and so on.⁹⁸

In principle all citizens are obliged to always teach the good values that should be done and teach the bad values that should be avoided. Thus, character building is not enough in the classroom, but throughout the school environment, even families and communities.

⁹⁷ *Ibid.*, p. 144.

⁹⁸ *Ibid.* p. 147.

c. Character Education in Indonesia

Character education in Indonesia has eighteen values that must be developed in the cultural education and character of the nation, namely:

Table 2.2

Value and Description Value of Cultural Education and Character of the Nation⁹⁹

No.	Values	Description
1	Religious	Attitudes and behaviors are adherent in implementing religious teachings that are adhered to, tolerant of the implementation of other religious services, and live harmoniously with other faiths.
2	Honest	Behavior based on an attempt to establish himself as a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect different religious, ethnic, ethnic, opinion, attitude, and other people's differences.
4	Discipline	Measures that demonstrate orderly behavior and abide by various rules and regulations.
5	Hard Work	Behavior that shows a genuine effort in overcoming the obstacles of learning and duty, and complete the task as well as possible.
6	Creative	Think and do something to generate new ways or results from something you already have.
7	Independent	The attitude of behavior that is not easy depends on others in completing tasks.
8	Democratic	The way of thinking, acting, and acting that judge equally the rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always try to find out more deeply and broadly from what they are pursuing, seeing and hearing.
10	Spirit of Nation	The way of thinking, acting, and insight that places the interests of the nation and the State above the interests of the self and the group.
11	Love the Homeland	The way of thinking, acting, and doing that shows loyalty, awareness, and high appreciation for the language, the physical, social, cultural,

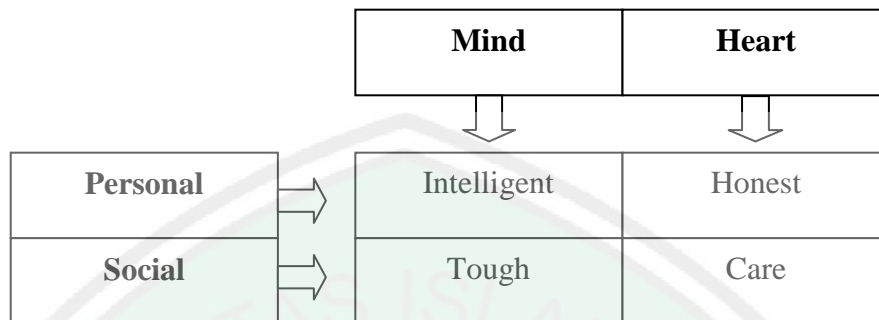
⁹⁹ Pupuh Fathurrahman, *op.cit.* p. 19.

		economic, and political environments of the nation.
12	Appreciate Achievement	Attitudes and actions that drive him to produce something useful for society, and recognize and respect the success of others.
13	Friendly	Actions that show the pleasure of talking, getting along, and working with others.
14	Love peace	Attitudes, words, and actions that cause others to feel happy and secure for their presence.
15	Like to Read	The habit of taking the time to read the various readings that give good to him.
16	Environmental Care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the already existing natural damage.
17	Social Care	Attitudes and actions that always want to provide assistance to other people and people in need.
18	Responsibility	Attitudes and behavior of a person to carry out the duties and obligations that he should do to self, society, environment, State, and God Almighty.

On the occasion of a limited discussion conducted by the Ministry of National Education has agreed to choose core values that will be developed in the implementation of character education in Indonesia, namely: smart, tough, honest, and caring.¹⁰⁰ Of the four core values that are sourced from the heart and also the tone that comes from the brain. There is a personal nature without being influenced by communication with others, there is also a social nature, the character formed as a result of the communication with others.¹⁰¹ For more details note the following figure:

¹⁰⁰ Muclas Samani, *op.cit.* p. 134.

¹⁰¹ *Ibid.*, p. 135.

Figure 2.1 Core Values¹⁰²

Intelligence comes from the brain without the need for social influence. The intelligent person is able to solve the problem with full of confident, because all his actions are well planned and calculated. Next up is tough. Tough also comes from power consumption, but dissects with intelligent. A person's toughness will be tested in contacts of communication and competition from different tribes, races and nations. While honest is a character that comes from the heart. Honest character cannot be separated from fair. Honest people judge themselves and others, it is certain he will be fair to yourself and others. In addition, care also comes from the heart that is closely related to the social. People who have a clean soul will easily read the reflection of sadness suffered by others, so he is motivated to help people who are sad.¹⁰³

Character education does not just teach what is good and what is bad, but more than that. Character education instills a habit of what is

¹⁰² *Ibid.*

¹⁰³ *Ibid.*

good and bad. So that learners become understandable and can feel the values of good and bad, and in the end accustomed to do it.¹⁰⁴

Of the three models of character education models that researchers have described, it can be seen the similarities and differences between the three models. The equation of the three is to both teach the good things and encourage to avoid the bad things. While the difference is character education in Islam emphasizes the balance of relationships with god and fellow creation, while character education in the West is more general, that is explaining about the character that should be owned by all human beings as social and stateless. The character education in Indonesia seeks to integrate character education in Islam and the West, so that the character values are general but still carrying religious values.

3) Theories on Character Building

Character building is a guidance directed to spiritual perfection. This means that character building is not only a theory of good and bad sizes, but also gives encouragement to individuals to carry out the theory in accordance with the teachings of Islam. The effort to be done in the context of character building is a healthy physical development, intellectual development, skill development, and consciousness of belief.¹⁰⁵ These three are important terms to foster the character of Islam.

¹⁰⁴ Heri Gunawan, *opo.cit.* p. 27.

¹⁰⁵ Amin Syakur, *op.cit.* p.183.

There are several strategies and methods in constructing characters in general, namely:

a. Good communication

Communication is one of the important things in educating children. Therefore, parents should build a good and effective communication in interacting with children. Good communication means watching the language, tone of speech, body language, and mimic a positive face. The goal is to build a harmonious relationship, establishing an atmosphere of openness between the child and the parent or teacher, making the child respect the parent or teacher, and to direct the child to avoid mistaking the act. Conversely, if parents or teachers are wrong in building communication can result in disruption of the process of education of parents or teachers to children.¹⁰⁶

b. Exemplary

Exemplary is a compulsory method in shaping the character of the child, so as to match the advice given by the action. So exemplary in education can be started from the self-educators, both parents and teachers, because both are role models and idols of children, so the child will intentionally or will not imitate the behavior performed by his role model. In addition, this method is most effective, because exemplary provides a clear picture of how someone should crack. However, exemplary is not merely an activity affecting others, but a necessity to perform such acts in

¹⁰⁶ Ridwan Abdullah Sani & Muhammad Kadri, *Pendidikan Karakter: Mengembangkan Karakter Anak Islami*, (Jakarta: Bumi Aksara, 2016), p. 128.

relation to God. Exemplary must begin with yourself and should be done consistently.¹⁰⁷ As in Surah As-Shaff verses 2-3:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ۚ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ
 اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ۚ

(2) *O You who believe! why do You Say that which You do not do?* (3) *Most hateful it is with Allâh that You Say that which You do not do.*¹⁰⁸

c. Habituation

The environment plays an important role in this method, because one of the most important factors in shaping the habits of a child is to imitate the habits of the people in their environment. In addition, the effort to form the character must begin with the agreement between parents or teachers with children, then the next parent or teacher familiarize the child to act in accordance with mutual agreement.¹⁰⁹ For example, agree to throw garbage in its place. So parents or teachers also have to facilitate so that children can dump trash easily in the trash.

d. Taking the wisdom of the story

In providing education to children, it is no less important is to provide examples that occurred in the past. Therefore, parents or teachers should provide a story of positive examples and good for the formation of children's character.¹¹⁰ This method also includes an effective method in

¹⁰⁷ Muwafik Shaleh, *Membangun Karakter dengan Hati Nurani*, (Jakarta: Penerbit Erlangga, 2012), p. 12

¹⁰⁸ Mushaf Al-Azhar, (Bandung: Jabal, 2010), p.

¹⁰⁹ Ridwan Abdullah Sani, *op.cit.* p. 150.

¹¹⁰ *Ibid.* p. 154.

characterizing children, because in the Qur'an also contains many of the histories of the previous Prophets. The goal is that children can take lessons from the stories of history.¹¹¹ Not only that, the parents or teachers also give or ask the child to take the lesson from the story that has been told, so it can hit the heart of the child.

While some strategies and methods applied in the formation of character in formal educational institutions, among others;

a. Discussion

Discussion is defined as the process of exchanging thoughts between two or more people about a problem to achieve a particular goal. In general learning, the discussion consists of two kinds, namely class discussions and group discussions. Classroom discussions are generally led by teachers. This is usually done by students who are still sitting in grades IV to VI. As for group discussions are usually done by students of SMP and SMA consisting of small and large groups led by the chairman of the discussion submitted to the students of the class. This method has many variants, ranging from Buzz Group, panel discussions, syndicate groups, and so forth.¹¹²

b. Simulation

¹¹¹ Khatib Ahmad Santhut, *Menumbuhkan Sikap Sosial, Moral dan Spiritual Anak dalam Keluarga Muslim*, Translated by Ibnu Burdah from "Dauru al-Bait fi Tarbiyah at-Thifl al-Muslim", (Yogyakarta: Mitra Pustaka, 1998), p. 95.

¹¹² Muchlas Samani, *op.cit.*, p. 150.

Simulation means imitation of something. This method aims to acquire certain skills and gain more understanding of a lesson.¹¹³ This simulation method can be role playing and socio drama.

c. Cooperative learning

Cooperative learning is commonly called group learning, a term commonly used by instructional procedures involving small and large groups.¹¹⁴ This method is very effective to be implemented, because in addition to learners learn to solve problems, they also learn social interaction.

d. Live material

This method is a method of delivering character education that is done directly by giving the material a noble character.¹¹⁵ The material can be in the form of subjects or contained in a particular program.

e. Integrated material

The intention is to integrate the values of the characters into other subjects through the learning process in force.¹¹⁶

f. Reward and Punishment

The reward method is a method of rewarding as a motivation for students to be willing to do good, while punishment is a sanction as a

¹¹³ *Ibid.*, p. 157.

¹¹⁴ *Ibid.*, p. 160.

¹¹⁵ Marzuki, *op.cit.* p. 112.

¹¹⁶ *Loc.cit.*

deterrent effect for students to not dare to do ugliness or violate the applicable regulations.¹¹⁷

Of the various methods already mentioned, in fact nothing is more effective. as good as any method in internalizing character, if not in accordance with the conditions of students and the environment, it will not work. Thus, all of these methods are used according to the student's condition and the supportive environment.

Thus, it can be described that character building can be done in four ways below:¹¹⁸

a. Education

Education means helping people to be a good and useful society. So, if someone wants to be good, then the first thing that should be pursued is education. This education is not only limited to education in schools, but also education in the family, and education in the community.

b. Religion and religious education

According to Sayyid as-Sabiq states that the best means for character building is religion, because religion can imprint on one's soul and can inspire conscience. Religion is the knowledge of the truth about the existence of God with His teachings through his messengers who then accepted his people as beliefs and beliefs. Therefore, adhering to religion is not enough just to believe in the teachings but to believe the truth of the teachings. Not only that, people who believe in a religion are not enough

¹¹⁷ *Ibid.*, p. 113.

¹¹⁸ Amin Syakur, *op.cit.*, p.184.

without practicing these teachings in everyday life. Thus, the Islamic religious education is very important role in character building.

c. Good reading

There are many sources of information that can be enjoyed by the public, whether in the form of newspapers, magazines, books, or the internet. However, not all readings are good and useful, even many readings can damage the character of the reader. Therefore, we need to know the terms of good reading for consumption. There are four things to consider before the information embraces, whether they are useful for the formation and fostering of human cultural values, whether they are useful for deepening our knowledge, whether they are useful for the formation and fostering of our powers and intelligence, and whether the reading is useful for us to solve a problem faced. If any of the four conditions are met, then that is a good reading.

d. Daily experience

Experience here is not limited to self-experience, but also the experience of others and the environment. So, these daily experiences do not have to be our own experienced. Therefore, it takes the activeness of self in knowing the nature, as well as knowing human beings. With the hope of taking as much as possible from them to foster the character of self as well as community development.

CHAPTER III

METHOD OF THE RESEARCH

A. Approach and Research Design

My research approach is qualitative. Qualitative approach is an approach that emphasizes more on the process of comparative inference or analysis of the dynamics of the relationship of phenomena observed by using scientific logic.¹¹⁹ The characteristics of qualitative research is the scientific background, human as instrument tool, data analysis is inductive and descriptive.¹²⁰ So, in this study will not find a data in the form of numbers, let alone a diagram and the like.

While, research design used is library research. Library research is a study conducted using various literatures, either in the form of reading books, research reports, magazines, and so forth.¹²¹ So in the collection of data and information, researchers use a variety of materials contained in the library. Thus, this study will present arguments of reasoning about character education in the book of *Bidayah Al-Hidayah* from the results of literature review and the results of research minds supported by data obtained from various sources of literature, such as journals, theses, theses, reading books, and others.

¹¹⁹ Saifudin Azmar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2001), p. 5.

¹²⁰ Siswantoro, *Metode Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2010), p. 56.

¹²¹ Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 11.

B. Data Resources

In the preparation of this study, researchers took data from various sources of literature related to the theme of research. Thus, the researcher uses qualitative data, which is the data disclosed in the form of the description of the sentence. As for the data source the researcher uses two types of data sources, namely primary data sources and secondary data sources. The primary data source is the main data source that the researcher collects from the research object. This primary source is also called first hand sources of information.¹²² Therefore, the primary source in this study is *Bidayah al-Hidayah*, published by Al-Hidayah, Surabaya and its translation.

Whereas the secondary source is the source of additional data as supporting the principal data.¹²³ Thus, the secondary sources used by researchers this time is the various literature related to character education and Imam Al-Ghazali, such as *iIhya' Ulumuddin*.

C. Data Collection

In accordance with the type of research used, the library research, then the appropriate data collection techniques is to collect books, journals, articles, and so forth. In this case, the researcher uses the method of documentation.

Documentation method is the collection through written relics, such as archives, books, or theorems that fit the problem of research.¹²⁴ Thus, in this study

¹²² Mahmud, *Metode Penelitian Pendidikan*, (Bandung: CV Pustaka Setia, 2011), p. 31.

¹²³ *Ibid*, p. 152

¹²⁴ Hadari Nawawi, *Metode Penelitian Bidang Sosial*. (Yogyakarta: Gajahmada University Press, 2005), p. 24.

researchers collected data about the character education of Al-Ghazali in the book *Bidayah Al-Hidayah*..

D. Data Analysis

If the data have been collected, the researcher needs to decide some ways to analyze the data.¹²⁵ Data analysis is the process of searching and arranging systematically data obtained from the data collection.¹²⁶ Or in other words, data analysis is a way used to compile and process data to be accountable.

In this research, the technique used to analyze data is Content analysis. Content analysis is an analysis technique to describe data objectively, systematically. Meanwhile according to Weber, content analysis is a process to get the correct conclusion from a book or documentation. In addition, content analysis is an accepted method of textual investigation, so the researcher establishes the set of categories and then counts the number of instances into each category. So, this technique is used to expose the author's ideas in order to derive conclusions from the idea. The aspect analyzed in this research is about materials and methods of character education in the *Bidayah Al-Hidayah* book.

The way researchers to conclude and take the subject of a contents in the book is to read the whole of the *Bidayah al-Hidayah* book and its translation, after the subject of discussion and conclusions have been obtained by researchers, then the next step is to write in the form of concept maps or figure, so can be seen clearly

¹²⁵ Lisa Kervin and friends, *Research for Educators*, (South Melbourne: Thomson Social Science Press, 2006), p. 18.

¹²⁶ Sugiyono, *Metode Penelitian Pendidikan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2012), p. 335.

the outline of the stages and goals of character education in the book. Then, the researchers compare the theories that have been obtained from the book with relevant theories that already exist.

E. Data Validity

Once the data is collected and analyzed, it is necessary to check the validity of the data. The techniques used by researchers to check the validity of data are as follows:

1. Technique of perseverance, It means conducting a more thorough and continuous observation.¹²⁷ Thus, researchers deeply observe the objects and then grouped into several categories that are determined. The way to increase perseverance is to read the various references to books and related research results, so it can be a tool to check the truth of data and can be trusted.
2. Discussion techniques, the researcher conducted a discussion with lactres who mastered on the theme that has been carried, and also with the friends who qualified and willing to be invited to do discussion.

F. Research Procedures

The steps undertaken by researchers in conducting research are as follows:

1. Researchers determine the theme of the study.
2. Researchers determine the object to be studied, namely the book of *Bidayah al-Hidayah*.

¹²⁷ Klaus Krispendof, *Analisis Isi Pengantar dan Teori Metodologi*, (Jakarta: Rajawali Press, 1993), p. 272.

3. Researchers look for data in the form of theory relevant to the theme of research.
4. Researchers make the indicators to be studied. Because the theme is the importance of moral education, the indicator is the purpose of moral education, the material of moral education (morals to God, to myself, and to fellow human beings), and methods of moral education.
5. The researcher analyzes the data and classifies it according to predetermined indicators.
6. Correlate data that has been analyzed with the theory obtained.
7. Conclude the research results.

CHAPTER IV

AL-GHAZALI'S NOTION ON ISLAMIC CHARACTER

A. Definition of Islamic character (*al-akhlaq*)

Islamic character (*al-akhlaq*) is one of the most important things in Islam. Based on al-Qur'an and hadith the Islamic thinkers can formulate a concept of character education challenge, such as al-Ghazali. He is not only a drafter but also the executor of the ideas he creates, so his thinking is not only a float theory, but as a applicative theory. Based on the statement of al-Ghazali in *Ihya 'Ulumuddin*, the Islamic character is a state of the individual soul that gives birth to a good or bad action spontaneously and continuously. As his statement reads:

فَالْخُلُقُ عِبَارَةٌ عَنْ هَيْئَةٍ فِي النَّفْسِ رَاسِخَةٌ عَنْهَا تُصْدِرُ الْأَفْعَالَ بِسُهُولَةٍ وَيُسْرٍ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرَوِيَّةٍ.

*A trait embedded in the soul from which deeds arise easily and lightly without the need for consideration of the mind (in advance).*¹²⁸

It means, *al-akhlaq* is not just about science or deeds, but about the heart or the soul. Therefore *al-akhlaq* education is not enough to give advice and provide examples, but how the advice and exemplification are internalized into the soul of the individual and embedded in it, so that changes in attitude or individual actions into a character of self that will continue to be done without having to think long. Thus, the main point in the Islamic character is the soul. Al-Ghazali is very

¹²⁸ Al-Ghazali, *Ihya ' Ulumuddin*, Volume 3 *op.cit.*, p. 52.

concerned about the problem of the soul in the education of this character, because according to him the soul is an immaterial thing in the human that distinguishes between human beings with other creatures, because with this soul man can think, willing and doing.¹²⁹

Based on the explanation on Islamic character, according to my analysis there are several important points in al-Ghazali's thought about the concept of *al-akhlaq* or Islamic character, namely:

1. Character is about soul.

As mentioned earlier, that *al-akhlaq* is a mental state of the soul, which has four elements, that is wisdom, the use of emotions in accordance with wisdom, control of lust, and justice. The four elements can be obtained through education.

2. Character is done consciously

A deliberate and conscious act so as to remain within the limits of the individual's ability to do or leave, not coercion or reflex motion. As the researcher has described in the previous chapter that this is the same as Asmaran has revealed in his book on acts that belong to the character category or not.

3. Character is continuously.

The action is applied spontaneously and continuously, because the character is something that has been embedded in the soul. Thus, man cannot conclude that this person has a generous character because he once helped his

¹²⁹ A.f. Jaelani, *Penyucian Jiwa (Tazkiyat al-Nafs) & Kesehatan Mental*, (Jakarta: Amzah, 2001), p. 31.

friend in distress, because he could help his friend not because of God, but because he wanted to get human praise. So it is with someone who refuses to give money to beggars, then we can conclude that the person is stingy, because it could be at that time he was not carrying money. So, good or bad character cannot be measured with only once or twice someone is doing good or bad.

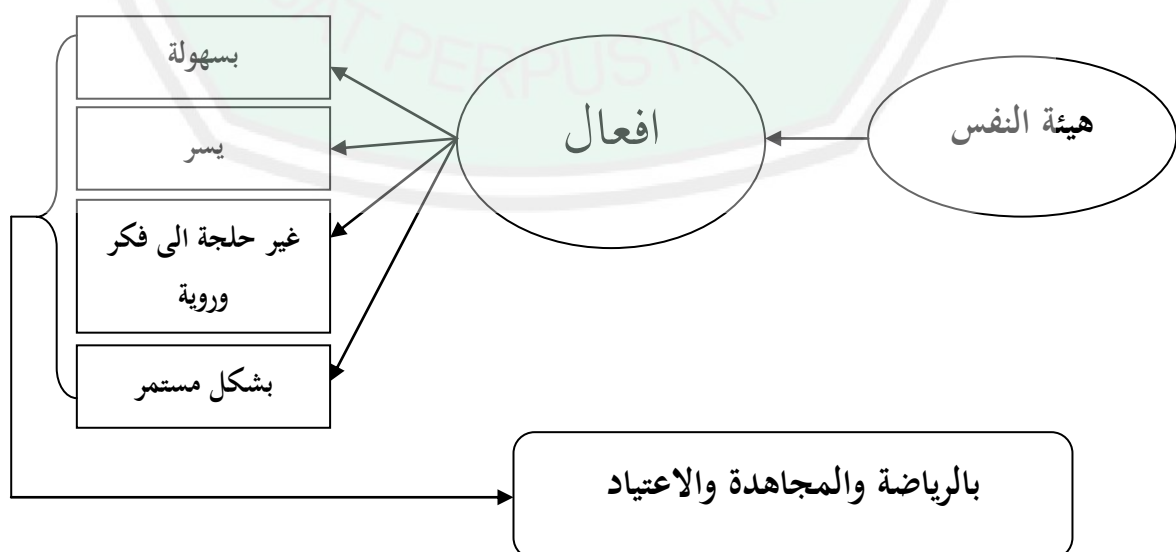
4. Basic character is reason and sharia

Because this is an Islamic character, the limits of good and evil of a character are intellect and sharia, but the most important are sharia, is al-Qur'an and hadith.

This picture below is the summary of Islamic character according to al-Ghazali:

Figure 4.2

Islamic Character of al-Ghazali¹³⁰



¹³⁰ Al-Ghazali, *Ihya' Ulumuddin*, Volume 3 (Singapura-Jeddah-Indonesia; al-Haromain,-)

B. *Al-Akhlaq* and Education

Researcher already has explained that soul in the main part of *al-akhlaq* according to al-Ghazali. He assumes that the soul is the driver for all actions created by a person. This soul that determines the obedience or the violation of man to God.¹³¹ Thus, the soul is necessary and should be well educated, so as not to plunge men into iniquity, one way is by character education. This is what distinguishes the thinking of education in general. In general education is oriented only on the aspects of cognitive, affective, and psychomotor, without emphasizing the aspect of the soul and heart. This rejects the opinion of some scholars who claim that the character is something that has been patent, so it cannot be educated and changed. As he says in the *Ihya 'Ulum al-Din* which reads:

فَنَقُولُ لَوْ كَانَتْ الْأَخْلَاقُ لَا تَقْبَلُ التَّغْيِيرُ لَبَطَلَتْ الْوَصَايَا وَالْمَوَاعِظُ وَالتَّأْدِيبَاتُ وَلِمَا قَالَ رَسُولُ اللَّهِ ((حَسِّنُوا أَخْلَاقَكُمْ)).¹³²

"So we say if morality cannot be changed, then the function of testament, counsel, and education will be canceled and not functioning also the words of the Prophet who said ((correct your morals))".

Thus, al-Ghazali wants character education. The character education is a genuine effort continuously to encourage and shape the soul of the individual has a good character or *akhlaqul Karimah*.

According to al-Ghazali in character education has four basics of good conduct, knowledge or wisdom (*hikmah*), justice (*al-'adl*), bravery (*syaja'ah*), and guard (*iffah*). *Hikmah* is a state of the soul, with it can be known the truth and the errors

¹³¹ *Ibid.*, p. 36.

¹³² Al-Ghazali, *Ihya' Op.cit.*, p. 54

of all its actions. While *al-'adl* is the state and power of the soul, with it anger and lust can be controlled with balance in accordance with the *hikmah* (sharia and reason). *Syaja'ah* is a state of anger under *hikmah*. While *iffah* is a state of lust that is educated and controlled by *hikmah*. Of these four basics, emerging all good characters. As *syaja'ah* will bring out the nature of help, strong against lust, dare to bear the pain, strong determination, and so forth. While the opponent of *Syaja'ah* is *Tahawwur*, that is blind bravery. Such characters will bring out ugly qualities, such as arrogant, angry, etc. The good qualities that arise from *Iffah* such as generous, shy, patient, forgiving, accepting what is, smooth, friendly, and so forth. Whereas the opponent of *Iffah* will bring up bad traits, such as greed, shameless, vile, wasteful, spiteful, and so forth.¹³³

The point is someone who wants to change his character to be better, then he must understand theoretically about good things and bad things according to reason and sharia (*hikmah*). After that, the person trains himself to restrain and release anger according to the limitations determined by reason and sharia (*hikmah*). Likewise with lust. It is no less important than the two things have been mentioned, a person will have good character if he is able to control and put his lust under the guidance of sharia and reason patiently and continuously. If so, then he can be said to be a fair person, that is someone who can put an anger, lust under the control of science and wisdom. Thus, the character education desired by al-Ghazali is more inclined to the education of the soul and its parts, namely

¹³³ Imam al-Ghazali, *op.cit.*, (Semarang: as-Syifa', 2003), p. 112

emotions and lust. When part of the soul can be controlled by reason and sharia, then character education can be said to succeed.

The way of internalization of character education to self-learners is by *riyadla* and *mujahadah*. Concerning this the Imam Ghazali said in *Ihya 'Ulumuddin* which reads as follows:

اِكْتِسَابُ هَذِهِ الْأَخْلَاقِ بِالْمُجَاهَدَةِ وَالرِّيَاضَةِ وَأَعْنِي بِهِ حَمْلُ النَّفْسِ عَلَى الْأَعْمَالِ الَّتِي يَقْتَضِيهَا الْخُلُقُ الْمَطْلُوبُ.¹³⁴

This al-Akhlaq can be obtained by a serious effort and continuous practice, to encourage the soul in doing good deeds.

Riyadhah is to train and encourage itself to perform an act desired by *al-akhlaq*. While the *mujahadah* is a genuine effort made by a person for against the lust.¹³⁵ In addition, character education will not work without habituation and continuity. As his statement reads:

مَنْ أَرَادَ أَنْ يَحْصَلَ لِنَفْسِهِ خُلُقَ التَّوَاضُعِ وَقَدْ غَلَبَ عَلَيْهِ الْكِبَرُ فَطَرِيقُهُ أَنْ يُوَظَّبَ عَلَى الْأَفْعَالِ الْمُتَوَاضِعِينَ مَدَّةً مَدِيدَةً وَهُوَ فِيهَا مُجَاهِدٌ نَفْسَهُ وَمُتَكَلِّفٌ إِلَى أَنْ يَصِيرَ الْفِعْلُ الصَّادِرَ مِنْهُ لَذِيذًا فَالَسَّخِيُّ هُوَ الَّذِي يَسْتَلِذُّ بِذَلِّ الْمَالِ الَّذِي يَبْذُلُهُ دُونَ الَّذِي يَبْذُلُهُ عَنْ كَرَاهَةٍ وَالْمُتَوَاضِعُ هُوَ الَّذِي يَسْتَلِذُّ التَّوَاضُعَ وَلَنْ تَرُسُخَ الْأَخْلَاقُ الدِّينِيَّةُ فِي النَّفْسِ مَا لَمْ تَتَعَوَّدَ النَّفْسُ جَمِيعَ الْعَادَاتِ الْحَسَنَاتِ.¹³⁶

Whoever wants to produce a tawadlu attitude 'while he is dominated by an arrogant attitude, then the way is to get used to always apply tawadlu' in a long time. He must feel himself to and burden him with the action. So such a character and character for him so easy to do. All the praiseworthy characters can succeed in such a way according to the sharia. The goal is for the actions that he did it to

¹³⁴ Al-Ghazali, *Ihya'.... op.cit.*, p. 5¹

¹³⁵ Syaikh Jmaluddin al-Qasii, *op.cit.*, p. 304.

¹³⁶ Al-Ghazali, *loc.cit.*

*be delicious. The merciful person is the one who feels good to give the treasure he gives not because he has to. The one who tawadlu' is the one who feels good in tawadlu'. And it will not stick to a religious character in a person as long as he does not get used to doing good deeds.*¹³⁷

About this al-Ghazali adds that the bad character is like a body illness, it must be treated immediately. If the disease is a type of heat disease, then the way to heal it should be with something cold, on the contrary, if the disease is of a cold type of disease, then the way to treat it should be with something hot. The fool should be treated with learning, the miser must be treated by giving, as well as other things. And the thing that is not less important in this treatment is patience in bear bitter medicine until he recovered completely.¹³⁸

The point is a person's way to get rid of bad character is to do the opposite of that bad character. For example, if there is someone who is stingy then he wants to have a good character, that is generous. So, the thing to do is to do something that is against his desires. The stingy person is so heavy to give, then how to cure that trait is to give, he must impose and train himself sincerely to as often as possible to help others. Not enough with it, habituation and continuously to do so, until the act becomes light to do without having to push yourself again. If so, then his soul has given the identity of having a generous soul, so when he encounters a difficult person, he spontaneously will easily provide assistance to the person in distress. Thus, then the way to defame morality in the individual is one of them with education. As for how to internalize the material of character education is by way of *mujahadah*, *riyadloh*, and habituation.

¹³⁷ Imam al-Ghazali, *op. cit.*, p. 124.

¹³⁸ *Ibid.*, p. 133.

CHAPTER V

CHARACTER EDUCATION OF AL-GHAZALI

IN *BIDAYAH AL-HIDAYAH*

Al-Ghazali is one of Islamic philosophers that is very clear and structured in conveying his thoughts, so that anyone who read about the results of his thinking can understand it easily. Among his interesting thoughts to be studied is about character education (*al-akhlaq*). There are many books that he wrote to spill his thoughts on character education, one of which is *Bidayah al-Hidayah*, a small book which is rich in character material. The book generally explains how to be a student who has good character, that is, a fair student, that is not a *dzalim* who directs his purpose in seeking knowledge solely for Allah, harmonizing his relationship with Allah, as well as with others.

In brief, in the book *Bidayah al-Hidayah* there are four discussions that become important material of the book, namely:

- Preliminary, which explains the difference between the objectives in accordance with the Sharia and the objectives that violate the Sharia.
1. The first part is to obey the command of Allah both *fardlu* and *sunnah* listed in the chapter of obedience, which includes: (a) Praiseworthy Way of Waking From Sleep, (b) Proper Methods of Entering the Lavatory, (c) Rules of Ablution, (d) Rules of Washing the body, (e) Rules of Cleanliness With Sand, (f) Good Methods of Going to the Mosque, (g) Right Methods of Going to the Mosque and Activities inside it, (h) Most Excellent Processes for Ritual prayer,

(i) Good Manner of Sleeping, (j) How to Perform Ritual Prayer, (k) Methods of leading and following a Ritual Prayer, (l) Methods of Friday Assembly Prayer, (m) Rules of Fasting.

2. The second part is about avoiding God's prohibitions both outward and inward, which are listed in the chapter away from sinners. The outward prohibition includes the prohibition of *dzalim* toward the eyes, ears, tongue, stomach, genital, hands, and feet. While the inward one is the nature of *hasud*, *riy'* and *ujub*. These three violations of heart are at the core of all the transgressions of the heart and often fall upon the present scholars and candidate of today's scholars.
3. The third part is the association with God and his creatures. In associating with God, there are fourteen things to note, such as bending the head and lowering the eyes, focusing on God, multiplying *dzikir*, immediately obeying orders and away from prohibitions, *tawadhu'*, and so on. While in associating with fellow human beings, Ghazali divides into seven parts, namely: how to behave to teachers, students, parents, unknown common man, friends, and friendship.

Of the various contents that have been described in general can be summarized into two parts, namely the goal and the scope or content materials of character education in this book.

A. *The Goal of Character Education*

The first step that must be considered in education is the intention and purpose, these two things as the core in the process of all kinds of education, especially in Islamic education, because If the intentions and goals are set,

then the education process will be more focused. Therefore, al-Ghazali emphasizes that all students should have clear intentions and goals. So, in the introduction, al-Ghazali admonished the students, in seeking knowledge not intended to compete, to seek popularity, to boast, to surpass other students, to seek attention, and to seek the pleasures of the world. Because if so, then such a person that sells the Hereafter for the world, and it is contemptible, for after all the Hereafter is far more than the life of the world. Instead, seek knowledge is aimed solely to seek God's guidance.¹³⁹ As for the meaning of seeking the guidance is intending to eliminate ignorance, revive and ground the Islamic religion, the happiness of the afterlife, obtain the pleasure of Allah and to be grateful for the common sense and health.

The goal expressed by al-Ghazali is very difficult to achieve, especially for students who are studying non-religious, such as engineering sciences, accounting, and so forth. However, it is possible to apply, it all depends on each individual. Because basically all the science that developed today is the science of God, then all kinds of science can lead us to *ridha* of God, live smart we set our intentions and goals in seeking knowledge. For example, someone who studies management, at a glance this science is a non-religious science that only provides benefits for life in the world alone, but if the intention and purpose in seeking knowledge so that later can establish a superior boarding school because of its good management, then it will provide benefits for the claimant of knowledge for the life hereafter. So also with

¹³⁹ Imam Ghazali, *Bidayah al-Hidayah*, p. 2-3.

someone who seek knowledge about economics, at a glance, this science is a worldly science, however, the science can be a *ukhrowi* science if someone is looking for knowledge with the intention and purpose in order to create jobs for the environment to improve their economy so people the people around him are not only busy with work that can neglect the prayer.

In brief, the more advanced and developed a science, should not make us lose because of too lulled and driven by the life of the world. Instead, it makes us more creative to use it as a stock of life in the Hereafter with happiness and the most important thing to note in order to achieve happiness in the afterlife is to improve and align our intentions and goals to learn the science.

The goal that the researcher has mentioned is still about the purpose of seeking knowledge in general. The purpose of character education in the book of *Bidayah al-Hidayah* is to seek the guidance of Allah and control lust and train the heart to always devoted to God and be fair to yourself and others. Being fair here means that it is not tyrannical, it means using all members of the body for good and not hurting others with our limbs, including the heart.

At a glance the goal is also difficult to achieve, because lust is not an easy matter, it takes extra strength to be able to weaken it. However, al-Ghazali has provided guidance and means for achieving this goal, among them by reading *dzikir* and prayer every day continuously. Further details will be discussed in the subject matter and scope of character education after this.

B. Material and Scope of Character Education in Bidayah al-Hidayah

As has been pointed out, that al-Ghazali advised each student to make guidance as his goal. but keep in mind that the guidance of God which is the fruit or result of science has a beginning or a basis (*Bidayah al-Hidayah*) and has a suffix or a peak (*Nihayah al-Hidayah*). Guidance there is also outer or visible and there is an inner or abstract. This is a sequence, one cannot get to the top of the guidance before going through and completing the stages of the guidance basis, and also one will not explore the inner self before perfecting all aspects of guidance outer.¹⁴⁰

According to al-Ghazali, if someone who has learned the basic of guidance (*bidayah al-Hisayah*), then he will be able to train his lust and test his heart. If his heart is inclined and happy with this knowledge then there is hope to rise to the next level, the peak of guidance (*Nihayah al-Hidayah*).

As for the beginning of guidance (*Bidayah al-Hidayah*) is sharia and *tariqah*. While the end of guidance (*Nihayah al-Hidayah*) is *haqiqah*. Sharia is the laws of Allah conveyed by the Messenger to the human form of *wajib*, *sunnah*, *haram*, *makruh*, and *mubah*. The *tariqah* is practicing the *wajib* and *sunnah*, leaving the *haram*, *makruh*, and minimizing the *mubah* case, being careful with the case *syubhat* (*wira'i*), and self-training of stay up in the night, fasting and silent. while the meaning of *Nihayah al-Hidayah* is *haqiqah*. The *haqiqah* is to understand the essence of things, such as witnessing the names and attributes of God, witnessing the essence of God, knowing the secrets of

¹⁴⁰ *Ibid.*, p. 3.

the Qur'an, the wisdom of the commandments and the prohibitions of God, and the occult sciences that cannot be obtained from the teacher; but from God.¹⁴¹ From that explanation can be said that the beginning of guidance is the outward of piety and the end of guidance is inward of piety. So, the guidance will only be obtained by the righteous, those who keep God's commandments and stay away from His prohibitions. Therefore, Ghazali divided the discussion in this book into two main parts, namely the obedient to Allah and part of avoiding Allah's prohibitions. Then he perfected it with the third part, which is about how to associate with God and social society.¹⁴²

1. Obedient

The first part of outer piety is obedient, that is to do all the commandments of God both the *fardlu* and the *sunnah*.¹⁴³ both must be done because to approach God, one must observe all the commandments of God which is *fardlu* and *wajib*. Meanwhile, to get the love of God, then one must perfect his worship with a *sunnah* case. Thus, whatever we ask for, God will grant it in his way. This is based on the hadith qudsi quoted by al-Ghazali which reads:

يَقُولُ اللَّهُ تَبَارَكَ تَعَالَى : مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ مَا آدَاءَ مَا افْتَرَضْتُ عَلَيْهِمْ، وَلَا يَزَالُ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَلِسَانَهُ الَّذِي يَنْتَقِ بِهِ، وَيَدَهُ الَّتِي يَبْتَطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا

From Abu Hurairah, he said, the Messenger of Allah said, "Allah says: No servant of mine approached Me with anything more I love than what I have obliged. My servant endlessly draws closer to Me with sunnah worship until I love him. When I love him I become the hearing he uses to hear, the vision he

¹⁴¹ *Ibid*, p. 5.

¹⁴² *Ibid*..

¹⁴³ *Ibid*. p. 10.

uses to see, the spoken word he uses for speech, the hands he uses to grasp and act the feet he uses to walk.¹⁴⁴

However, this will not be realized, except by awakening the heart and whole limbs at all times, from morning till evening, because Allah knows all outer and inner, both when alone and with people. Allah says in Surah al-Mu'min verse 19 which reads:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

19. Allah knows the fraud of the eyes, and All that the breasts conceal.¹⁴⁵

Besides that in surah Taha, Allah also says:

وَأِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧٠﴾

7. and if You (O Muhammad) speak (the invocation) aloud, Then Verily, He knows the secret and that which is yet more hidden.¹⁴⁶

Thus, al-Ghazali reminds the seekers of knowledge to keep themselves alive, so God does not see them doing immorality, but instead God sees them in obedience. This cannot be done if time is not well divided. Therefore, al-Ghazali provide guidance in the form of *dzikir* and *wirid* from morning to evening and the arrangement of activities that should be done from waking up to sleep again both the *fardlu* and the *sunnah*. All of that will be explained in detail, namely:

a. Praiseworthy Way of Waking From Sleep

- 1) Wake up before dawn.

¹⁴⁴ *Ibid.*.

¹⁴⁵ Mushaf Al-Azhar, *op. cit.*, p.597.

¹⁴⁶ *Ibid.*, p.597.

- 2) Start the activity by reading dzikir and prayer that reads:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ. أَصْبَحْنَا وَأَصْبَحَ الْمَلَكُ لِلَّهِ
وَالْعِزَّةُ، وَالْعِزَّةُ لِلَّهِ، وَالْعِزَّةُ وَالْقُدْرَةُ لِلَّهِ رَبِّ الْعَالَمِينَ. أَصْبَحْنَا عَلَى فِطْرَةِ
الْإِسْلَامِ، وَكَلِمَةِ الْإِخْلَاصِ، وَ عَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى
مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ. اللَّهُمَّ بِكَ أَصْبَحْنَا، وَ بِكَ
أَمْسَيْنَا، وَ بِكَ نَحْيَا، وَ بِكَ نَمُوتُ، وَ إِلَيْكَ النُّشُورُ. اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَبْعَثَنَا فِي هَذَا
الْيَوْمِ إِلَى كُلِّ خَيْرٍ، وَنَعُوذُ بِكَ أَنْ نَجْتَرِحَ فِيهِ سُوءًا، أَوْ نَجْرَهُ إِلَى مُسْلِمٍ أَوْ يَجْرَهُ
أَحَدُ الْيَنَّا. نَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ، وَ خَيْرَ مَا فِيهِ، وَ نَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَ
شَرِّ مَا فِيهِ.

- 3) If wearing clothes, then intend to cover the aurat, not to show off.¹⁴⁷

b. Proper Methods of Entering the Lavatory

- 1) Put your left foot first and pray:

بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجْسِ الْخَبِيثِ الْمُخْبِثِ الشَّيْطَانِ الرَّجِيمِ

- 2) Exit with your right foot and pray:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي وَأَبْقَى فِيَّ مَا يَنْفَعُنِي

- 3) Not carrying anything written by Allah and the Apostle.
- 4) Wear headgear and footwear.
- 5) Prepare everything needed.
- 6) Finish the rest of the urine with a clearing or gently massage the tip of the genitals three times with the left hand.¹⁴⁸ If women then according to al-Bujairami, should put the fingers of his left hand on the pubic hair and massage it slowly.¹⁴⁹
- 7) If you want to urinate or defecate in the field, then should look for a place far from people's view and close with something.

¹⁴⁷ *Ibid.*, p. 12-13.

¹⁴⁸ *Ibid.*.

¹⁴⁹ Imam Nawawi, *op. cit.*, p. 12.

- 8) Do not open the *aurat* before reaching the toilet.
- 9) Tiding facing Kiblah, sun or moon and not backing it.
- 10) Not urinating or defecating in a place people usually use to gather.
- 11) Not urinating in silent water, under a fruitful tree, and a hole.
- 12) Not urinating in the opposite direction of the wind to avoid splashing.
- 13) Squatting with the left footed, may stand by if forced.
- 14) Stretch with stones three times, if not clean until five or seven times or anything until completely clean and holy then rinsed with water, but if you want to use one of them, then the water is better.
- 15) Praying when washing genital, which reads:
 اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النَّفَاقِ وَحَصِّنْ فَرْجِي مِنَ الْفَوَاحِشِ
- 16) Wash hands with soap or soap, then wash with water. wear headgear and footwear.¹⁵⁰

c. Rules of Ablution

If washing genital is done, then the first thing should do is tooth brush, then facing kiblah and perform ablution. The perfect ablution procedure is as follows:

- 1) Starting ablution by reading:
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، رَبِّ أَعُوذُكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُكَ أَنْ يَحْضُرُونِ
- 2) Wash your hands before putting them in a ablution water container and reading:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُمْنَى وَالْبَرَكَهَ وَأَعُوذُكَ مِنَ الشُّؤْمِ وَالْهَلَكَهَ

¹⁵⁰ Imam Ghazali, *op. cit.*, p.14-16.

3) Intend to eliminate the *hadas* or intend to be allowed to perform the prayer, and note that the intention should not pass before washing the face. That is, the intention must be maintained until the part washed face.

4) Gargle three times to the top of the throat, but if fasting then it is not necessary, just gargle gently. But before rinsing should read:

اللَّهُمَّ اَعِنِّي عَلَى تِلَاوَةِ كِتَابِكَ وَكَثْرَةِ الذِّكْرِ لَكَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي سَائِرِ الْأَعْضَاءِ

5) Inhale the water with the nose (*istinsyaq*), by reading the prayer:

اللَّهُمَّ اَرْحِنِي رَائِحَةَ الْجَنَّةِ، وَاَنْتِ عَنِّي رَاضٍ

6) Spray water from the nose (*istintsar*), dnegan read:

اللَّهُمَّ اِنِّي اَعُوْذُ بِكَ مِنْ رَوَائِحِ النَّارِ وَسُوءِ الدَّارِ

7) Wash the face from the forehead to the front of the chin, from the right ear to the left ear, the water should be evenly distributed to the temple's hair and other hairs, such as eyebrows, whiskers, eyelashes, and sideburns. In addition, water is also mandatory about thin beard and dense beard. When washing the face, then the prayer that is read as follow:

اللَّهُمَّ بَيِّضْ وَجْهِي بِنُورِكَ يَوْمَ تَبْيِضُ وُجُوهُ أَوْلِيَائِكَ وَلَا تُسَوِّدْ وَجْهِي بِظُلُمَاتِكَ يَوْمَ تُسَوِّدُ وُجُوهُ أَعْدَائِكَ

8) Wash the right and left hands with elbows. when washing the right hand reading prayer is:

اللَّهُمَّ اَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا

While the prayer that is read when washing the left hand is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُعْطِيَنِي كِتَابِي بِشِمَالٍ أَوْ مِنْ وَرَاءِ ظَهْرِي

- 9) Wiping the head by wetting the palms, then the fingertips of both hands to the front of the head, then rubbed to the back of the head, then returned again to the front. This is done three times while reading prayer:

اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ، وَأُظْلِمْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ، اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ

- 10) Wiping the outer and inside ear by inserting the tip of the index finger into the ear hole and wipe the outer ear with the thumb while praying:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ اللَّهُمَّ أَسْمِعْنِي مُنَادِيَ الْجَنَّةِ فِي الْجَنَّةِ مَعَ الْأَبْرَارِ

- 11) Wipe the neck while reading:

اللَّهُمَّ فَكِّ رَقَبَتِي مِنَ النَّارِ، وَأَعُوذُ بِكَ مِنَ السَّلَاسِلِ وَالْأَغْلَالِ

- 12) Wash your right foot and then left with your ankles by interrupting your toes with your little left hand from the little toe of your right foot to your left leg. For prayers when washing the right foot is:

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ الْمُسْتَقِيمِ مَعَ أَقْدَامِ عِبَادِكَ الصَّالِحِينَ

As for the left foot, read:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَزِلَّ قَدَمِي عَلَى الصِّرَاطِ فِي النَّارِ يَوْمَ تَزِلُّ أَقْدَامُ الْمُنَافِقِينَ وَالْمُشْرِكِينَ.

- 13) Read the prayer after ablution:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ فَاغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ وَاجْعَلْنِي صَبُورًا شُكُورًا وَاجْعَلْنِي أَذْكُرَكَ ذِكْرًا كَثِيرًا وَأَسْبَحُكَ بُكْرَةً وَأَصِيلًا

There are seven things that should be avoided in ablution: wagging your hands, slapping water on your face and over your head, talking in the midst of ablution, washing ablution members more than three times, using too much water, using sun exposed water, using water that is in place made of metal.¹⁵¹

d. Rules of Washing the body

Bathing in this discussion is a mandatory shower, which is a bath that must be done when contain *junub*, either caused by dreaming or intercourse. As for how to implement it is as follows:

- 1) Wash hands three times and remove dirt from body.
- 2) Ablution
- 3) Drain water to the entire body that starts from the head as much as three times while intending to remove the big *hadats*, then proceeded to wash the right side of the body and then left each three times. Keep the water flowing into the folds of the body and where the hairs grow thin or thick. Rubbing the front and back of the body three times, then fighting hair and beard.¹⁵²

e. Rules of Cleanliness With Sand (Tayammum)

Tayammum is one way of removing *hadats* as exchange for ablution, this can be done if there is no water after trying to find it, there are obstacles because of illness, there are obstacles to get to where it is believed there is water, a small amount of water just enough to drink, there

¹⁵¹ *Ibid.*, p. 16-22.

¹⁵² *Ibid.*, p. 23-24.

is water but owned by others and he will not give it unless by paying it at a very expensive price, there are injuries that should not be touched by water. *Tayammum* performed when it entered the prayer time and only applies to one fardlu prayer, but can be used for several times *sunnah* prayers in the following way:

- 1) Use the holy dust
- 2) Put your hands on the dust with the intention to be allowed to perform the prayer
- 3) Apply palms to face
- 4) Wiping both hands with the elbows and splitting the fingers.¹⁵³

f. Good Methods of Going to the Mosque

Al-Ghazali advises students to always pray five times, especially *shubuh* prayer, but before going to the mosque, should perform the two dawn prayers at home, when walking towards the mosque, then should walk calmly in no hurry by reading the prayer :¹⁵⁴

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ الرَّاغِبِينَ إِلَيْكَ وَبِحَقِّ مَعْشَايَ هَذَا إِلَيْكَ فَإِنِّي
لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً، بَلْ خَرَجْتُ إِنْقَاءَ سَخَطِكَ وَابْتِعَاءَ مَرْضَاتِكَ،
فَأَسْأَلُكَ أَنْ تُنْقِذَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

g. Right Methods of Entering to the Mosque and Activities inside it

When it arrives at the mosque, it should enter it with the right foot and pray:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَصَحْبِهِ وَسَلَّمَ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

¹⁵³ *Ibid.*, p. 24-25.

¹⁵⁴ *Ibid.*, p.26.

After that prayer *tahiyatul masjid* as much as two *rakaat* then intend

T'tikaf and read the prayer as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ بِهَا شَمْلِي، وَتُلْئِمُ بِهَا شَعْنِي، وَتَرْدُ بِهَا أَلْفَتِي، وَتُصْلِحَ بِهَا دِينِي، وَتَحْفَظَ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرَكِّي بِهَا عَمَلِي، وَتُبَيِّضَ بِهَا وَجْهِي، وَتُلْهَمْنِي بِهَا رُشْدِي، وَتُعْصِمْنِي بِهَا مِنْ كُلِّ سُوءٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا خَالِصًا دَائِمًا يُبَاشِرُ قَلْبِي، وَيَقِينًا صَادِقًا، حَتَّى أَعْلَمَ أَنَّهُ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَهُ عَلَيَّ، وَرَضْنِي بِمَا قَسَمْتَهُ لِي. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا صَادِقًا، وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَأَسْأَلُكَ رَحْمَةً أَنْتَ بِهَا شَرَفْتَ كَرَامَتَكَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ عِنْدَ الْقَضَاءِ وَالْفَوْزَ عِنْدَ اللَّقَاءِ، وَمَنَازِلَ الشَّهَدَاءِ وَعِيشَ السُّعَدَاءِ وَالتَّصَرُّعَ عَلَى الْأَعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ، اللَّهُمَّ إِنِّي أَنْزِلْ بِكَ حَاجَتِي، وَإِنْ ضَعُفَ رَأْيِي وَقَصُرَ عَمَلِيَّةٌ، وَافْتَقَرْتُ إِلَى رَحْمَتِكَ فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ وَيَا شَافِيَ الصُّدُورِ، كَمَا تُحِيرُ بَيْنَ الْبُحُورِ أَنْ تُحِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ فِتْنَةِ الْقُبُورِ وَمِنْ دَعْوَةِ الثُّبُورِ. اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي، وَضَعُفَ عَنْهُ عَمَلِي، وَلَمْ تَبْلُغْهُ نِيَّتِي وَأَمْنِيَّتِي، مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ عِبَادِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ خَلْقِكَ فَأَنِّي أَرْغَبُ إِلَيْكَ فِيهِ، وَأَسْأَلُكَ إِيَّاهُ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ حَرْبًا لِأَعْدَائِكَ، وَسَلَامًا لِأَوْلِيَائِكَ نُحِبُّ بِحُبِّكَ النَّاسَ، وَنُعَادِي بَعَادَتَكَ مِنْ خَالَفَكَ مِنْ خَلْقِكَ. اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجَهْدُ وَعَلَيْكَ التَّكْلَانِ، وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعْدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُفْرَبِينَ الشُّهُودِ، وَالرُّكْعَ السُّجُودِ، الْمُؤَفِّينَ لَكَ بِالْعُهُودِ؛ إِنَّكَ رَحِيمٌ وَدُودٌ وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ. سُبْحَانَ مَنْ تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ، سُبْحَانَ مَنْ لَيْسَ الْمَجْدُ وَتَكْرَمَ بِهِ، سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنَّعَمِ، سُبْحَانَ ذِي الْجُودِ وَالْكَرَمِ، سُبْحَانَ الَّذِي أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ. اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَنُورًا فِي قَبْرِي، وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي؛ اللَّهُمَّ زِدْنِي نُورًا، وَأَعْطِنِي نُورًا أَعْظَمَ نُورٍ، وَاجْعَلْ لِي نُورًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

If someone has finished praying but not yet adzan, then should read

Al-Qur'an, dzikir, tasbih and so forth. If adzan already reverberate then

should answer it then pray:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ حُضُورِ صَلَاتِكَ وَأَصْوَاتِ دُعَائِكَ وَادِّبَارِ لَيْلِكَ وَافْتِبَالِ نَهَارِكَ أَنْ تُؤْتِيَ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ الْمَقَامَ الْمُحْمُودَ الَّذِي وَعَدْتَهُ يَا أَرْحَمَ الرَّاحِمِينَ.

When someone hears the call to prayer when in a state of prayer, then he should perfect his prayer, then answer the call to prayer from start to finish when the greeting is completed. Then perform fardlu prayers in congregation and read the prayer as follows:

اَللّٰهُمَّ اَنْتَ السَّلَامُ ، وَ مِنْكَ السَّلَامُ ، وَ اِلَيْكَ يَعُوْذُ السَّلَامُ ، وَ حَيِّا رَبَّنَا بِاِلسَّلَامِ ، وَ
 اَدْخِلْنَا دَارَكَ دَارَ السَّلَامِ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ سُبْحَانَ رَبِّيْ الْاَعْلٰى لَا اِلَهَ اِلَّا
 اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَ يُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ. لَا اِلَهَ اِلَّا اللهُ اَهْلُ النِّعَمِ وَالْفَضْلِ وَالتَّنَائِي الْحَسَنِ لَا اِلَهَ اِلَّا اللهُ
 وَلَا نَعْبُدُ اِلَّا اِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ.
 اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاسْئَلُكَ الْجَنَّةَ
 وَمَا يُقَرَّبُ اِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ وَنِيَّةٍ وَاعْتِقَادٍ وَاسْئَلُكَ مِنْ خَيْرٍ مَا سَأَلَكَ مِنْهُ عَبْدُكَ
 وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. وَاعُوْذُكَ مِنْ شَرِّ مَا سَنَّكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ
 مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ وَمَا فَضَيْتَ عَلَيَّ مِنْ اَمْرٍ فَاجْعَلْ عَاقِبَتَهُ رُسْداً.
 يَا حَيُّ يَا قَيُّوْمُ، يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ، لَا اِلَهَ اِلَّا اَنْتَ بِرَحْمَتِكَ اَسْتَغِيْثُ وَمِنْ عَذَابِكَ
 اَسْتَجِيْرُ، لَا تَكِلْنِيْ اِلٰى نَفْسِيْ وَلَا اِلٰى اَحَدٍ مِنْ خَلْقِكَ، طَرَفَةً عَيْنٍ وَاصْلِحْ لِيْ شَأْنِيْ كُلَّهُ
 بِمَا اَصْلَحْتَ بِهِ الصَّالِحِيْنَ.
 اَللّٰهُمَّ اِنِّيْ اَصْبَحْتُ لَا اَسْتَطِيْعُ دَفْعَ مَا كَرِهَ وَلَا اَمْلِكُ نَفْعَ مَا اَرَجُوْ زَا صَبَحَ الْاَمْرُ بِيَدِكَ لَا
 بِيَدٍ غَيْرِكَ وَاصْبَحْتُ مُرْتَهَنًا بِعَمَلِيْ فَلَا فَقِيْرَ اَفْقَرُ مِنِّيْ اِلَيْكَ وَلَا غَنِيَّ اَغْنٰى مِنْكَ عَنِّيْ.
 اَللّٰهُمَّ لَا تُسَمِّتْ بِيْ عَدُوِّيْ وَلَا تُسَوِّبْ صَدِيْقِيْ وَلَا تَجْعَلْ مُصِيْبَتِيْ فِيْ دِيْنِيْ وَلَا تَجْعَلِ
 الدُّنْيَا اَكْبَرَ هَمِّيْ وَلَا مَبْلَغَ عِلْمِيْ وَلَا تُسَلِّطْ عَلَيَّ بِدْنِيٍّ مَنْ لَا يَرْحَمُنِيْ.

After that, let's do the following four things until sunrise:

- 1) Pray according to personal needs and desires by using prayers commonly spoken by knowledgeable people.
- 2) Read dzikir and tasbih. Should use one or more of the following ten sentences:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
 لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ .
 لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ .
 سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْعَظِيمِ .
 سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .
 سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ .
 أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَسْأَلُهُ التَّوْبَةَ وَالْمَغْفِرَةَ .
 اللَّهُمَّ لَا مَانِعَ لِمَا عَطَيْتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ دَالِدٌ مِنْكَ الْجُدُ .
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَصَحْبِهِ وَسَلَّمَ .
 بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ .

Each reading is read 100 times or 70 times or 10 times.

- 3) Reading the Qur'an.
- 4) Thinking about sins and negligence in worship or *muhasabah*.¹⁵⁵

h. Activities after Sunrise

After sunrise, then do dhuha pray four *raka'at*, six *raka'at*, or eight *raka'at*. After that, then there is one of the four highly recommended things to do, namely:

- 1) Looking for science

That is science that can increase faith and devotion to Allah, this is the mandatory law and this is the basic science. If there is still time to seek knowledge other than the science, then it is allowed.

- 2) Worship and remembrance of Allah (*dzikir*)

¹⁵⁵ *Ibid.* 27-38.

If one is not able to obtain the useful knowledge as described in the previous points, then be busy to worship and *dzikir* to Allah, recite the Qur'an, and recite the shalawat to the Prophet Muhammad.

3) Helping others

Helping others is helpful in terms of goodness, such as facilitate or lighten the work of the righteous, feed the poor, visit the sick, deliver the corpse, and so forth.

4) Working for a living

5) That is to meet the personal needs and needs of the family and keep yourself from disturbing others with verbal, hands, or deeds.¹⁵⁶

Al-Ghazali divides 3 groups of servants in religion, namely: 1) *Rabith*, the servants who daily practice sunnah after performing fardlu worship, and leave the actions of immoral. 2) *Salim*, the group of servants who actively practice fardlu worship only and leave the act of sinners. 3) *Khasir*, the group that neglected in conducting fardlu worship. While dividing it again into 3 groups if viewed from the relationship of fellow creatures, namely: 1) groups in levels such as angels, the group that always do good and try to prioritize the interests of others above personal interests and always want to happy other people. 2) Groups such as livestock, which are groups that never give goodness to others and never

¹⁵⁶ *Ibid.* 38-40.

troubles others. 3) Group like wild beast, that is people who cannot be expected goodness and always feared its crime.¹⁵⁷

i. Most Excellent Processes for Ritual prayer

Things that need to be prepared before performing dzuhur prayer is to sleep for a while first or *qoilulah* and try to get up before entering dzuhur prayer time. If you are awake, then you should get ready to go to the mosque and then go to the mosque for praying in congregation. Arriving at the mosque, then should do *tahiyyatul masjid* prayer mosque then intent for *I'tikaf*, if adzan reverberate, then answer and pray afterwards. Then do the four qabliyah prayers. When the sun will begin to sink, then get ready to go to the mosque and should read *tasbih* and *istighfar* as much as possible. Then at sunset read the letters *as-Shams*, *al-Lail*, *an-Nas*, and *al-Falaq*.¹⁵⁸

j. Good Manner of Sleeping

When going to sleep then try to face the Qiblah in a tilted position to the right, as the corpse laid in the grave. Let's sleep in a state of ablution, read *istighfar*, and intend to perform night prayer and do good for others if tomorrow is still given a chance to wake up. Try not to sleep more than eight hours. Before bedtime, read the prayer as follows;

بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي وَ بِاسْمِكَ أَرْفَعُهُ فَأَغْفِرْ لِي ذَنْبِي، اللَّهُمَّ قَنِي عَذَابَكَ يَوْمَ
تَبْعَتْ عِبَادَكَ، اللَّهُمَّ بِاسْمِكَ أَحْيَا وَأَمُوتُ وَأَعُوذُ بِكَ اللَّهُمَّ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ
كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ
شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ

¹⁵⁷ *Ibid.* 43.

¹⁵⁸ *Ibid.* 46.

الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ. اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنْتَ تَتَوَقَّأُ هَآلِكَ مَمَاتَهَا وَمَحْيَاهَا إِنْ أَمَتَهَا فَاعْفِرْ لَهَا وَإِنْ أَحْيَيْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ. اللَّهُمَّ أَبْقِظْنِي فِي أَحَبِّ السَّاعَاتِ إِلَيْكَ وَاسْتَعْمَلْنِي بِأَحَبِّ الْأَعْمَالِ إِلَيْكَ حَتَّى تُقَرِّبَنِي إِلَيْكَ زُلْفَى وَتُبْعِدَنِي عَنْ سَخَطِكَ بَعْدًا أَسْأَلُكَ فَنُعْطِنِي وَأَسْتَغْفِرُكَ فَادْعُوكَ فَتَسْتَجِيبَ لِي.

Afterwards read the verses of the Chair and the end of the letter of al-Baqarah, then proceed to read the letter of *al-Ikhlās*, *an-nas*, and *al-Mulk*.¹⁵⁹

k. *How to Perform Ritual Prayer*

The procedures of ritual prayer according to Imam Ghazali are as follows:

- 1) Stand upright toward the Qiblah and stretch your legs apart.
- 2) Read the letter of *An-Nas*.
- 3) Concentrate thoughts, as if seeing God.
- 4) Intentions in the heart when takbiratul ihram
- 5) When the takbir, both hands and fingers should be straight and make sure the finger thumbs straight with the earlobe.
- 6) Lower your hand slowly and place your right hand with the position of the index finger, middle and sweet on the left hand and handheld left hand with the thumb and the little finger of the right hand.
- 7) Read a prayer of *iftitah*.
- 8) Al-Fatihah read correctly according its *tajwid*.
- 9) Read long letters for the shubuh prayer, short letters for maghrib prayer, and the letters of the dhuhur, ashar, and isya 'prayers.

¹⁵⁹ *Ibid.* p. 52.

- 10) *Tuma'ninah*, is silent for a moment approximately enough to read *Subhanallah*.
- 11) *Ruk '* perfectly, ie by putting the hands to knees and then spread between the head, neck, and back and then read the prayer of *ruku'*.
- 12) *I'tidal* or wake up from *ruku'* by raising both hands as *takbir* which has been explained before reading *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* if the body is upright then read *رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ* then *qunut* if melaksanakan shalat shubuh .
- 13) *Sujud* by putting both knees, hands palms, forehead of the nose on the ground and stretching both elbows for men and for women then the elbows stick to the chest.
- 14) Sit between two *sujud* with an upright position on the left foot, while the right foot's sole let up.
- 15) A second *sujud* on the same terms.
- 16) Sitting for a moment at a *raka'at* that has no *tasyahud*.
- 17) *Tasyahud*. The trick is to put both palms on both thighs in the position of the right hand clenched except the index finger and thumb and then raise the index finger while reading the two sentences *syahadat*, which coincides in the sentence *illallah*. The sitting position is to put the left butt on the ground, putting the tip of the left foot in a position to appear to the right from under the right foot. This is done if when *tasyahud* end, while for first *tasyahud* sitting position equal to sitting position between two of *sujud*.

18) *Salam*.¹⁶⁰

l. Methods of leading and following a Ritual Prayer

1) Procedures to be a priest, that is:

- a) Do not start the prayer before the line is completely straight and dense.
- b) Harsh sound when *takbir*.
- c) Should intend to be a priest.
- d) Lowers the sound when reciting *iftitah* and *ta'awudz* prayers and raises the sound when reciting *al-Fatihah* and other letters in the first and second *rakaat* during *maghrib*, *isya'*, and *shubuh* prayers.
- e) Should sound up when reading *Aamiin* on a congregation whose reading is hardened.
- f) Pause for a moment when finished reading *al-Fatihah*.
- g) Do not overdo the recitation of *tasbih* when *ruku'* and prostration.
- h) Read *al-Fatihah* letter in the third and fourth verses without reading additional letters
- i) When *salam*, should intend to give greetings to the congregations.
- j) When *qunut*, it should not specialize for itself.

2) The ordinance of becoming a congregator, are;

- a) Does not raise the voice more than the voice of the priest except when reading *Aamiin*.
- b) Straighten and get row.

¹⁶⁰ *Ibid.*, p. 57.

- c) Intend to be congregator.
- d) Read *al-Fatihah* after the imam has finished reading it at the time of the congregation which requires the priest to strengthen his voice.
- e) When greeting, should intend to answer the priest's greetings.
- f) Read *amiin* when the priest reads *Qunut* without raising his hand and continues the *qunut* recitation from the priest to completion
- g) Should not stand alone, at least there is one friend who marches with him.
- h) Must not precede the priestly movement.¹⁶¹

m. Methods of Friday Assembly Prayer

Friday is a happy day for believers, because in this day there is a time of the *mustajabah* that is kept secret by God. To face that special Friday we can start from Thursday afternoon. The things that are highly recommended to be done on Friday are:¹⁶²

- 1) Wear white clothes and wear perfume.
- 2) Reproduce reading *tasbih* and *istighfar* on Thursday afternoon.
- 3) Increase reading al-Qur'an *shalawat* on Friday.
- 4) Fasting on condition that it has fasted on Thursday or will fast on Saturday.
- 5) Friday bath and toothbrush.
- 6) Shave the feathers and cut the nails.

¹⁶¹ *Ibid.*, p. 66.

¹⁶² *Ibid.*, p. 69.

- 7) Depart to the mosque as early as possible.
- 8) Give charity.
- 9) *I'tikaf* and *rawatib* prayers.
- 10) Visited the *majlis ta'lim*.

Then there are some things that must be considered by Muslim men who are performing Friday prayers, namely:

- 1) Bath Friday before going to the mosque.
- 2) *Tahiyyatul Masjid* Prayer.
- 3) When the priest rises to the pulpit stand and listen.
- 4) If there are people who are busy then scold with a gesture without saying a word.
- 5) Following the Friday prayers with priests.
- 6) Read *al-Fatihah*, *al-Ikhlās*, *al-Falaq*, and *an-Nas* seven times.
- 7) Prayers *ba'diyah* two or four *rakaat*.

n. Rules of Fasting

Fasting is referred to in this section is the fast which is recommended by Rasulullah. The meaning of fasting here is not only to abandon eating and drinking, but also to abandon all disobedience that can be done by all members of the body both inward and outward. There are several main days to perform fasting in one year, namely:¹⁶³

- 1) Fasting day for those who do not perform Hajj.
- 2) *Asyurah* day.

¹⁶³ *Ibid.*, p. 75.

- 3) The first ten days of Dhul Hijjah.
- 4) The first ten days of the month of Muharram.
- 5) The moon is rajab.
- 6) The month of Sha'ban.
- 7) Every beginning and end of the month.
- 8) Fasting on the 13th, 14th, 15th of the month.
- 9) Monday and Thursday fasts every week.

From the first part about this obedience it can be seen that according to al-Ghazali character education to learners must start from the improvement of the personality and spiritual aspects. Al-Ghazali gives treatment to learners in the form of prayers and *dzikir* which they should read from waking up to sleep again. Not only that, Ghazali priest also teaches about the procedure of waking up to sleep again according to Islamic Sharia, as well as things that should be done by every person who seek knowledge either daily, weekly, or monthly. He explains everything in detail and in order that all those who are determined to obtain God's guidance can learn and practice it.

The treatment given by al-Ghazali, is an attempt to purify the soul from the ugliness of bad anger so that the guidance of God comes to us. Therefore, we are required to be able to defeat and control our own lust by reading the prayers and *dzikir* that has been given by him. This is in line with his views on character education. He argues that character education is essentially a soul, if our soul is clean it will bring good deeds, on the contrary, if our soul is dirty it will bring bad deeds. But the purification of the soul with *dzikir* and *wirid* are

not enough if coupled with immorality that we often do, then from within the next section al-Ghazali will show how should we use limbs properly and correctly according to the Sharia, so that we can become human glorious in the sight of God and man.

2. Avoiding Allah's Prohibitions

The second part of the piety outwardly is to abstain from immorality both physically and mentally.¹⁶⁴ For the first, Ghazali describes disobedience in the outward, which includes: eyes, ears, oral, stomach, genitals, hands, and feet. All the members of the body are a blessing and also a trust from Allah, whoever does not use the limbs according to the command of Allah, then he performs betrayal. Therefore, Ghazali is very cautious to us that we really keep the seven members of the body.¹⁶⁵

a. Eyes

Basically God created the eye for only three things: 1) giving clues as dark, 2) fulfilling the need (other than vice), 3) to see what is in the heavens and the earth, then taking lessons from him, for His power.¹⁶⁶ Therefore, lest we use the eyes for things other than those already mentioned, such as: 1) seeing others who are not *mahram*, 2) looking at images that stimulate lust, 3) seeing other Muslims with disparaging views, 4) seeing other Muslim defects.¹⁶⁷ Imam Nawawi adds that it is not sinful to see what is forbidden (to see non *mahram* and images that can

¹⁶⁴ Imam Nawawi. *op.cit.*, p. 61.

¹⁶⁵ *Ibid.*.

¹⁶⁶ Imam Ghazali, *Bidayah... op. cit*, p. 81.

¹⁶⁷ *Ibid.*.

stimulate lust) for the first time and by accident. However, if we repeat it for a second time deliberately then commit sin.¹⁶⁸

b. Ear

The ears of the ear are usually: 1) hearing a *bid'ah* case, 2) hearing words that discuss the negativity of others, 3) hearing bad words, 4) hearing vanity talks, 4) or hearing stories about the ugliness of others. Though the purpose of the ear created is to hear the word of God, the hadith, and hear the advice of the lovers of God so as to gain useful knowledge, which will lead us to the position and the eternal enjoyment in the sight of Allah. If we use the ears for disobedience, then that should be with that ear we get happiness, turned into a very big losses.¹⁶⁹

c. Oral

Oral has been created by God to be used to 1) *dzikir* to Allah, 2) read the Qur'an, 3) guide God's creatures to the path of truth, 4) to express the heart in the affairs of religion and the world. So whoever does not use his lisan like what has been mentioned, then he has *kufir* for the pleasure of God in the form of oral. Oral is a dominant part of the body, which can have good and bad impact on yourself and others. This member also causes a lot of people to be affected in hell. Therefore, Ghazali reminds us that we can control the tongue with all our strength so that we survive.¹⁷⁰

¹⁶⁸ Imam Nawawi, p. 63.

¹⁶⁹ Imam Ghazali, *Bidayah...op. cit*, p. 81-82.

¹⁷⁰ *Ibid.* p. 82-83.

d. Stomach

Let us keep the stomach so as not to concoct *haram* and *syubhat* foods. Including a ban is too full to eat halal food because it can cause laziness and increase lust. This does not mean that we are instructed to examine the halal status of a food in detail but we are only required to avoid food that is obviously haram or predictably haram based on clear signs.¹⁷¹

e. Genitals

A person can keep his genitals if he can keep the eyes, heart, and mind of seeing and fantasizing things that are unlawful. So also with the stomach, because it is too full with halal food, let alone haram can evoke lust and lust.¹⁷²

f. Hand

The point is to keep the hands from hitting fellow Muslims, stealing, hurting others, destroying the goods of the trust, and writing words that should not be spoken.¹⁷³

g. Feet

That is keeping the feet in order not to step into places and destinations that are forbidden by God.¹⁷⁴

Basically, the actions performed by the limbs are arising from the heart. So if someone wants to success in guarding his limbs, then he must take care of

¹⁷¹ *Ibid.*, p. 93.

¹⁷² *Ibid.*, p. 95.

¹⁷³ *Ibid.*, p. 96.

¹⁷⁴ *Ibid.*.

his heart first.¹⁷⁵ Therefore, we need to know about how to keep our heart to be a perfect one according to Allah's and human's sight.

Actually, the ugly trait that exists in the heart is very much, how to clean it is very difficult and takes a long time. The heart disease that is often found in the human heart today there are three, namely envy (*hasud*), show off (*riya'*), and feel proud (*ujub*).¹⁷⁶ The following will be explained in detail about all three:

a. Envy (*Hasud*)

Envy is a branch of stinginess. The miser and stingy are different, stingy is the person who does not want to give something of hers to someone else. While the miser is a person who feels unhappy if the favor of Allah delegated to other people, whether in the form of science, property, beauty, position, and so forth. Thus the miser is more ugly than stingy.¹⁷⁷

b. Show off (*Riya'*)

Show off or *riya'* is a shrouded or vague act of shirk. Someone said *riya'* if he did something deeds because to seek the attention of others and gain authority.¹⁷⁸

c. Proud of self (*Ujub*)

Ujub is to regard noble self or proud of self and demeaning others. As for the sign of a person who has *ujub* disease in his heart is can be seen with his words, like who I am, who are you, do not you know me, and so forth.

¹⁷⁵ *Ibid.*, p. 100.

¹⁷⁶ *Ibid.*, p. 101.

¹⁷⁷ *Ibid.*, p. 102.

¹⁷⁸ *Ibid.*, p. 104.

as for the difference with pride is if someone is no longer willing to receive advice from others and if he advises others then he is rude.¹⁷⁹

3. Associating With God and Human Being

a. *Associating with God*

- 1) Bow your head and look
- 2) Concentration
- 3) Not much talk and behavior
- 4) Run the command quickly
- 5) Keep away from the ban immediately
- 6) Not complaining about God's decision
- 7) Always remember and think about God's majesty
- 8) Just depend on God
- 9) *Ikhtiyar* and *Tawakal*

b. *Associating with human being*

1) *Associating with Students*

- a) Responsibility
- b) Patience with students
- c) When sitting should be calm and full of authority
- d) Not arrogant and not easily angry
- e) Be *tawadlu'* and friendly to the students
- f) Thorough and faithful in guiding the pupils
- g) Not ashamed to say 'I do not know' when faced with issues that are not yet known
- h) Pay attention to students when asking questions and answer questions well

¹⁷⁹ *Ibid.*, p. 105.

- i) Warning students not to learn science that endangers themselves or the knowledge learned with a purpose other than God
- j) Correct and increase devotion to God.¹⁸⁰

2) *Associating with Teachers*

- a) Say greetings
- b) Not much to say and Not much move or look around
- c) when in front of him
- d) If you want to ask, it must be permission first
- e) Not against, submissive, and polite
- f) Should not whisper with a friend while the teacher is explaining
- g) No prejudice to the teacher.¹⁸¹

3) *Associating with parents*

- a) Always listen well to whatever they say
- b) Always respect them
- c) Comply with all their orders, except the ugly commands and fulfill his vocation
- d) Not walking in front of them
- e) Voice soft and polite
- f) Not to mention the kindness we have given them
- g) *Tawadlu'* and did not put a sullen face in their presence
Not out except for their permission.¹⁸²

4) *Associating with other unknown people*

- a) Do not interfere in their conversation
- b) Do not hear and pay attention to their story
- c) Try not to meet them often
- d) Remind them subtly if they make a mistake

¹⁸⁰ *Ibid.* p. 121.

¹⁸¹ *Ibid.* p. 122.

¹⁸² *Ibid.* p. 123.

- e) Do not enter the hearts of their ugly words.¹⁸³

5) *Associating with friendship*

- a) Give priority to friends in the affairs of property
Keep his secret and cover his handicap
- b) Not telling others negative talk about friends, instead always convey the compliment of others about it
- c) Avoid debate
- d) Calling a friend with the most favored designation
- e) Giving advice in a subtle way
- f) Always forgive friends errors
- g) Always pray for friends
- h) Always do something fun for friends¹⁸⁴

6) *Associating with friend*

- a) Do not judge them
- b) Not honoring them just because of the treasure
If they are hostile to you, then do not count against them
- c) Do not expect their kindness and do not fall asleep if they glorify and praise us
- d) Do not advise them if they are not ready for advice
- e) Do not patronize them
- f) Listen well to their good words and ignore their ugly remarks.¹⁸⁵

Thus, after straighten the intention, the first step in character education for beginners according to al-Ghazali is to improve the worship of both *fardlu* and *sunnah* learners by way of commanding, encouraging, and inviting. and then improve the behavior of learners and encourage them to minimize and avoid all

¹⁸³ *Ibid.* p. 124.

¹⁸⁴ *Ibid.* p. 131.

¹⁸⁵ *Ibid.* p. 133

forms of violation by prohibiting and restricting. If both are considered good, then the next step is to purify and cleanse the heart of learners of all forms of heart disease that can damage their religious deeds. After that it would be nice, if refined with the given advice and information about the behavior and attitudes that should be done by learners against certain people, such as to teachers, parents, friends, friends, and so forth. Thus, then character education in the book of *Bidayah al-Hidayah* is an education of character to God, to own self, and to others. First, character education to God in as many ways and as often as possible to read *dzikir* and *wirid* to Allah and do the deeds according to sharia. Second, character education to self, that is by keeping the members of the body and the heart of the immoral act as much as possible. So we are not among those who wronged themselves. Third, character education to others. This is related to character education to oneself. If we can keep our soul and hearts from all disobedience and tyranny, then we too will not be tyrannical to others. For example we keep the mouth. If the mouth we keep as good as possible from disobedience then there will be no gossiping, insulting, cursing, and gross words that can disrupt the ears, even hurt the hearts of others. In addition, al-Ghazali perfected the character education in this book by providing knowledge and how to associate with various human groups, ranging from parents, teachers, students, friends, friendship, even to unknown man.

This is in line with his opinion in previous boook in *Ihya 'Ulumuddin*. He has already discussed about the stages in character education as follows:¹⁸⁶

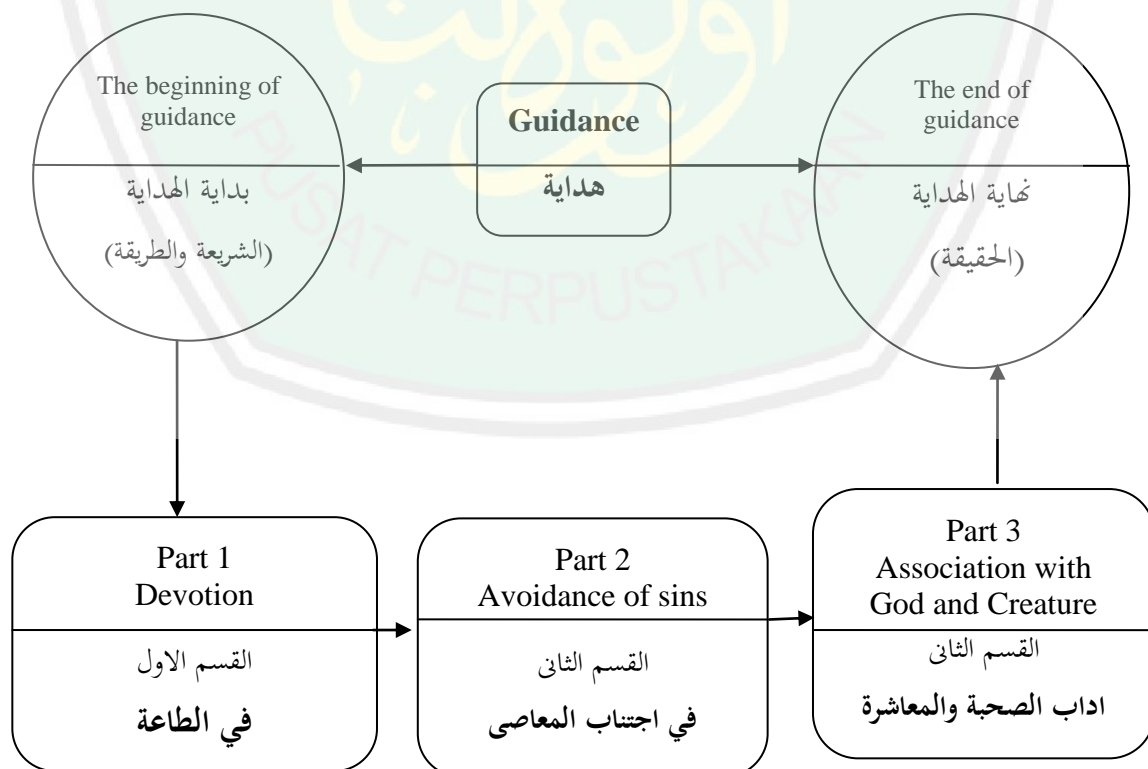
¹⁸⁶ Imam al-Ghazali, *op.cit.* p. 134.

1. If still in the early stages, learners still do not know the limits of religion. So to be taught is the material of washing, praying, and outward worship.
2. The teacher commands to leave the disobedience in various ways.
3. Teachers pay attention to his inner state both his morals and his heart disease.

Thus, this book as an explanation of his statement in the previous book, only the hajj in this book is more refined by providing guidance on how to connect with various people in the world. After all the step well passed, it is expected that students can manage and drive its lust under control of the brain and sharia so that the peak of guidance (*haqiqah*) can be reached.

So, globally, al-Ghazali's thoughts on character education in the book can be seen from the following figure:

Figure 5.1 Concept Of Character Education in *Bidayah al Hidayah*¹⁸⁷



¹⁸⁷ Abu Hamid al-Ghazali, *Bidayah al-Hidayah*, (Surabaya: Al- Hidayah).

Therefore, the scope of character education in the *Bidayah al-Hidayah* book includes: a) character education to God, b) character education to self, 3) character education to others. The three scopes have their own material which will be explained as follows:

1. Character Education toward God

Character education to God in the book is placed in the first part by al-Ghazali in accordance with the educational stages that researchers have alluded to before and basically humans were created only to worship God and return to God. Therefore we must obey Him, by carrying out His commandments both *fardhu* and *sunnah*. However, a person will not be able to do so unless he realizes that he is always being watched by God and his angels. Therefore, we must be able to manage the time well and efficiently from waking up to sleep again, so God does not see us idle and idle, not even let God see us are doing violation. Al-Ghazali gives detailed instructions to the students about how to wake up to sleep again, then he also gives instructions what is necessary and should be done on certain days and months. All of that given by al-Ghazali's aim is to get used to improving good character to God.

The practices pointed out by al-Ghazali is a lot of *dzikir* and *wirid* a fairly long, it takes patience and a high willingness to improve the character of self. The *dzikir* and *wirid* are highly recommended by al-Ghazali to be memorized, this gives difficulties for students who are hard at memorizing or still not read Arabic fluently. Thus, it is certain that the

material of character education in this book is directed to the students who intend to study it, everyone can read and understand the material of the book of *Bidayah al-Hidayah*, but not all can do it, unless it is determined to change the character to be better.

2. Character education to own self

Character education to self is written by al-Ghazali in the second part, namely Away from Immaculate. In this section has actually included two character education materials, namely the character to own self and to each other, both are related. If a person is able to keep his tongue from words that have no meaning, then automatically he keeps the ears of others to not until the people around him feel annoyed with his words.

The material of character education on oneself is (1) keep the eyes, that is keeping the eyes of seeing others who are not *mahram*, looking at the images that stimulate lust, seeing other Muslims with disparaging views, seeing other Muslim defects. (2) Ears, ie keeping the ears of the hearing a bid'ah case, hearing words that discuss the negativity of others, hearing bad words, hearing vanity talks, or hearing stories about the ugliness of others. (3) Tongue, is using oral to read *dzikir* and *wirid* to Allah, reading the Qur'an, conveying the truth and so on and guarding oral from insulting, cursing, gossiping, pitting, libel, lying, and others. (4) Stomach, which keeps the stomach from haram and *syubhat* foods. Including a ban is too full to eat halal food because it can cause laziness

and increase lust. (5) genital, keeping it from adultery (6) hands, ie keeping from hitting fellow Muslims, stealing, hurting others, destroying, and writing words that should not be spoken. and (7) feet, is keeping the legs of the step into places and destinations that are forbidden by God. While the inward includes the nature of envy, Show off (*riya'* and pride and Boastfulness (*ujub*). These three violations of heart are the subjects of all transgressions of the heart and oftentimes befall the present students and scholars.

3. Character education to fellow human beings

As has been mentioned by the researchers, that character education to fellow human beings is related to character education to self. So to be able to characterize each other, we need to improve the character ourselves first. As for character to each other this can be divided into two. First, to people in general, both Muslims and non-Muslims. Second, to special people, such as to teachers, parents, friends, and so forth.

First, character education to everyone in general. This section is still a part of character education to self, that is listed in the part away from disobedience. So the material is the same as the material of education to oneself, its only in the intention and purpose. Nita and the goal of self-character education is to appreciate God's blessings of perfection of limbs and hearts and to use them as well as possible to fit the purpose of its creation. While in character education towards each other is aimed to appreciate and respect others and give happiness and comfort for them.

The second is character education to special people. In the book al-Ghazali divides into six, namely:

- a. Associating with Students, are: responsibility, patience with students, when sitting should be calm and full of authority, not arrogant and not easily angry, be *tawadlu'* and friendly to the students, thorough and faithful in guiding the students, not ashamed to say 'i do not know' when faced with issues that are not yet known, pay attention to students when asking questions and answer questions well, warning students not to learn science that endangers themselves or the knowledge learned with a purpose other than god, correct and increase devotion to God.
- b. Associating with Teachers, are: say greetings, not much to say and not much move or look around, when in front of him, if you want to ask, it must be permission first, not against, submissive, and polite, should not whisper with a friend while the teacher is explaining, no prejudice to the teacher.
- c. Associating with parents, are: always listen well to whatever they say, always respect them, comply with all their orders, except the ugly commands and fulfill his vocation, not walking in front of them, voice soft and polite, not to mention the kindness we have given them, *tawadlu'* and did not put a sullen face in their presence, not out except for their permission.

- d. Associating with other unknown people, are: do not interfere in their conversation, do not hear and pay attention to their story, try not to meet them often, remind them subtly if they make a mistake, do not enter the hearts of their ugly words.
- e. Associating with friendship, are: give priority to friends in the affairs of property, keep his secret and cover his handicap, not telling others negative talk about friends, instead always convey the compliment of others about it, avoid debate, calling a friend with the most favored designation, giving advice in a subtle way, always forgive friends errors, always pray for friends, always do something fun for friends.
- f. Associating with friend, are: do not judge them, not honoring them just because of the treasure, if they are hostile to you, then do not count against them, do not expect their kindness and do not fall asleep if they glorify and praise us, do not advise them if they are not ready for advice, do not patronize them, listen well to their good words and ignore their ugly remarks.

From both sections of character education to fellow human beings is quite clear and represents our social ethics as social beings, but it is still lacking, especially for Muslims, that is the manner of associating with the opposite sex specifically, because this is what many violated by the students.

CHAPTER VI

CHARACTER INTERNALIZATION OF AL-GHAZALI

IN *BIDAYAH AL-HIDAYAH*

Before internalizing the characters into the students, the first thing to do is to provide information or knowledge about the characters that are categorized well and badly categorized characters, because with such knowledge students can distinguish between good and bad deeds. What knowledge or information the researcher refers to is the material already mentioned in the previous chapter. If knowledge or information has been given, then the next step is to internalize the knowledge or information into students, so it becomes a character with a variety of appropriate methods.

Actually, al-Ghazali did not mention explicitly about the effective methods used in internalizing character of learners, because the effectiveness of the method depends on how competent the teacher is, how ready the student is, and to what extent the support of the environment. However, in the book of *Bidayah al-Hidayah*, al-Ghazali provides some good basic methods used in character building of learners, namely:

A. Exemplary

Imam Ghazali strongly emphasizes the importance of the exemplary nature of a teacher or a knowledgeable person. Imam Ghazali said in his book

لِسَانُ الْحَالِ أَفْصَحُ مِنْ لِسَانِ الْمَقَالِ. وَطِبَاعُ النَّاسِ إِلَى الْمُسَاعَدَةِ فِي الْأَعْمَالِ أَمْيَالٌ مِنْهَا إِلَى الْمُتَابَعَةِ فِي الْأَقْوَالِ. فَمَا أَفْسَدَهُ هَذَا الْمَغْرُورُ بِأَعْمَالٍ أَكْثَرُ مِمَّا أَصْلَحَهُ بِأَقْوَالِهِ إِذْ لَا يَسْتَجِرُّ

الْجَاهِلُ عَلَى الرَّغْبَةِ فِي الدُّنْيَا إِلَّا بِاسْتِجْرَاءِ الْعُلَمَاءِ. فَقَدْ صَارَ عِلْمُهُ سَبَبًا لِحُرْأَةِ عِبَادِ اللَّهِ عَلَى

مَعَاصِيهِ.

"One's behavior is more memorable than his words. And in general human nature is more easily attracted to imitate the actions of others than to follow his instructions. Thus, the damage caused by the 'ulama' behavior is more than the good that is advocated through their speech, for fools will not dare to accumulate the treasures of the world except after they see the clerical deeds' which accumulate wealth. This is caused by scholars' who do not practice knowledge, so that causes people dare to do disobedience to God." ¹⁸⁸

Exemplary method is the most effective method to be implemented in character education. Especially for students early age. Exemplary method is a method of giving examples. So, a teacher does not need to spend a lot of words to educate the learners, he just needs to do what he wants to convey to the students in the form of action. That is, the teacher not only gives advice, but also does the same thing with the advice.

According to al-Ghazali, exemplary is the main method in character education, because there are many people who are knowledgeable but do not practice their knowledge, consequently, it gives bad influence for the people around him. Moreover, for lay people who do not know anything about religion, they do not have to postulate a deed because of their limitations, they just need an example from the clergy to do and leave an act. So they assume that what is done by scholars is religious advice. So, it is very dangerous if they imitate scholars who do not utilize and practice their knowledge. That is why exemplary method is very emphasized by al-Ghazali in providing character education.

¹⁸⁸ Ibid. p. 8.

Therefore a teacher should pay attention to his behavior and should use his knowledge for the purpose of getting closer to God in order to obtain happiness in the afterlife. Because if not so, then his students will follow the bad deeds of teachers, because basically humans are easier to imitate than listen to advice then practice it.

B. *Riyadlah* Method

The *Riyadlah* method is a method of practice to fight and weaken the passions. *Riyadlah* is to train and encourage itself to perform an act desired by *al-akhlaq*.¹⁸⁹ This method is much mentioned by al-Ghazali in his books. He declared that if one wants to weaken and indulge in lust by a serious practice, then he will dominate the passions and he will be saved and a reason to come to God.

This statement he strengthened again in the book *Bidayah al-Hidayah* which reads:

وَهَآأَنَا مُشِيرٌ عَلَيْكَ بِبِدَايَةِ الْهَدَايَةِ لِتَجَرَّبَ بِهَا نَفْسَكَ وَتَمْتَحِنَ بِهَا قَلْبَكَ فَإِنْ صَدَفَتْ قَلْبَكَ
إِلَيْهَا مَائِلًا وَنَفْسَكَ بِهَا مُطَوِّعَةً وَلَهَا قَابِلَةً فَدُونَكَ النَّطْلُوعُ إِلَى النَّهَائِيَاتِ وَالتَّغْلُغُ فِي بَحَارِ
الْعُلُومِ فَإِنْ صَادَفَتْ قَلْبَكَ عِنْدَ مُوَاجَهَتِكَ إِيَّاهَا بِهَا مُسَوِّفًا وَبِالْعَمَلِ بِمُقْتَضَاهَا مُمَاطِلًا فَاعْلَمْ
أَنَّ نَفْسَكَ الْمَائِلَةَ إِلَى الطَّلَبِ الْعِلْمِ هِيَ النَّفْسُ الْأَمَّارَةُ بِالسُّوءِ.

And I hereby instruct you on the beginning of obtaining guidance to train your passions and to test your heart. If your heart is inclined and you are willing to follow it, then there is hope to reach the summit of hidayah and sink into the ocean of God's knowledge. However, if you feel that your heart is uninterested

¹⁸⁹ Syaikh Jmaluddin al-Qasii, *op.cit.* p. 308.

*and lazy to practice, then know that your tendency to seek knowledge is only because of your ugly lust.*¹⁹⁰

Thus, the real enemy that must be fought by every person who seeks knowledge is lust, because it is the lust of nature that motivate someone to commit violations. And the way to be able to resist and control the lust is to improve the outward worship both *fardlu* and *sunnah*, after that by avoiding all forms of disobedience performed by our limbs. If that is the maximum, then the next step is to remove any kind of liver disease, if the liver disease can be minimized and can be cleaned, it will impact on the actions and attitudes in accordance with sharia, so that people around him feel safe and comfortable. That is the method of *riyadlah* referred to by al-Ghazali in *Ihya 'Ulumuddin* which is described in the book of *Bidayah al-Hidayah*.

C. Scheduling

Setting the time or creating a daily schedule on a regular basis is one of main method of character education in this book. In part one in the book of *Bidayah al-Hidayah* is about obedience. Imam Ghazali says that one cannot obey Allah, that he cannot keep his limbs from disobedience unless one can divide his time well for *dzikir* and worship of Allah and perform his activities as a social being.

¹⁹⁰ Al-Ghazali, *Bidayah*, op.cit.. p. 4,

فَتَأْدَبُ إِلَيْهَا الْمُسْكِينُ ظَاهِرًا وَبَاطِنًا بَيْنَ يَدَيِ اللَّهِ تَعَالَى تَأْدَبُ الْعَبْدُ الذَّلِيلُ الْمُذْنِبُ فِي ضَرَّةِ
الْمَلِكِ الْجَبَّارِ الْفَهَّارِ وَاجْتَنُهِ أَنْ لَا يَرَاكَ مَوْلَاكَ حَيْثُ نَهَاكَ وَلَا يَفْقُدَكَ حَيْثُ أَمَرَكَ وَلَنْ تَقْدِرَ
عَلَى ذَلِكَ إِلَّا بِأَنْ تُوزِّعَ أَوْقَاتَكَ وَتُرَتِّبَ أَوْرَادَكَ مِنْ صَبَاحِكَ إِلَى مَسَائِكَ فَاصْنَعْ إِلَى
مَا يُلْقَى إِلَيْكَ مِنْ أَوَامِرِ اللَّهِ تَعَالَى عَلَيْكَ مِنْ حِينَ تَسْتَيْقِظُ مِنْ مَنَامِكَ إِلَى وَقْتِ رُجُوعِكَ
إِلَى مَضْجِعِكَ.

"Then you must be able to keep the behavior of the birth and the mind in the presence of God, humbled himself before him like a humble servant made many mistakes before the mighty king. Make every effort to take care of yourself so much that God does not see you doing what is forbidden and try to do what you want. However, you will not be able to do such a thing unless you want to organize your time and share the reading from morning to evening. Therefore, pay attention to God's established commandment from waking up until you sleep again." ¹⁹¹

This method is not widely used by other scholars in character education, whereas according to the researcher this method is very important not only for character education, time cannot be repeated, if one cannot manage the time well, then the time will be wasted. The more time is wasted, the less worship and the good that is done in this world. If so, then he will lose later in the hereafter. Thus, dividing time is a very important method to apply in this book, if one can organize and divide his time well and regularly, then there is no wasted time to do things that are not important but use as much time as possible to *dzikir* to God.

D. Habituation

This method is not explicitly explained by al-Ghazali. however, when viewed from the way al-Ghazali gives the guidance of daily prayer and *dzikir*,

¹⁹¹ *Ibid.* p. 11.

it can be drawn a conclusion that al-Ghazali also wants the method of habituation in this book, because something done routinely even done every day and over and over again, then the longer it is will become a habit and will eventually become a person's character, so no need to think long to do. This is evidenced by his statement which reads as follows:

فَاَصْنَعْ إِلَى مَا يُلْقَى إِلَيْكَ مِنْ أَوْامِرِ اللَّهِ تَعَالَى عَلَيْكَ مِنْ حِينَ تَسْتَيْقِظُ مِنْ مَنَامِكَ إِلَى وَقْتِ رُجُوعِكَ إِلَى مَضْجِعِكَ

“So pay attention to the commandments of God set for you from waking up to sleep again.”¹⁹²

In the statement, al-Ghazali instructs the learner to keep the commandments of God from waking up to sleep again. While it is an activity that is done every day, then the statement contains an order to do it repeatedly so it becomes a habit. This method of habituation is very important to implement, because this is character education. One's actions are arguably characters if they are done repeatedly and consistently, and they cannot be done without any habits beginning with the practice. In fact, you can say this method is the key to the success of character education. Researchers can say so, because the exemplary method will not be effective if the exemplary action is only done once or twice. Likewise by *riyadlah* method, if only practice a few times only, then the result will not be maximized. As such, this method should not be ignored in character education if it is to succeed.

¹⁹² *Loc.cit.*

E. Practice or Demonstration

Demonstration method is a method of delivering the material by demonstrating or showing a process of activity or can be called a method of practice. This method is very important to implement, because in this method, students are not only treated to theories but also practiced and demonstrated so that the knowledge of students is not just limited to theoretical memorization. Al-Ghazali also advocated even requiring the use of this method for moral and jurisprudence. He said:

فَإِنْ كُنْتَ مِنْ أَهْلِهِ (الْعِلْمِ النَّافِعِ) فَحَصِّلْهُ وَاعْمَلْ بِهِ ثُمَّ عَلِّمْهُ وَادْعُ إِلَيْهِ فَمَنْ عَلِمَ ذَلِكَ وَعَمِلَ بِهِ ثُمَّ عَلَّمَهُ وَدَعَا إِلَيْهِ فَذَلِكَ يُدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَوَاتِ.

“If you want to gain useful knowledge, then try to take it and practice it, then teach it to others and encourage them to sue and practice it. Whoever knows it then practices it and teaches it and invites others to do the same, then he is a great person in the kingdom of angels.”¹⁹³

Thus, al-Ghazali strongly encourage the learners to demonstrate and practice every science studied, especially the sciences that can add to the faith and more closer to God, because then we get the science can be useful, especially the science we teach to other people and the person also practice it.

F. Rote Method

Rote method is a classical method that is widely applied in teaching, because this method in addition to remember lessons that have been studied, also serves to train the power of memory learners. Al-Ghazali recommends that this method be applied when the participant is at an early age, because at

¹⁹³ *Ibid.*, p. 40.

that age one does not need the argument to convince himself, but then when he reaches adulthood, then bit by bit the moral meaning will be obtained through the excavation of theorem and understanding. In the book of *Bidayah al-Hidayah* al-Ghazali says:

ثُمَّ ادْعُ بِمَا بَدَأَ لَكَ مِنَ الدَّعَوَاتِ الْمَشْهُورَاتِ وَاحْفَظْهَا مِمَّا أَوْرَدْنَاهُ فِي كِتَابِ الدَّعَوَاتِ مِنْ كِتَابِ إَحْيَاءِ عُلُومِ الدِّينِ.

“Then pray with the prayers you love from the famous prayers, and memorize the prayers I have collected in *Ihya 'Ulumuddin*. ”¹⁹⁴

It is evident that to form a good character does not just rely on the theory of good and bad, then practice by deeds. But how knowledge and actions can be a character of self. One way is to cleanse the soul through *dzikir* and *wirid*. *Dzikir* and *wirid* should be memorized so that wherever and whenever can be read without relying on the book, in addition to memorizing *dzikir* and *wirid* our lips diverted to mention good sentences.

From some of the methods researcher has described show that Al-Ghazali is very flexible to provide character internalization in student self, because basically the method is nothing more effective or better because as good as any method if it is not in accordance with the conditions of learners or not according to environmental conditions, it will be in vain.

From here, researchers can analyze that the theory of character internalization of al-Ghazali in the book of *Bidayah al-Hidayah* is not much different from character building methods in the West in general, only in the West using modern

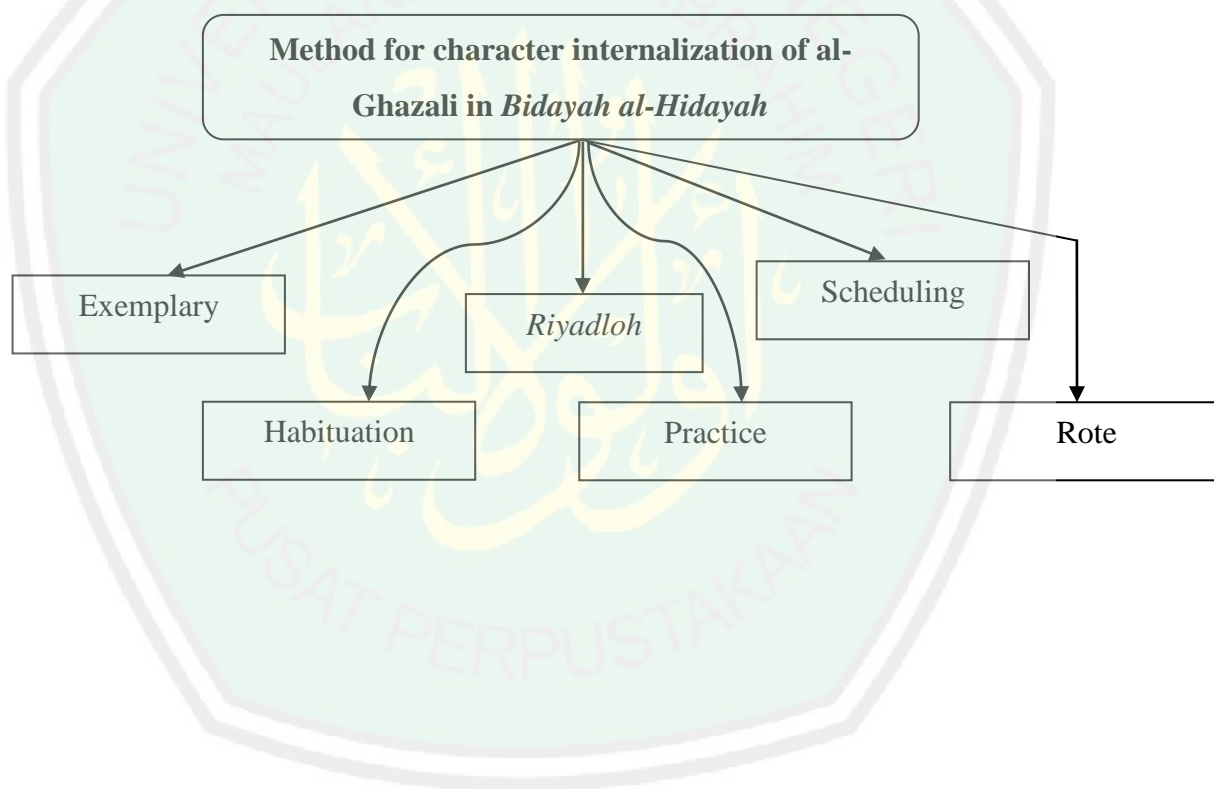
¹⁹⁴ *Ibid*, p. 35.

and more creative methods and strategies varied, as the researchers have described in Chapter II. Nevertheless, the essence of character building does not differ much, both of them require habituation, scheduling, exercise, practice, and so on.

Various theories about the character internalization of al-Ghazali, can be drawn as follows:

Figure 6.1

Character Internalization of al-Ghazali in *Bidayah al-Hidayah*¹⁹⁵



¹⁹⁵ Abu Hamid al-Ghazali, *Bidayah al-Hidayah*, (Surabaya: al-Hidayah)

CHAPTER VII

CLOSING

A. Conclusion

After the researcher analyzed and explored the thought of character education according to al-Ghazali in the book of *Bidayah al-Hidayah*, the researcher can give some conclusions as follows:

1. *Al-Akhlaq* is about soul not science or deeds, because soul can affects the individual become obedient or disobedient, do good or bad deeds. But not all deeds are called by *al-akhlaq*, because al-Ghazali has some characteristics, including easy to be done, no need to think long, and continuously.
2. Character education in this book seeks to straighten out the students' intentions so that they intend to seek knowledge only to seek the guidance of Allah, and that it should be known that the guidance can only be obtained by those who are piety, those who make orders and stay away from the prohibition. departed from the goal, then the scope of character education in the book of *Bidayah al-Hidayah* is an education of character to God, to own self, and to others. *First*, character education to God in as many ways and as often as possible to read *dzikir* and *wirid* to Allah and do the deeds according to sharia. *Second*, character education to self, that is by keeping the members of the body and the heart of the immoral act as much as possible. *Third*, character education to others. This is related to character education to own self. If we can keep our soul and hearts from all disobediences, then we too will not be tyrannical to

others. In addition, al-Ghazali perfected the character education in this book by providing knowledge and how to associate with various human groups, ranging from parents, teachers, students, friends, friendship, even to unknown man.

3. Al-Ghazali's . method for character internalization are exemplary, *riyadloh*, scheduling, habituation, practice, and rote.

B. Suggestions

The thought of character education according to al-Ghazali in the book of *Bidayah al-Hidayah* is very good to be implemented in Islamic educational institutions, especially in boarding. Researchers recommend that it be implemented in boarding school, because the education of al-Ghazali characters requires supervision and guidance of two-hour four-hour. Now this Islamic educational institution that can do so, is just a boarding school. In addition, in boarding school more easily form the character of students, because the environment also supports, plus al-Ghazali advocated in the process of education is to read *dhikr* and *wirid* every day. So, where again educational institutions that can do so, if not in boarding schools.

Nevertheless, it is possible to apply in formal institutions, with the agency having to work with parents at home and to ensure that parents support and guide children according to the will of the institution. However, this is very difficult, because not all parents have the same background.

BIBLIOGRAPHY

- Ahmad, Zainal Abidin. 1975. *Riwayat Al-Ghazali*, (Jakarta: Bulan Bintang).
- Al Bukhary. 1956. *Adabul Mufrad*. (Kairo: As-Salafiyah).
- Al-Ghazali. 1997. *Tuntunan Mencapai Hidayah Ilahi*. translated by Fadlil Said An-Nadwi (Surabaya: Al- Hidayah).
- _____. *Bidayah al-Hidayah*. (Surabaya: Al- Hidayah).
- _____. *Ihya' Ulumuddin*. Translated by M. Zuhri, (Semarang: as-Syifa').
- _____. *Ihya' Ulumuddin*. Volume 3 (Singapura-Jeddah-Indonesia: al-Haromain,-).
- Ali, Zainudi. 2012. *Pendidikan Agama Islam*. (Jakarta: PT Bumi Aksara).
- al-Mas'udi, Hafidz Hasan. 1997. *Bekal Beharga untuk Menjadi Anak Mulia*. Translated by Fadlil Sa'id An-Nadwi from *Taisirul Khalaq*, (Surabaya: Al- Hidayah).
- Al-Qasii, Syaikh Jmaluddin. 2010. *Tahdzibu Mau'izatil Mukiminin min Ihyai Ulumuddin*, translated by Asmuni, Indonesia Edition: *Buku Putih Ihya' Ulumudddin Imam Ghazali*, (Bekasi: PT Darul Falah).
- al-Taftazani, Abu al-Wafa al-Ghanimi. 2003. *Sufi dari Zaman ke Zaman: Suatu Pengantar tentang Sufism*. translated by Ahmad Rofi' Utsmani from *Madkhal ila al-Tashawwuf al-Islam*, (Bandung: Pustaka).
- AR, Zahrudin & Hasanudin Sinaga. 2004. *Pengantar Studi Akhlak*. (Jakarta: PT Raja Grafindo Persada).
- Asmaran. 2002. *Pengantar Studi Tasawuf*, (Jakarta: PT RajaGrafindo Persada).
- Assegaf, Abd. Rachman. 2013. *Aliran pemikiran Pendidikan Islam*. (Jakarta: PT RajaGrafindo Persada).
- Attaran, Mohammad. 2015. "Moral Education, Habituation, and Devine Assistance in View of Ghazali". *Journal of Research on Christian Education*. No. 24 Volume 1. April.
- Azmar, Saifudin. 2001. *Metode Penelitian*. (Yogyakarta: Pustaka Pelajar).
- Edi, Toto. 2007. *Ensiklopedi Kitab Kuning*, (Aulia Press).
- Fathurrahman, Pupuh dkk. 2013. *Pengembangan Pendidikan Karakter*. (Bandung: PT Refika Aditama).

Gunawan, Heri. 2012. *Pendidikan Karakter: Konsep dan Implementasi*. (Bandung: Alfabeta).

Haris, Abd. 2007. *Pengantar Etika Islam*. (Sidoarjo: al-Afkar).

Hasan, Iqbal. 2002. *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*. (Jakarta: Ghalia Indonesia).

Hidayat, Helmi. 1994. *Menuju Kesempurnaan Akhlak*. translated by from Tahdzin Al-Akhlak. (Bandung: Mizan).

<https://charactercounts.org>

Jaelani, A.f. 2002. *Penyucian Jiwa (Tazkiyat al-Nafs) & Kesehatan Mental*. (Jakarta: Amzah).

Kementrian Pendidikan dan Kebudayaan Indonesia. 2016. *KBBI V: Kamus Besar Bahasa Indonesia Edisi Lima*. (KBBI V 0.2.0 Beta).

Kervin, Lisa and friends. 2006. *Research for Educators*. (South Melbourne: Thomson Social Science Press).

Krispendof, Klaus. 1993. *Analisis Isi Pengantar dan Teori Metodologi*. (Jakarta: Rajawali Press).

Latif, Lukman. 2016. "Pemikiran Al-Ghazali Tentang Pendidikan". *Thesis*, Tarbiyah Science and Teaching Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Livio. Application of English Dictionary Version 3.7

Mahmud. 2011 *Metode Penelitian Pendidikan*. (Bandung: CV Pustaka Setia).

Majid, Abdul & Dian Andayani. 2011. *Pendidikan Karakter Prespektif Islam*. (Bandung: PT Remaja Rosdakarya).

Majid, Nur Kholis. 2008. *Islam Doktrin dan Peradaban*. (Jakarta: Paramadina).

Marzuki. 2015. *Pendidikan Karakter Islam*. (Jakarta: Amzah).

Moleong, Lexy Joe. 2008. *Metodologi Penelitian Kualitatif*. (Bnadung: Remaja Rosdakarya).

Mushaf Al-Azhar. 2010. (Bandung: Jabal).

Mustaqim, Abdul. 2007. *Akhlaq Tasawuf*. (Yogyakarta: Kreasi Wacana).

- Nasution, Hasyimiyah. 1999. *Filsafat Islam*. (Jakarta: Gaya Media Pratama).
- Nata, Abuddin. 2012. *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer tentang Pendidikan Islam*. (Jakarta: PT RajaGrafindo Persada).
- Nawawi, Hadari. 2005. *Metode Penelitian Bidang Sosial*. (Yogyakarta: Gajahmada University Press).
- Nofal, Nabil. 1993. "Al-Ghazali" *Journal Prospects: the quarterly review of comparative education*. UNESCO, Number 3/4,. Volume XXIII.
- Paryono. 2014. "Konsep Pendidikan Akhlak Imam Al-Ghazali (Studi Analisis Kitab Ihya' Ulum al-Din)". *Bachelor Thesis*, Fakultas Tarbiyah STAIN Salatiga Salatiga.
- Republik Indonesia, *Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam*, Bab I, Pasal 1.
- Rozal, Abdul & Rosihon. 2001. *Ilmu Kalam*. (Bandung: CV Pustaka Setia).
- Samani, Muchlas & Hariyanto. 2014. *Konsep dan Model Pendidikan Karakter*. (Bandung: PT Remaja Rosdakarya).
- Sani, Ridwan Abdullah & Muhammad Kadri. 2016. *Pendidikan Karakter: Mengembangkan Karakter Anak Islami*. (Jakarta: Bumi Aksara).
- Santhut, Khatib Ahmad. 1998. *Menumbuhkan Sikap Sosial, Moral dan Spiritual Anak dalam Keluarga Muslim*. Translated by Ibnu Burdah from "Dauru al-Bait fi Tarbiyah at-Thifl al-Muslim". (Yogyakarta: Mitra Pustaka).
- Shaleh, Muwafik. 2012. *Membangun Karakter dengan Hati Nurani*. (Jakarta: Penerbit Erlangga).
- Shihab, Quraish. 2002. *Tafsir Al- Misbah*. Volume 15. (Jakarta: Lentera Hati).
- Sibawaihi. 2004. *Eskatologi Al-Ghazali dan Fazlur Rahman, Studi Kooperatif Epistimologi Klasik-Kontemporer*. (Yogyakarta: Islamika).
- Silverman, Davi. 2011. *Interprating Qualitative Data*, Fourth Edition. (London: SAGE Publications).
- Sirajuddin. 2007. *Filsafat Islam*. (Jakarta: PT. Raja Grafindo Persada).
- Siswanto. 2010. *Metode Penelitian Sastra*. (Yogyakarta: Pustaka Pelajar).

- Soejono & Abdurrahman. 1999. *Metode Penelitian: Suatu Pemikiran dan Penerapan*. (Jakarta: PT. Rineka Cipta).
- Soemhuda, Fadjar Noegraha. 1999. *Tasawuf Al-Ghazali: Refleksi Petualangan Intelektual dari Teolog, Filosof, hingga Sufi*. (Jakarta: Putra Harapan).
- Sopyan, Yayan. 2010. *Tarikh Tasyri' Sejarah Pembentukan Hukum Islam*. (Jakarta: Gramata Publishing).
- Sudarsono. 2004. *Filsafat Islam*. (Jakarta: Rineka Cipta).
- Sugiyono. 2012. *Metode Penelitian Pendidikan Kuantitatif, Kualitatif, dan R&D*. (Bandung: Alfabeta).
- Suhaimi. 2015. "Kandungan Pendidikan Akhlak dalam Kitab *Bidayah al-Hidayah*". *TADRIS*. No. 2. Volume 10. December.
- Supiana & Karman. 2009. *Materi Pendidikan Agama Islam*. (Bandung: PT Remaja Rosdakarya).
- Supriyanti, Renny. 2011. *Pengantar Hukum Islam*. (Bandung: Widya Padjajaran).
- Syakur, Amin. 2010. *Studi Akhlak*. (Semarang: Walisongo Press).
- Taufiq, Mohammad. Qur'an in Word Ver, 1.3
- Wartini, Atik. 2015. "Education Character In View Of Al-Ghazali And Its Relevance With The Education Character In Indonesia". *Ta'dib Journal*, State Islamic University of Yogyakarta. No. 20 Volume II.
- Wibowo, Agus. 2012. *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban*. (Yogyakarta: Pustaka Pelajar).
- Zaini, Ahmad. 2006. "Pemikiran Tasawuf Al-Ghazali", *Asetorik: Jurnal Akhlak dan Tasawuf*, STAIN Kudus. Number 1. Volume 2.

Appendix 1

BIODATA

Name : Nur Afifah
NIM : 14110052
Date and Place of Birth : Lamongan, 17 Mei 1996
Fac./Study Program : Tarbiyah and Teacher Training Faculty/ Islamic
Education Department
Enterance Year : 2014
Addres : Kemalagigede Village RT/RW 004/001 Turi
District Lamongan Regency
Contact : 085706893257
Email/FB : Nafifah514@gmail.com

Malang, May 15th, 2018

Author,

Nur Afifah

Appendix 2



MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIVERSITY MALANG
FACULTY of TARBIYAH AND TEACHING TRAINING
 Jalan Gajayana Nomor 50 Telepon (0341) 552398
 Website: www.fitk.uin-malang.ac.id Faksimile (0341) 552398

EVIDENCE OF CONSULTATION

Name : Nur Afifah
 Number of Student : 14110052
 Department : Islamic education
 Advisor : H. Mokhammad Yahya, Ph.D
 Title of Skripsi : EXPLORING CHARACTER EDUCATION OF AL-GHAZALI IN
 BIDAYAH AL-HIDAYAH

No	Date of Consultation	Consultation Material	Signature
1	01 - 04 - 18	chapter 1	
2	02 - 04 - 18	chapter 2	
3	09 - 04 - 18	chapter 3	
4	16 - 04 - 18	chapter 4	
5	23 - 04 - 18	chapter 5	
6	30 - 04 - 18	chapter 6	
7	10 - 05 - 18	chapter 7	
8	15 - 05 - 18	final draft	

Acknowledge by,
 Head of Department,

Dr. Marno, M.Ag

NIP. 19650431998031002