

**COMPARATIVE STUDY OF AL-GHAZALI AND JOHN DEWEY'S THOUGHTS  
ABOUT THE CONCEPT OF EDUCATION IN ISLAMIC AND WESTERN  
PERSPECTIVES**

**THESIS**

By:

Aisyatur Rodhiyah

NIM. 19110115



**ISLAMIC EDUCATION STUDY PROGRAM**

**FACULTY OF EDUCATION AND TEACHER TRAINING**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**

**2023**

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Submitted to Compile a Thesis in the Islamic Education Study Program

By:

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**2023**

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**COMPARATIVE STUDY OF AL-GHAZALI AND JOHN DEWEY'S  
THOUGHTS ABOUT THE CONCEPT OF EDUCATION IN ISLAMIC  
AND WESTERN PERSPECTIVES**

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THOUGHTS ABOUT THE CONCEPT OF EDUCATION IN ISLAMIC  
AND WESTERN PERSPECTIVES**

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As well as being accepted as one of the requirements to obtain a Bachelor of  
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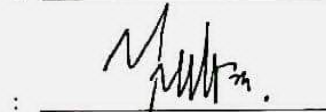
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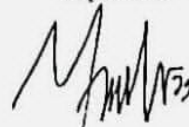
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So as supervisor, we think that the thesis is feasible to submit. Thus, please be informed of the existence.

*Walaikumsalam Wr. Wb*

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**NIM. 19110115**

## MOTTO

وَأَنْ لَيْسَ لِلإِنسَانِ إِلا مَا سَعَى النجم: ٣٩

*"And that there is not for man except that [good] for which he strives."*

QS. An-Najm : 39<sup>1</sup>

أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبَعْضِ أَصْحَابِهِ: اْعْمَلْ لِدُنْيَاكَ بِقَدْرِ مَقَامِكَ فِيهَا، وَاْعْمَلْ لِآخِرَتِكَ بِقَدْرِ بَقَائِكَ فِيهَا، وَاْعْمَلْ لِلنَّارِ لِقَدْرِ صَبْرِكَ عَلَيْهَا

Indeed Rasulullah SAW said to some of his friends: *"Do good deeds for your world according to your position in it, do good deeds for your hereafter according to your eternity in it, and do good deeds for Allah SWT according to your needs to Him, and do good deeds for hell according to your patience there."*

— Al-Ghazali, *Ayyuhal Walad*<sup>2</sup>

*"The most important attitude that can be formed is that of desire to go on learning."*

— John Dewey, *Experience and Education*<sup>3</sup>

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<sup>1</sup>Saheeh International, "An-Najm-39," <http://en.noblequran.org/quran/surah-an-najm/ayat-39/>.

<sup>2</sup>Abu Hamid Al-Ghazali, *Ayyuhal Walad* (Jawa Tengah: Pustaka Arafah, 2018), p. 10.

<sup>3</sup>John Dewey and Jo Ann Boydston, *The Later Works of John Dewey, 1925-1953*, 7th ed. (Illinois: Southern Illinois University Press, 2003), p. 29.

## PRESENTATION SHEET

By thanking Allah for His mercy and favor, He has made it possible for this thesis to be completed.

This thesis work is a humble offering to my parents; my dear mother and father; the most deserving people in my life, who have always bestowed love and support both spiritually and materially to help me realize my objectives and happiness in the afterlife. May Allah keep you healthy and safe, and may you become experts in heaven.

To my younger brothers, who always inspire me to finish my studies and achieve my ambitions. Have fun and be joyful; may we always be children who can make both parents proud.

Mr. Yuanda Kusuma, my most proud supervisor, who has provided encouragement, full support, advise, and input, is patient and sincere in assisting me to accomplish this thesis. I sincerely thank you for devoting your valuable knowledge and time to the ease and brightness of my future.

I also dedicate this thesis to my friends, who have always been extremely helpful to me. Be patient with me, and always provide support, attention, and encouragement to complete this thesis. Thank you for your assistance.



## FOREWORD

All praise and thanks go to Allah SWT, the Most Gracious and Merciful, in all His majesty and greatness. Researchers were provided the convenience of completing their final thesis entitled **"Comparative Study of al-Ghazali and John Dewey's Thoughts About The Concept of Education in Islamic and Western Perspectives."**

Blessings and greetings be bestowed upon our master, Prophet Muhammad SAW, who has guided mankind from darkness to light through Islamic teachings.

The researcher recognizes that as an ordinary human being, faults and oversights occur; this realization makes the researcher aware that without the assistance and cooperation of numerous parties, this thesis may not be finished successfully. As a token of appreciation, the researcher would like to thank:

1. Prof. Dr. H. M. Zainuddin, M.A., as Chancellor of UIN Maulana Malik Ibrahim Malang.
2. Prof. Dr. H. Nur Ali, M.Pd., as Dean of Faculty of Education and Teacher Training UIN Maulana Malik Ibrahim Malang.
3. Mr. Mujtahid, M.Ag., selaku Head of Islamic Education Department UIN Maulana Malik Ibrahim Malang.
4. Mr. Yuanda Kusuma, M.Ag , as Supervisor who with his patience always accompanies and provides guidance in every research process.
5. All Lecturers of the Faculty of Education and Teacher Training of UIN Maulana Malik Ibrahim Malang who have sincerely shared their knowledge and experience while studying for my Bachelor degree
6. My beloved family, especially Mr. Nurwasis and Mrs. Nurul Khayatin who have provided prayers and support both morally and materially.

7. My comrades in arms from Pasuruan, Roikhatun Najjiyah, Aris Prastyo, Wiwit Nazilah Utami, Zakianas Diah Mahmudah and other friends who always accompany and motivate in kindness.
8. Friends of PAI '19 and my beloved classmates, PAI I, especially Fatma Kurniawati, Siti Aminah, Shinta Fauziah, and others, my friend under the same mentor, Maftukhatul Hidayah, who have accompanied me in joint processes during their undergraduate education and have assisted researchers in the process of preparing their thesis in the form of information and motivation.
9. All parties that the researcher can not mention one by one.

Thank you once again, the researchers say, and may Allah SWT grant us all mercy, guidance, and *taufiq*. And the researcher recognizes that there are still many flaws in the creation of this thesis, so the researcher anticipates constructive criticism and recommendations so that it can be improved in the future and provide extra knowledge for scholars. Hopefully, this thesis will encourage readers to provide benefits in social life and to be enthusiastic about the advancement of Islamic education in a positive way.

Malang, June 2023

**Author**

## LATIN-ARABIC TRANSLITERATION GUIDELINES

The Arabic-Latin transliteration writing in this thesis follows transliteration norms established by the Indonesian Ministers of Religion and Education and Culture in joint decisions No. 158 of 1987 and No. 0543 b/U/1987, which can be summarized as follows.:

### A. LETTER

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	= h	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 Vowel

Vowel (a) Long	= â
Vowel (a) Long	= î
Vowel(a) Long	= û

### C. Diphtong Vowel

أو	= aw	إي	= î
أي	= ay		
أو	= û		

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## ABSTRAK

Rodiyah, Aisyatur. 2023. Studi Perbandingan Pemikiran Al-Ghazali Dan John Dewey Tentang Konsep Pendidikan Dalam Perspektif Islam Dan Barat. Tesis. Jurusan Pendidikan Agama Islam, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Yuanda Kusuma, M.Ag.

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**Kata kunci:** Studi Banding, Al Ghazali, John Dewey, Konsep Pendidikan, Perspektif Barat, Perspektif Islam

Al-Ghazali adalah seorang filsuf Islam abad ke-11 yang gagasan pendidikannya sangat terinspirasi oleh agama dan filsafat Islam. Dewey, di sisi lain, adalah seorang filsuf dan pendidik Amerika yang hidup di akhir abad ke-19, dan keyakinannya diilhami oleh aspirasi demokrasi dan pandangan dunia ilmiah dari tradisi Barat. Pada masa al-Ghazali, terjadi banyak kontroversi agama. Rasio digunakan untuk menempatkan konten agama. Umat Islam semakin meninggikan akal di atas keterbatasannya. Mereka menjalani kehidupan hedonistik dan materialistis. Untuk mengatasi hal tersebut, Al-Ghazali memulai gerakan *ishlah* di bidang pendidikan dengan tujuan membangun generasi yang religius Islami. Pendidikan, di sisi lain, hanya bisa dikejar oleh kaum borjuasi selama periode John Dewey. Pendidikan tradisional dianggap tidak efisien untuk negara Amerika, yang sedang bertransisi dari masyarakat agraris ke masyarakat industri yang membutuhkan banyak tenaga profesional. Akibatnya, ia memelopori pendidikan demokratis dan pendidikan partisipatif progresif. Menurut data kajian, pendidikan di Indonesia berkualitas buruk, dengan maraknya kenakalan remaja dan kemerosotan moral siswa, serta tingginya angka pengangguran. Masalah ini dianggap analog dengan masalah pendidikan periode Al Ghazali dan John Dewey.

Tujuan penelitian ini adalah: (1) Untuk mengetahui konsep pendidikan pemikiran al-Ghazali. (2) Mengetahui konsep pendidikan John Dewey. (3) Untuk mengetahui perbandingan konsep pendidikan pemikiran

al-Ghazali dan John Dewey. Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk mengkaji perbandingan dua konsep pendidikan dari dua perspektif yang berbeda dengan jenis penelitian kepustakaan. Teknik analisis data dalam penelitian ini menggunakan teknik dokumentasi melalui sumber referensi primer dan sumber referensi lain yang mendukung penelitian.

Hasil penelitian ini adalah: (1) pendidikan merupakan upaya mencari kebenaran dalam diri, membangun prinsip-prinsip luhur, upaya membersihkan diri, dan langkah-langkah untuk mendekati diri kepada Tuhan. Tujuan pendidikan adalah untuk menuntut ilmu, menciptakan akhlak mulia, dan mencapai kebahagiaan abadi. Guru berperan sebagai pendidik, pengawas, pembimbing, dan panutan bagi peserta didiknya. Program pendidikan menekankan ilmu agama. Metode evaluasi pendidikan yang digunakan adalah refleksi diri. (2) Pendidikan, menurut John Dewey, adalah proses pertumbuhan dan perkembangan yang berkesinambungan yang melibatkan keterlibatan aktif dan langsung peserta didik dalam mengembangkan pemahaman mereka tentang dunia. Pendidikan berusaha untuk mempersiapkan siswa untuk terlibat secara penuh dalam masyarakat demokratis sementara juga mengembangkan kemampuan dan kemampuan mereka. Peran guru dalam pendidikan adalah memfasilitasi dan mengawasi pembelajaran. Dia menyoroti kurikulum pendidikan sebagai konten praktis yang berharga bagi anak-anak dengan strategi pemecahan masalah dan pendekatan yang berpusat pada siswa. Prosedur laporan, dokumentasi dan observasi, diskusi, dan evaluasi sumatif adalah bagian dari evaluasi pendidikan John Dewey. (3) Persamaan dan perbedaan, serta kelebihan dan kekurangan, dari pemikiran pendidikan al-Ghazali dan John Dewey dapat diperhatikan. Keduanya sebanding karena sama-sama menekankan bahwa materi yang disampaikan kepada siswa harus relevan dengan kehidupan siswa. Pembedanya, al Ghazali mengutamakan penciptaan akhlak mulia dan kajian ilmu-ilmu agama, sedangkan John Dewey, dari perspektif pragmatis, menekankan kepraktisan dan kegunaan pendidikan untuk kehidupan di

dunia. Keunggulan konsep al-Ghazali adalah meleburnya nilai-nilai agama sebagai persiapan akhirat, meskipun konsep pembedikannya dianggap sulit dalam beradaptasi dengan lembaga pendidikan saat ini. Sedangkan kelebihan John Dewey, penekanannya pada pembelajaran pengalaman memungkinkan siswa belajar melalui pengalaman langsung dan keterlibatan aktif. Namun terdapat fokus terbatas pada pengetahuan inti.

## مستخلص البحث

ملخص الراضية، عائشة. 2023. دراسة المقارنة بين لأفكار الغزالي و John Dewey حول مفهوم

التربية من جهة الإسلامي والغربي. البحث العلمي. قسم تعليم دين الإسلام، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: يواندا كوسوما الماجستير.

الكلمات المفتاحية: دراسة المقارنة، الغزالي، John Dewey، مفهوم التربية، المنظور الغربي، المنظور الإسلامي

الغزالي هو فيلسوفا إسلامي ٣ من القرن 11 وكانت أفكاره التربوية مستوحاة من الدين والفلسفة الإسلامية. من ناحية أخرى، Dewey هو فيلسوفا ومعلما أمريكي ٤ عاش في أواخر القرن 19، وكانت معتقداته مستوحاة من التطورات الديمقراطية والنظرة العلمية للعالمي من التقاليد الغربية. عند عهد الغزالي، كان هناك كثير من الجدل الديني. يستخدم العقل لوضع المحتوى الديني. يرفع المسلمون بشكل متزايد الفطرة السليمة فوق حدودها. إنهم يعيشون حياة المتعة والمادية. ولمواجهة هذا الحدث، بدأ الغزالي بحركة الإصلاح في التربية بهدف تطوير جيل دين الإسلام. من ناحية أخرى، لم يكن ممكنا لمحاولة التربية إلا من قبل البرجوازية خلال عصر John Dewey. كان ينظر إلى التربية التقليدي على أنه غير فعال بالنسبة لأمريكي، التي كانت تنتقل من المجتمع الزراعي إلى المجتمع الصناعي يتطلب عددا كبيرا من الإحترافي. بسبب ذلك، يقود التربية الديمقراطي والتربية التشاركي التقدمي. وفقا لبيانات البحث، التربية في إندونيسيا لها سيئ الجودة، بأحداث جرائم الشباب و انخفاض أخلاق الطلاب، وارتفاع معدل البطالة. تعتبر هذه المشكلات كالمشكلات التربوية في عصر الغزالي و John Dewey.

أهداف هذه الدراسة هي: (1) لمعرفة عن مفهوم التربية من

فكرة الغزالي، (2) لمعرفة عن المفهوم التربوي لـ John Dewey ، (3) لمعرفة عن مقارنة المفهوم التربوي للغزالي وفكر John Dewey. استخدمت هذه الدراسة منهج البحث النوعي الوصفي لفحص المقارنة بين المفهومين التربويين من ناحيتين المختلفتين بين بنوع البحث المكتبيّة. استمدت هذه الدراسة أسلوب التوثيق لتحليل البيانات من خلال المصادر المرجعية الأولية و المصادر المرجعية الأخرى التي تدعم البحث.

نتائج هذا البحث هي: (1) التربية هي محاولة للبحث عن الحقيقة في النفس، وصناع المبادئ الكريمة، والجهود لتطهير النفس، وخطوات للتقرب إلى الله. الهدف من التربية هو لمعرفة العلم، لخلق الأخلاق الكريمة، ولا تصل إلى السعادة الأبدية. يعمل المدرسون كمعلمين، ومشرفين، وناصحين، ونماذج لطلابهم. يركز البرنامج التعليمي على المعرفة الدينية. طريقة التقويم التربوي المستخدمة هي انعكاس النفس. (2) وفقاً لـ John Dewey ، فإن التربية هي عملية نمو وتطور المستمرين التي تتضمن إلى مشاركة الطلاب النشيطة والمباشرة في تطوير فهمهم للعالم. تسعى التربية إلى إعداد الطلاب للمشاركة الكاملة في مجتمع ديمقراطي مع تطوير مهاراتهم وقدراتهم أيضاً. دور المعلم في التربية هو لتسهيل التعلم والإشراف عليه. وشدد على المناهج التعليمية كمحتوى عملي القيم للأطفال مع الاستراتيجيات لحل المشكلات والمنهج الذي يركز إلى الطلاب. تكون إجراءات التقرير، والتوثيق، والملاحظة، والمناقشة، والتقويم التراكمي جزءاً من التقويم التعليم لـ John Dewey. (3) يستطيع على الملاحظة حول التشبيهات والاختلافات، وكذلك مزايا وعيوب الأفكار التربوية للغزالي و John Dewey . كلاهما يتساويان لأنهما يؤكد إلى أن المواد المقدمة للطلاب يجب أن تكون وثيقة بحياة الطلاب. الفرق هو أن الغزالي يقدّم إلى خلق الأخلاق الكريمة و الدراسة الدينية، إما John Dewey ، من الناحية البراغماتي، يؤكد على التطبيق العملي وفوائد التربية للحياة في العالم. ومزية من مفهوم الغزالي أنه يجمع بين القيم الدينية والاستعداد للمستقبل، على الرغم من مواجهة الصعوبات في التكيف مع

المؤسسات التعليمية الحالية. في حين أن مزية John Dewey ، فإنه يؤكد على التعليم التجريبي الذي يسمح الطلاب بالتعلم من خلال التجربة المباشرة والمشاركة النشيطة. وبذلك، هناك تركيز محدود على المعرفة الأساسية.

## ABSTRACT

Rodhiyah, Aisyatur. 2023. Comparative Study of Al-Ghazali And John Dewey's Thoughts About The Concept Of Education In Islamic And Western Perspectives. Thesis. Department of Islamic Religious Education, Faculty of Education and Teacher Training, State Islamic University of Maulana Malik Ibrahim Malang. Thesis Advisor: Yuanda Kusuma, M.Ag.

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**Keywords:** Comparative Study, Al Ghazali, John Dewey, Concept Of Education, Western Perspective, Islamic Perspective

Al-Ghazali was an 11th-century Islamic philosopher whose educational ideas were heavily inspired by Islamic religion and philosophy. Dewey, on the other hand, was an American philosopher and educator who lived in the late nineteenth, and his beliefs were inspired by the democratic aspirations and scientific worldview of the Western tradition. During al-Ghazali's time, there were many religious controversies. Reason was utilized to place religion's content. Muslims are increasingly elevating reason above its limitations. They lead hedonistic and materialistic lives. To counter that affair, Al-Ghazali started the *ishlah* movement in education with the goal of developing an Islamic religious generation. Education, on the other hand, could only be pursued by the bourgeoisie during the period of John Dewey. The traditional education was deemed inefficient for the American state, which was transitioning from an agrarian to an industrial society that required a large number of professionals. As a result, he pioneered democratic education and progressive participatory education. According to study data, education in Indonesia is of poor quality, with rampant juvenile delinquency and student moral degeneration, as well as a high rate of unemployment. This problem is regarded to be analogous to the educational problems of Al Ghazali and John Dewey's period.

The objectives of this study are: (1) To know educational concept of al-Ghazali's thought. (2) To know educational concept of John Dewey's. (3) To know the comparison of the educational concepts of al-Ghazali and John Dewey's thoughts. This study uses a descriptive qualitative approach to examine the comparison of two educational concepts from two different perspectives with the type of library research. Data analysis techniques in this study use documentation techniques through primary reference sources and other reference sources that support the research.

The result of the research are: (1) education is an attempt to seek truth inside oneself, build noble principles, efforts to cleanse oneself, and steps to become closer to God. The goal of education is to learn knowledge, create noble morals, and reach eternal bliss. Teachers serve as educators, supervisors, advisers, and role models for their students. The educational program emphasizes religious science. The educational evaluation method used is self-reflection. (2) Education, according to John Dewey, is a continual process of growth and development that involves the learner's active and direct engagement in developing their understanding of the world. Education strives to prepare students to engage fully in democratic communities while also developing their abilities and capabilities. Teachers' roles in education are to facilitate and supervise learning. He highlighted the educational curriculum as practical content that is valuable for children with problem-solving strategies and student-centered approaches. Report procedures, documentation and observation, discussion, and summative evaluation are all part of John Dewey's educational evaluation. (3) The similarities and differences, as well as the advantages and disadvantages, of al-Ghazali's and John Dewey's educational notions of thought may be noticed. The two are comparable in that both emphasize that the material delivered to students must be relevant in the students' lives. The distinction is that al Ghazali prioritized the creation of noble morals and the study of religious sciences, whereas John Dewey, from a pragmatist perspective, emphasized the practicality and usefulness of education for living in the world. The advantages of al-



Ghazali's concept is that it merges religious values with preparation for the hereafter, although it faces difficulties in adapting to current educational institutions. While the advantages of John Dewey, he emphasis on experiential learning allows students to learn through direct experiences and active engagement. Thus, there is a limited focus on core knowledge.

# CHAPTER I

## INTRODUCTION

### A. Research Context

God created man for a purpose. Man was given a mind when he was formed to fulfill his role in life. A statue of Auguste Rodin, the thinking Homo sapiens, represents man's capacity for thought, which sets him apart from God's other creatures.<sup>4</sup> In Islam, man is defined as a creature of Allah who, during his life, must cultivate all of his abilities while maintaining *fitrah* based on the norms and rules established by Him.<sup>5</sup> The human mindset requires a stimulus that encourages the development of abilities in a better direction. In this case, education plays a role in assisting in the development of the human mindset and improving human abilities so that they can become a complete person.<sup>6</sup>

Human abilities achieved through education will be used to meet human needs so that humans can think well, survive, and achieve their life goals. Education is believed to encourage the improvement of the quality of cognitive, affective, and psychomotor abilities, which in turn can be used to improve the standard of living of human beings as individuals, professional workers, citizens, and creatures of God.<sup>7</sup> Since the 1760-1850 industrial revolution, which

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<sup>4</sup>Teguh Triwiyanto, *Pengantar Pendidikan* (Bumi Aksara, 2021)., p.7

<sup>5</sup>Syahril and Zelhendri Zen, *Dasar-Dasar Ilmu Pendidikan* (Depok: KENCANA, 2017). p. 7

<sup>6</sup>Teguh Triwiyanto, *Pengantar Pendidikan*, p. 8

<sup>7</sup>Rosmita Sari Siregar, Agung Nugroho Catur Saputro, Maya Saftari Nuruh Huda Panggabean, and Janner Simarmata, *Konsep Dasar Ilmu Pendidikan* (Yayasan Kita

had an impact on various sectors of human life until the current industrial era 5.0, education has been implemented based on human demands to meet their own needs for the sake of survival.

Etymologically, the word education is taken from the Greek, namely *pedagogie*, which means the guidance given to a child. For the father of national education, Ki Hajar Dewantara, education is a guide in the growth of children's lives. The guidance in question is to demand that all the natures that exist in their children as human beings, as well as members of society, be able to achieve the highest safety and happiness.<sup>8</sup>

Awareness of the importance of providing education for mankind in Indonesia has been proven in Article 31 Paragraph 1 of the 1945 Constitution, which reads "*Every citizen has the right to education*" and Article 34 of Law Number 20 of 2003 concerning the National Education System stipulates that "*The government and local governments guarantee the implementation of compulsory education programs at least at the basic education level without charging a fee*".

Based on the teachings of the Islamic religion, demanding education (knowledge) is a must. There are 17 verses in the Quran containing 'tarbiyah' and 36 verses containing 'ta'lim'.<sup>9</sup> Here is one of the verses and hadiths that show the importance of education

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Menulis, 2022), p. 2.

<sup>8</sup>Sudarto, *Filsafat Pendidikan Islam* (Yogyakarta: Deepulish Publisher, 2021), p. 43.

<sup>9</sup>Azhari Sibghotul Haq, "Konsep Pendidikan Islam Dalam Al-Quran" (2018), p. 63 , [repository.umy.ac.id/](https://repository.umy.ac.id/).

for humans:

### Al-Qur'an, Al-Mujadilah [58] : 11<sup>10</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ  
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿١١﴾

Means : "O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do".

### Hadith of the prophet:

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

Means : "Whoever desires this world should seek knowledge, and whoever desires the hereafter should seek knowledge." (Hadith narrated by Bukhori and Muslim).

However, given the lack of Indonesian education data over the last four years, education in Indonesia can not be well classified. According to *worldpopulationreview.com*'s annual Best Countries Report, a survey of education rankings (a well-developed public education system, university enrollment, and top quality education) conducted by US News and World Report, BAV Group, and the Wharthon School of the University of Pennsylvania, involving 78 countries worldwide, shows that education in Indonesia is ranked 55th in 2020 and 54th in 2021.<sup>11</sup> And reporting from the same source, the Organization for Economic Cooperation and

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<sup>10</sup>"Al Mujadilah Verse 11," accessed December 8, 2022, <http://en.noblequran.org/quran/surah-al-mujadila/ayat-11/>.

<sup>11</sup>"Educated Rangings By Countries," last modified 2022, accessed December 9, 2022, <https://worldpopulationreview.com/country-rankings/most-educated-countries>.

Development (OECD) published a list of the world's most educated countries (based on the number of people who completed their studies from elementary school to university) in 2021, with Indonesia in the last place out of 43 countries in the world.<sup>12</sup> In the same year, US News & World Report conducted the same survey on the best countries with the most educated populations, where Indonesia is 66th out of 85 countries in the world, Malaysia is 50th, the Philippines is 57th, and Thailand is 60th.<sup>13</sup>

According to the PISA (Programme for International Student Assessment) survey results, the quality of education in Indonesia has not changed significantly in the last three years. Furthermore, despite the fact that the constitution states that every child has the right to an education, education in Indonesia is not evenly distributed. According to data published by the Central Statistics Agency, the completion rate of education in Indonesia's western and eastern regions differs by about 20-30%. The completion rate of high school education in Papua will be 39.01% in 2022, 38.47% in NTT, 45.12% in Gorontalo, and 53.73% in Central Sulawesi. In Java, the completion rate of high school education will be 67.05%-87.71% in 2022. According to the Central Statistics Agency's (BPS) National Labor Force Survey (Sakernas), the number of open unemployed people in Indonesia reached 8.43 million in August 2022, with 7.99%

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<sup>12</sup>"Most Educated Countries," last modified 2022, accessed December 9, 2023, <https://worldpopulationreview.com/country-rankings/education-rankings-by-country>.

<sup>13</sup>"These Countries Have The Most Educated Population," accessed December 10, 2022, <https://www.usnews.com/news/best-countries/rankings/educated-population>.

being university graduates.<sup>14</sup>

Explicitly, low educational quality in Indonesia can be seen in various cases of juvenile delinquency and moral degradation of Indonesian youth. As stated in the Indonesian Child Protection Commission (KPAI), from January to April 2019, there were 37 cases of violence in various levels of education the number of cases of student brawl also increased from 2017 which amounted to 12.9% up to 14% in 2018. Recently, in February 2023, there was a viral case of *SMK* students arguing with teachers and throwing harsh words.<sup>15</sup> Similar incidents of students speaking harshly to teachers have occurred in 2019.<sup>16</sup> As reported by Kominfo in 2021, drug use among young people aged 15 to 35 years is 82.4%, with 47.1% acting as dealers and 31.4% acting as couriers.<sup>17</sup> Throughout 2022, BNN is reported to have handled 32 cases of drug abuse where perpetrators are overwhelmingly students in one province in Indonesia.

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<sup>14</sup>Viva Budy Kusnandar, "Jumlah Pengangguran Terbuka Berdasarkan Jenjang Pendidikan Yang Ditamatkan," last modified 2023, accessed March 4, 2023, <https://databoks.katadata.co.id/datapublish/2023/01/10/ada-673-ribu-pengangguran-lulusan-universitas-pada-agustus-2022#:~:text=Ada 673 Ribu Pengangguran Lulusan Universitas pada Agustus 2022,-Ketenagakerjaan&text=Berdasarkan Survei Angkatan Kerja Nasional.>

<sup>15</sup>Rifki Ramdan Nugraha, "Viral Aksi Tak Terpuji Pelajar SMK Membentak Dan Melontarkan Kata Kasar Ke Gurunya Di Depan Kelas," accessed March 5, 2023, <https://www.google.com/url?sa=t&source=web&rct=j&url=https://priangantimurnews.pikiran-rakyat.com/nasional/amp/pr-1226230420/viral-aksi-tak-terpuji-pelajar-smk-membentak-dan-melontarkan-kata-kasar-ke-gurunya-di-depan-kelas&ved=2ahUKEwi-5vHLqMv9AhXFS2wGHdx.>

<sup>16</sup>Ardito Ramadhan, "Beredar Video Murid Berkata Kasar Kepada Guru.." accessed March 4, 2023, <https://www.google.com/amp/s/amp.kompas.com/megapolitan/read/2019/03/01/12153071/beredar-video-murid-berkata-kasar-kepada-guru-ini-klarifikasi-sekolah.>

<sup>17</sup>Humas BNN, "No Title," accessed March 4, 2023, [https://bnn.go.id/hindari-narkotika-cerdaskan-generasi-muda-bangsa/.](https://bnn.go.id/hindari-narkotika-cerdaskan-generasi-muda-bangsa/)

In order to increase the level of education, improvements in education are needed. Improving education includes many components of the concept of education, namely, educational objectives, the role of students and teachers in education, education curriculum, and educational evaluation. The concept of education itself means efforts made consciously and planned to create an atmosphere of teaching and learning activities and learning processes so that students actively develop their potential to have the power of self-control, personality, intelligence, noble, religious, and useful morals for their country and have qualified skills in the field of their interest and based on their talents.<sup>18</sup> The concept of education arose in response to the existence of educational problems. For example, Al-Ghazali and John Dewey have different educational concepts due to their different socio-cultural backgrounds, so they have different perspectives on educational concepts, namely Islamic and Western perspectives.

Al-Ghazali, whose full name is Abu Hamid Muhammad al-Ghazali, was the high *Imam* of *Hujjatul Islam*, a 5th-century reformer, and a very famous and widely discussed figure of Islamic education. Education, according to Imam al-Ghazali, is a means of getting closer to Allah. Education can also lead to people achieving world and afterlife happiness.<sup>19</sup> Due to al-Ghazali's socio-cultural situation where he has studied religious science since childhood,

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<sup>18</sup>Sudarto, *Filsafat Pendidikan Islam* (Yogyakarta:Deepublish, 2021), p. 42.

<sup>19</sup>Al-Ghazali, *Ihya 'Ulumuddin* (Semarang: CV Asy-Syifa, 1994), p. 24.

the concept of education he created is based on religiosity.

The hometown of al-Ghazali, Thus, part of the Khurasan region which is the territory of the Sufism movement and the center of the Arab anti-national movement. During al-Ghazali's time in the city there was a very intense cultural interaction. Greek philosophy has been used as a proponent of foreign religions and cultures with ideas dominating literature and teaching.<sup>20</sup> Meanwhile, the upheaval in the political sphere was also sharp and increased. Abbasid power, initially in the hands of Arab and Persian powers, began to be shifted by the rule of the Seljuq Turks, who, in terms of Islamic shari'a, were considered less religious. Similarly, the conflict between Sunnis and Shiites has sharpened. Muslim philosophers almost entirely radically used reason to place the substance of religion; they unconsciously adopted the ideas of Greek philosophers, such as Plato and Aristotle, and Neo Platinus. Once the *Mutakallimin* placed the most dominant intellect, it almost even shifted the position of revelation, especially the radical thought of the Mu'tazilite and Maturidiyya schools. Muslims increasingly deify reason above the limits of its authority. They compete for world wealth and even tend to live hedonistic lifestyles. So that without realizing it, the divine dimension is getting eroded and thinned.<sup>21</sup>

Al-Ghazali at the time of his intellectual brilliance was concerned

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<sup>20</sup> Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Jakarta: Kencana, 2003), p. 56.

<sup>21</sup> Asrorun Ni'am Sholeh and Sulthon Fathoni, *Reorientasi Pendidikan Islam, Mengurai Relevansi Konsep Al- Ghazali Dalam Konteks Kekinian* (Jakarta: Elsas, 2004), 18-19.



and uneasy about the condition of Muslims at that time. Al-Ghazali became a reform figure at the time by leading the *ishlah* (improvement) movement. Some of his efforts in the *ishlah* movement include: 1) attempting to create a new generation of scholars and educators, and 2) attempting to create a new system in the field of education and teaching. The education system at the time, according to al-Ghazali, had been harmed because its educational focus was incompatible with Islamic treatises. So he created a new educational system/concept that is expected to produce and give birth to generations of Muslims and leaders who are able to fight for religious goals in accordance with the mission of *al-amr bil ma'ruf wan nahy 'an al-munkar*.<sup>22</sup> Al-Ghazali believed that only good and wise education could prevent all ugliness.<sup>23</sup>

In the West, John Dewey, A progressive educational reformist and a philosopher, was born in Burlington, Vermont, east of the United States, on October 20, 1859.<sup>24</sup> During Dewey's lifetime, education could only be obtained by the burjoists. Dewey believes all children deserve a proper education. The basis of his educational concept is pragmatism. Through pragmatism, Dewey invites philosophers to create a progressive society by solving the

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<sup>22</sup>Muawwin Bihac Zamzami, Nirwan Syafrin Manurung, and Fahmi Irfani, "Gerakan Dakwah ISLAH IMAM AL-GHAZALI DAN PENGARUHNYA DALAM SEJARAH LAHIRNYA GERAKAN SHALAHUDDIN AL-AYYUBI," *Komunika: Journal of Communication Science and Islamic Da'wah* 2, no. 2 (2018): 98–99.

<sup>23</sup>Al-Imam abu Hamid Al-Ghazali, *Mengobati Penyakit Hati Membentuk Akhlak Mulia*, Terj. Muhammad Al-Baqir (Jakarta: Penerbit Mizania, 2014), p. 145.

<sup>24</sup>Hasbullah, "PEMIKIRAN KRITIS JOHN DEWEY TENTANG PENDIDIKAN (Dalam Perspektif Kajian Filosofis)," *Tarbiyah Islamiyah : Jurnal Ilmiah Pendidikan Agama Islam* 1, no. 1 (2020), p. 2.

problem at hand, not just thinking about it. Dewey contributed greatly to the progressive education movement, which sought to make schools an educational community where students shared experiences and solved problems together.<sup>25</sup> His progressive education concept is an extension of his movement to create a newer concept of learning that is distinct from the traditional concept of learning, in which students hear and memorize more. This education concept is based on problems that caused limited work in America before and after the Civil War (1861-1865) because the education system in place was still traditional. Furthermore, America was transitioning from an agrarian to an industrial society at the time, so many professionals were required.<sup>26</sup>

In the school he founded, Laboratory School, an elementary school in Chicago that uses a system called 'learning by doing' where students tend to be more active in learning to gain learning experiences. According to Dewey, experience is the basis of education; he posits that experience is the means and purpose of education.<sup>27</sup> His concept of education also emerged as his critique of rationalists committing what he called "the fallacy of intellectualism." By this, he meant that rationalists deify intellectual knowledge too much; they view the act of experiencing only as a mode of knowing. Experience is nothing but a primitive form of

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<sup>25</sup>Saifullah Idris, *DEMOKRASI DAN FILSAFAT PENDIDIKAN (AKAR FILOSOFIS DAN IMPLIKASINYA DALAM PENGEMBANGAN FILSAFAT PENDIDIKAN)* (Banda Aceh: Ar-Raniry Press, 2014), p. 63.

<sup>26</sup>Linda Purnamasari, "Reformasi Pendidikan John Dewey" (UI, 2003), p. 4.

<sup>27</sup>John Dewey, *Experience and Education* (NY: Free Press, 2007), p. 25.

knowledge. For Dewey, experience is much richer and more complex compared to knowledge. Reality is, first of all, a reality to be experienced and not to be known. The activity of knowing can not be separated from the context of life in which activity is carried out.

Thus, from the above issues and the two concepts of education of the two reformist figures of the Islamic and Western perspectives of education, the author is interested in studying the concept of education of Al-Ghazali and John Dewey with the aim of knowing the similarities and differences, advantages and disadvantages of the two conceptions of education of both figures. This study is expected to provide insight into a broader concept of education to address the problems of education in Indonesia, especially Islamic education, as well as provide a positive impact on the concepts of education applied in Indonesia in the future. In fact, the government has done a lot to improve the quality of education in Indonesia so as to create educated human resources (people who can think better and have the ability to meet the demands of the times).

## **B. Problem Formulation**

1. What is the educational concept (definition, education objectives, role of teachers, education curriculum, education evaluation) of Al-Ghazali's thought?
2. What is the educational concept (definition, education objectives,

role of teachers, education curriculum, education evaluation) of John Dewey's thought?

3. How is the comparison (similarities, differences, advantages, and disadvantages) between the educational concepts of Al-Ghazali's and John Dewey's thoughts?

### **C. Research Objectives**

1. To figure out the educational concept (definition, education objectives, role of teachers, education curriculum, education evaluation) of Al-Ghazali's thought.
2. To figure out the educational concept (definition, education objectives, role of teachers, education curriculum, education evaluation) of Al-Ghazali's thought.
3. To figure out the comparison (similarities, differences, advantages, and disadvantages) between the educational concepts of Al-Ghazali's and John Dewey's thoughts.

### **D. Research Benefits**

1. Theoretical Benefits

This research describes two educational concepts from two different perspectives. The result of this research is expected to contribute to the development of education in Indonesia as well as a solution in the improvement of education quality in Indonesia. Through these two concepts, educators can focus more on the real educational goals and apply educational

concepts that are in accordance with the challenges faced. So that this research process is expected to provide benefits for personal researchers and benefits for all parties

## 2. Practical Benefits

- a. A literature to broaden the horizons of thinking about the concept of education from different perspectives and as a vehicle for studying educational concepts in more detail to be applied in the future
- b. Provide new references and insights for teachers or educators in educating, teaching and guiding students in the process of educating students and facing learning problems that occur.
- c. Provide information and enrich the treasures of knowledge that can be read, used as a learning resource in the form of summaries, consumed, and studied by the wider community, especially educated people who want to know about the concept of Al-Ghazali teachings (perspectives on the concept of Islamic education). and John Dewey (perspectives on western educational concepts).
- d. As a means for researchers to implement the knowledge that has been obtained during lectures and provide additional knowledge as prospective teachers who have an important role as printers of the noble moral young generation. And, to

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#### E. Research Originality

Research originality is a summary of explanations based on previous research related to research conducted by researchers with the aim of avoiding similarities. Some of the previous studies that the researchers compared were as follows:

1. Aji Nadyah Zuliarti, 2015, a thesis entitle "*Studi Komparasi Konsep Pendidikan Islam al-Ghazali dan Ibnu Khaldun*". The study aims to describe and compare the concepts of Islamic education by al-Ghazali and Ibn Khaldun and find the similarities and differences of the two concepts for education from the two Islamic thinkers. This research is qualitative research with library research method.
2. Rahmi Febrina, 2016, a thesis entitle "*Konsep Pendidikan Menurut Ibn Khaldun dan John Locke*". This research aims to describe and compare in detail the concepts of education by Ibn Khaldun and John Locke and find similarities and differences between the two educational concepts of the two educational thinkers. This research is a qualitative research with library research method.
3. Makmun, 2008, a thesis entitle "*Komparasi Konsep Pengajaran*"

*Antara Al-Ghazali dan John Dewey*'. This study aims to describe and compare the concepts of Islamic education by al-Ghazali and John Dewey and find similarities and differences between the two educational concepts of the two educational thinkers. The concepts of education studied and compared between the two figures include; the nature of man and teaching, the basis and purpose of teaching, teaching planning, teaching methods, and evaluation of teaching. This research is a qualitative research with a library research method.

4. Yuliana & M. Reza Wahyu Al-Hadi Abror, 2019, a journal entitle "*Komparasi Pemikiran Pendidikan al-Ghazali dan John Locke Perspektif Pendidikan Islam dan Barat*". This study aims to describe and compare in detail the concepts of education by al-Ghazali and John Locke and find similarities and differences between the two educational concepts of the two educational thinkers. This research is a qualitative research with library research method.
5. Sungkowo, 2014, a journal entitle "*Konsep Pendidikan Akhlak (Komparasi Pemikiran al-Ghazali dan Barat)*". This study aims to describe and compare in detail the concept of moral education by al-Ghazali and western perspectives. This research is a qualitative research with library research method.

Table 1 Research Originality

No	Researcher Name, Research Title (Form), and Years of Research	Similarities	Differences	Research Originality
1.	Aji Nadyah Zuliarti, <i>Studi Komparasi Konsep Pendidikan Islam al-Ghazali dan Ibnu Khaldun</i> (Thesis), 2015	The focus of the research is almost the same, both discussing the concept of education	<ol style="list-style-type: none"> <li>1. The concept of education discussed in this study is the concept of Islamic education.</li> <li>2. The educational figures discussed are different from those carried out by researchers</li> </ol>	The researcher discusses the concept of education in general from the perspective of two educational figures, namely Islamic and Western education figures
2.	Rahmi Febrina, <i>Konsep Pendidikan Menurut Ibn Khaldun dan John Locke</i> (Thesis), 2016.	Both discuss the concept of education by Islamic and Western educational figures	The educational figures discussed are different	Researchers discuss the concept of education al-Ghazali and John Dewey
3.	Makmun, <i>Komparasi Konsep Pengajaran</i>	The educational thinkers discussed	1. In this research, what was discussed was the	1. The researcher discussed the concept of education;



	<i>Antara al-Ghazali dan John Dewey</i> (Thesis), 2008.	are same, Al-Ghazali and John Dewey	concept of teaching.  2. The concepts of teaching and education discussed include several different things.	. definition of education according to both figures, educational objectives, the role of teachers in education, educational curricula, and educational evaluation  2. The comparative study contains of similarities, differences, disadvantages and advantages based on two educational concepts from both figures.
4.	Elfa Yuliana & M Reza Wahyu Al-Hadi Abror, <i>Komparasi Pemikiran Pendidikan al-Ghazali dan John Locke Perspektif Pendidikan Islam dan Barat</i> (Journal), 2019.	Both discuss the concept of education by Islamic and Western educational figures	The previous researcher was discussed John Locke's education concept.	The researcher discusses John Dewey's education concept

5.	Sungkowo, <i>Konsep Pendidikan Akhlak (Komparasi Pemikiran al-Ghazali dan Barat)</i> (Journal), 2014	Both discuss the concept of education by Islamic and Western educational figures	<ol style="list-style-type: none"> <li>1. The previous researcher was discussed the concept of moral education.</li> <li>2. The concept of western perspective education is explained in general without reference to a specific educational figure.</li> </ol>	<ol style="list-style-type: none"> <li>1. The researcher discussed the concept of education in general.</li> <li>2. Researcher examines a more specific figure, John Dewey.</li> </ol>
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## F. Definition of Terms

To prevent misrepresenting the meaning of the thesis title "Comparative Study of Al-Ghazali and John Dewey's Thoughts on the Concept of Education in Islamic and Western Perspectives," the author will define the terms in the research title.

### 1. Education Concept

The term 'concept' comes from Latin language, *conceptum*, which means one that is understood. According to the *Kamus Besar Bahasa Indonesia*, concepts can be defined as comprehension, mental images of objects, processes, opinions (understandings), and well-thought-out designs (ideas). In a

nutshell, the design of education is the concept of education. Woodruff states, "A concept is a relatively perfect and meaningful idea, an understanding of an object, a subjective product derived from a person's way of making sense of objects through his experience (after perception of objects)".<sup>28</sup> The term education can be interpreted simply as learning organized in schools as formal education. Miarso (2004) provided a more general definition of education: "Education is essentially a student-led activity that results in personal growth. Education is an ongoing process that lasts a lifetime. And it can happen anywhere—that is, at a time and place that is convenient for the students' circumstances and needs."<sup>29</sup>

## 2. Education from Islamic Perspective

Education from an Islamic perspective is education that, in its implementation, is based on Islamic teachings. Education in the Islamic perspective is based on the Quran, al-Sunnah, the opinions of scholars, and historical heritage while still using rational considerations and empirical data.<sup>30</sup> The words *tarbiya*, *ta'lim*, and *ta'dib* contain the map of Islamic education, as recommended at the International Conference on Islamic

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<sup>28</sup>Yusrin Ahmad Tosepu, *KONSEP DAN TEORI*, n.d, p. 4.

<sup>29</sup>Rosmita Sari Siregar, Agung Nugroho Catur Saputro, Maya Saftari Nuruh Huda Panggabean, and Janner Simarmata, *Konsep Dasar Ilmu Pendidikan* (Yayasan Kita Menulis, 2022), p. 2.

<sup>30</sup>Abuddin Nata, *Pendidikan Dalam Perspektif Al-Quran* (Jakarta: KENCANA, 2016), p. 14.

Education held at King Abdul Aziz University in Jeddah in 1977.<sup>31</sup>

In essence, education in an Islamic perspective is an effort to educate and guide based on Islamic teachings so that a Muslim person who is devout to Allah SWT and has a noble character.

### 3. Education from Western Perspective

Basically, from a western perspective, education is based on rational and empirical data without believing in revelations such as religious books and the like. Shah Muhammad Naqub al-Attas stated that western science is not built on revelation and religious beliefs but on cultural traditions reinforced by philosophical speculations related to secular life that center the human being as a rational being.<sup>32</sup> This understanding is based on the educational objectives of the western perspective, which only seeks worldliness.

### 4. Al Ghazali

Al-Ghazali has the full name Abu Hamid Muhammad ibn Muhammad al-Ghazali Ath-Thusi. It is also known by the following names: *al-Imam*, *Hujjatul Islam*, *Zainul 'Abidin*, *A'Jubah az-Zaman*, and *al-Bahr*. He was born in Thus, Kurasan, Iran, on December 19, 1058, and passed away on December 19, 1111.<sup>33</sup>

Islam was at a time when there were many conflicts in theology,

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<sup>31</sup>Aminul Rosid Abdullah, *ILMU PENDIDIKAN ISLAM: ANALISIS TENTANG AGAMA, PENDIDIKAN DAN SAINS PERSPEKTIF PEMIKIRAN TOKOH* (Malang: CV Literasi Nusantara Abadi, 2020), p. 9.

<sup>32</sup>Tri Mulyanto, "EPISTEMOLOGI PENDIDIKAN ISLAM DAN BARAT SERTA IMPLIKASINYA PADA MADRASAH DI INDONESIA" (IAIN Raden Intan Lampung, 2017), p. 42-43.

<sup>33</sup>Kamalul Fikri, *Imam Al-Ghazali* (Yogyakarta: Laksana, 2022), p. 11-12.

politics, education, and government during al-Ghazali's lifetime. During that period, Al-Ghazali has made significant contributions to education, law, philosophy, theology, and other fields.

## 5. John Dewey

Dewey was born on a farm in Fairfax, Vermont, on April 17, 1811, and passed away on January 1, 1952. He is his family's eleventh and last child. He is the premier education reformer in American history. Dewey created a modern school to replace the traditional school with a system in which students learned a lot. He founded a laboratory school, also known as Dewey's School, to apply his educational theory. Dewey was a pragmatic philosopher who applied progressive education and was a supporter of democratic education.<sup>34</sup>

## G. Systematics of Discussion

In the systematics of this discussion, the researcher shows how the flow or stages of the discussion from beginning to end. In this study consist of six parts that are systematically arranged with detailed descriptions of each chapter to make it easier for readers to understand.

## CHAPTER I

Introduction, contains the background, problem formulation, objectives, benefits, scope of research, definition of terms, and

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<sup>34</sup>Alif Cahya Setiyadi, "Konsep Demokrasi Pendidikan Menurut John Dewey," *at-Ta'dib* 5, no. 1 (2008): 81–82.

systematics of discussion.

## **CHAPTER II**

The literature review, contains descriptive-theoretical presentations about the parts of the educational concept to be discussed, among others: the definition of education, educational objectives, the role of teachers in education, the educational curriculum, and educational evaluation.

## **CHAPTER III**

Research Methods, It contains a discussion of the approaches used in research and types of research, data and data sources, data collection and analysis techniques, and checking the validity of data.

## **CHAPTER IV**

Exposure to data and research results, will contain a discussion of the presentation of data that has been obtained and collected by researchers, which includes the biography and educational concepts of Al-Ghazali as well as the biography and educational concepts of John Dewey, which include understanding education, educational objectives, the role of teachers and students in education, educational curriculum, and educational evaluation based on both figures.

## **CHAPTER V**

The discussion contains a discussion of the results of the

comparison of the educational concepts of al-Ghazali and John Dewey, which includes the similarities, differences, advantages, and disadvantages of the two educational concepts

## **CHAPTER VI**

Concluding, it contains a discussion of the conclusions obtained based on the discussion in the previous chapter as well as suggestions from researchers.

## CHAPTER II

### LITELATURE REVIEW

#### A. Theoretical Studies

##### 1. Education Concept

###### a. Definition of Education

In Arabic, education is known as *tarbiyah*. The word *tarbiyah* derived from the verb *rabba-yurabbi*, in its original meaning is to feed and make it flourish. In terms *tarbiyah* can be interpreted as gradually bringing one to perfection. *Tarbiyah* can be interpreted broadly as maintaining and maintaining the child's *fitrah* towards adulthood (baligh), developing all potentials, directing all *fitrah* and potential towards perfection, and gradually implementing it.<sup>35</sup> While in Latin, education called *educare*. Etymologically, the word *educare* has the same meaning as coaching, which is a process to help grow, mature, direct, develop various kinds of potentials that exist in humans so that they can develop well and benefit themselves as well as the surrounding environment.<sup>36</sup>

Masnur Muslich proposed that education is the process of assimilating culture into a person and society in order to transform man into a civilized society. Education is

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<sup>35</sup>Ali Mufron, *Ilmu Pendidikan Islam* (Yogyakarta: Aura Pustaka, 2013), p. 4.

<sup>36</sup>D. Yahya Khan, *Pendidikan Karakter Berbasis Potensi Diri* (Yogyakarta: Pelangi Publishing, 2010), p.1.



more than just transferring knowledge; it is also a means of cultivating and disseminating values. The student must receive an education that touches on the fundamental dimensions of humanity. This dimension of humanity consists of three fundamental aspects: (1) affective, which is reflected in qualities such as faith, devotion, noble character, including noble ethics and superior personality, and aesthetic competence; (2) cognitive, which is reflected in the capacity of thought and intellectual power to explore, develop, and master science and technology; and (3) psychomotor, which is reflected in the ability to develop technical skills, practical skills, and kinesthetic competence.<sup>37</sup> Based on some of the above definitions, education is an effort made by an educator to optimally build or foster the character, mind, and physique of students with the goal of forming the next generation of people who have intelligent thinking, personality, and good character.

#### **b. Education Objectives**

In the National Education System Law Number 20 of 2003, it states that education is carried out with the aim of realizing a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, and

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<sup>37</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensial* (Jakarta: Bumi Aksara, 2011), p. 69.

noble character, as well as the skills needed for themselves, society, the nation, and state. Some of the educational objectives, according to education experts, include the following:

- 1) Muzayyin Arifin, suggests that education is done with the aim of a) Instilling an attitude of balance and harmony in his relationship with his Lord, b) Forming an attitude of harmonious, harmonious, and balanced relationships with the community, c) Develop his ability to explore, manage, and utilize the natural wealth of God's creation for the benefit of his life and the lives of others and for the benefit of his faith in God, based on a harmonious relationship attitude.<sup>38</sup>
- 2) Athiyah al-Abrasyi, suggests that education is not carried out with the goal of filling students' brains with all kinds of knowledge that they do not yet know. However, education is done with the goal of shaping a noble spirit and ethics, which includes a) educating their morals and souls, b) instilling a sense of primacy (*fadhilah*), c) accustoming them to high courtesy, and d) preparing them for a holy life with sincerity and honesty.<sup>39</sup>
- 3) Ahmad Tafsir, suggests that education is carried out with

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<sup>38</sup>Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2003), p. 121.

<sup>39</sup>Abdullah Zakiy Al-Kaaf, *Prinsip-Prinsip Dasar Pendidikan Islam* (Bandung: Pustaka Setia, 2003), p. 13.

the aim of forming a human being with a perfect Muslim personality who is devoted to Allah.

### c. The Role of Teachers

Every professional teacher must meet the standards of a responsible human being in the field of education. The primary responsibility of the teacher is to educate and teach. Teachers are educators who serve as figures, role models, and sources of identification for their students and their surroundings. As a result, the teacher must possess certain personal qualities such as responsibility, authority, independence, and discipline. In terms of responsibility, teachers must be aware of and understand values, morals, and social norms, and they must strive to behave and act in accordance with those values and norms. Teachers must also accept responsibility for all of their students' actions in school and in social situations. In terms of authority, a teacher must have advantages in realizing spiritual, emotional, moral, social, and intellectual values in his or her students as well as have advantages in understanding science, technology and art according to the developed field.<sup>40</sup>

Teachers as educators are responsible for passing on values and norms to the younger generation so that a

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<sup>40</sup>Imron Fauzi, *Etika Profesi Keguruan* (Jember: IAIN Jember Press, 2018), p. 82.

process of value conservation occurs, and even through the educational process, new values are created. The presence of the teacher in the learning process as an educator who bequeaths values and norms still plays a very important role that cannot be replaced by modern computer machines. A teacher will successfully carry out his duties if he is professional in his field of teaching.<sup>41</sup>

Teachers have to help students learn something they don't know yet, form competencies, and understand the standard material being studied. Learning activities are influenced by a variety of factors, including motivation, maturity, student-teacher relationships, verbal ability, degree of freedom, sense of security, and teacher communication skills. If these conditions are met, students will be able to learn effectively. In this regard, as the person in charge of explaining something, the teacher must try to make things clear to the student and become more skilled at problem solving.<sup>42</sup> This demonstrates that a teacher holds a noble position and receives a high degree from Allah Almighty because they teach knowledge to others, as the hadith of Prophet Muhammad SAW states as follows::

بِرَكَاتِكُمْ يَا رَسُولَ اللَّهِ لِيُخَفِّقَ دِيَارَكُمْ وَيُغْلِبَ عَلَيْكُمْ الْعُلَمَاءُ

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<sup>41</sup>M. Shabir U, "Kedudukan Guru Sebagai Pendidik," *AULADUNA* 2, no. 2 (n.d.): 224.

<sup>42</sup>M. Yusuf Seknun, "Kedudukan Guru Sebagai Pendidik," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 15, no. 1 (2012): 223–224.

Meaning: *"The superiority of a knowledgeable person (who practices his knowledge) over a person who is adept at worship is like the superiority of the moon over all the stars."*  
(Hadith narrated by Tirmidzi: 2606)

As an educator and teacher, the teacher is also in charge and responsible for encouraging students to do good. This is the same as Islamic proselytizing, which seeks to encourage Muslims to do good, as Allah Almighty stated in QS. Ali Imran [3]: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: *"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."*

Relying on the above verse, it is clear that the teacher is obligated to assist the development of the child toward maturity in accordance with Islamic teachings while carrying out his duties and responsibilities. Furthermore, there is a religious purpose in learning Islamic religious education, which is to form a human being who has faith and piety towards God Almighty. For religion comes to guide men and show them which things are makruf and which are not. As a result, the teacher should direct the students to the makruf

and away from the poor in order for them to gain value both on the human side and before God.<sup>43</sup>

#### **d. Education Curriculum**

The term curriculum is derived from the Greek language, "currere", which was originally used in the field of sports, and means "running distance," the distance that must be traveled in running activities from start to finish. The curriculum in education is made up of components such as objectives, lesson content, teaching methods or strategies, and evaluation. All of these elements can be used to help students achieve their educational objectives. As stated by Beauchamp, the curriculum is an educational or teaching plan that has been developed prior to the implementation of the learning process.<sup>44</sup>

There are several kinds of approaches in the form of strategies or steps used in curriculum development, including:

- 1) The field of study approach, carried out by first establishing the subjects to be studied. So that the purpose of the curriculum in the field of study approach is

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<sup>43</sup>M. Shabir U, "Kedudukan Guru Sebagai Pendidik," *AULADUNA* 2, no. 2 (n.d.): 226

<sup>44</sup>Nana Syaodih Sukmadinata, *Pengembangan Kurikulum (Teori Dan Praktek)* (Bandung: Rosdakarya, 2000), p. 5.

to prioritize students' ability to think about science.<sup>45</sup>

- 2) A humanistic approach, carried out by prioritizing the affective development of students. So that the purpose of the curriculum in the humanistic approach is to prioritize the development of all potentials, interests, talents, creativity, and independence contained in students.<sup>46</sup>
- 3) Competency-based approach, combines a set of knowledge, skills, attitudes, and values. So that the purpose of the curriculum in the competency approach is to create a student who not only knows a certain field but is also able to understand and live to be realized in daily practice patterns.

#### e. Education Evaluation

The word evaluation comes from English, which means assessment or estimation. Cross stated that evaluation is a process carried out to be able to find out whether or not the objectives of an activity are achieved. In addition, evaluation is also a process of understanding, meaning, obtaining, and communicating information for further decision-making to a program.<sup>47</sup> Based on the Law of

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<sup>45</sup>Wina Sanjaya, *Pembelajaran Dalam Implementasi Kurikulum Berbasis Kompetensi* (Jakarta: Prenada Media Group, 2011), p. 38.

<sup>46</sup>Abdullah Idi, *Pengembangan Kurikulum Teori Dan Praktek* (Jogjakarta: Ar-Ruzz Media, 2010), p. 203.

<sup>47</sup>Sofan Amri, *Pengembangan Dan Model Pembelajaran Dalam Kurikulum 2013* (Surabaya: Prestaki Pustaka Publisher, 2013), p. 207.

the Republic of Indonesia No. 20 of 2003, Article 5 Paragraph 1, it states that the evaluation is held for the management of the quality of national education aimed at stakeholders such as students, institutions, and educational programs.<sup>48</sup>

The scope of educational evaluation includes three scopes of evaluation objects, as follows:<sup>49</sup>

- 1) A learning evaluation is an evaluation that focuses on the learning process in the classroom.
- 2) Program evaluation is an evaluation that moves from curriculum evaluation to program evaluation in a field of study, including program implementation and program effectiveness.

System evaluation is an even broader evaluation that includes self-evaluation, internal evaluation, external evaluation, and institutional evaluation to achieve certain goals in an institution, which is exemplified in the evaluation of accreditation of educational institutions.

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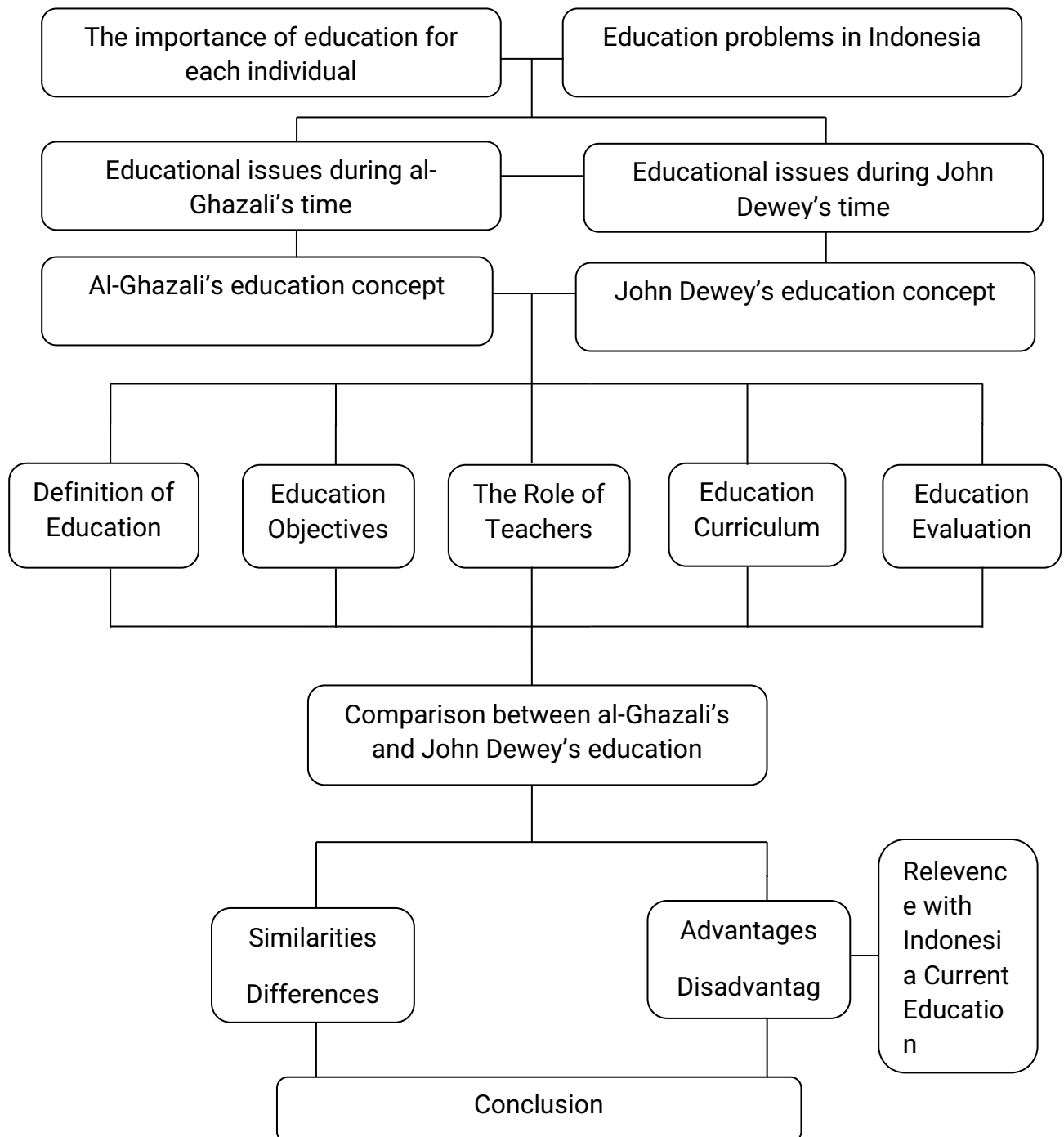
<sup>48</sup>Ibid, p. 208.

<sup>49</sup>Ibid, p. 211



## B. Framework of Mind

A framework of mind is required in a research as an illustration of the basic concept of the research. The researchers used the following framework of mind:



## CHAPTER III

### RESEARCH METHOD

#### A. Approaches and Types of Research

In this study, researchers conducted a descriptive-qualitative type of research. Researcher conducted descriptive-qualitative research in this study. Rahardjo (2012) suggests qualitative research is a scientific activity that involves systematically collecting data, categorizing it, describing and interpreting data obtained from interviews, casual conversations, observations, or documentation. Data can be in the form of words, pictures, photos, notes, meetings, and others.<sup>50</sup>

Descriptive qualitative research is a study that generates descriptive data from a group of people and observed attitudes in the form of written or spoken words.<sup>51</sup> The author takes this approach because the data in this thesis is qualitative and because this study does not intend to test hypotheses in the sense of only elaborating descriptive data about the similarities, differences, disadvantages, and advantages of al-Ghazali and John Dewey's educational concepts.

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<sup>50</sup>Abdul Manab, *Penelitian Pendidikan Pendekatan Kualitatif* (Yogyakarta: Kalimedia, 2015), p. 4.

<sup>51</sup>Nur Amin Fattah, *Metode Penelitian* (Jakarta: Lembaga Pendidikan Pelita Umat, 2001), p. 13.

Following the approach described above, the type of research used in this study is library research. Library research is a set of activities that includes gathering library data, reading, recording, and processing research materials. Library research collects research data from library sources. Library research is limited to library collection materials and does not require field research.<sup>52</sup> In this regard, the researcher aims to describe the comparison of Al-Ghazali's and John Dewey's educational concepts by collecting, reading, and recording research-related literature collections.

## **B. Data and Data Sources**

In this research, several data were used, namely as follows:

### **1. Primary Data**

The primary data in this study are written works by the figures being discussed, specifically works by Al-Ghazali and John Dewey. As for Al-Ghazali's works; as *Ihya' 'Ulumuddin*, *Ayyuhal Walad*, *Al Munqid al dalal*, *Mengobati Penyakit Hati Membentuk Akhlak Mulia*, and *Kimiya as-Sa'adah*, And as John Dewey's works; *Democracy and Education (1961)*, *Experience and Education*, *Education Today (1940)*, *The School and Society (1899)*, *My Pedagogic Creed*, and *The Child and the Curriculum (2013)*, others.

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<sup>52</sup>Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014), p. 3.

## 2. Secondary Data

The secondary data used in this study are library materials in the form of works or books by educational figures and observers that are relevant to the thoughts, theories, and educational concepts of Al-Ghazali and John Dewey. For example, Kamalul Fikri, "Imam Al-Gahzali" (2022), Muhammad Nafi, "Pendidik dalam Konsepsi Imam al-Ghazali" (2017), Himawijaya "Mengenal Al Ghazali Keraguan adalah Awal Keyakian" (2004), Subhan "Belajar Menurut Al-Ghazali: (2021), and others.. Meanwhile, works related to the thought of John Dewey are; Richard Pring, "John Dewey" (2014), Chairul Anwar, "Buku Terlengkap Teori-Teori Pendidikan Klasik Hingga Kontemporer" (2017), Brigida Intan Pritina "Membumikan Moral dan Cita Benih Bangsa" (2019), Amy Sterling Casil "John Dewey The Founder Of American Liberalism" (2006), Robert B. Westbrook "John Dewey and American Democracy" (1991), and many more. Researcher also used several research results related to Al- Ghazali, journals, dialogues, videos, and others.

### C. Data Collections Techniques

In this research, the appropriate data collection technique for literature research is to collect books, papers, articles, journals, videos, dialogues, and so on, that are related to the topic and figures studied. So the documentation method was used to collect data in this study. This technique is used by researchers to collect

data related to Al-Ghazali and John Dewey's concepts. After collecting the data, the researcher will describe it, record it, and analyze it.

#### **D. Data Analysis Techniques**

The content analysis technique was used by the researcher in this study based on the type of data obtained from this research. Bungin (2011) proposed, qualitative research content analysis techniques emphasize the plurality of contents, the meaning of contents, the reading of symbols, and the meaning of symbolic content interactions that occur in communication. Bernard Berelson (1959) defined a content analysis technique as "*A research technique for the objective, systematic, and quantitative description of the manifest content of communication.*" As a result of this technique, the obtained textual qualitative data will be sorted, grouped with similar data, and critically analyzed for content to obtain concrete and adequate information. Researchers employ a variety of techniques in addition to content analysis. That are considered necessary, including:

##### **1. Reduction Methods**

This method is used to summarize, sort out the main points, focus on what is important, and discard what is not. The researcher's data, which was collected using predetermined data collection techniques, is then redacted in sections related

to the problem or topic discussed by the researcher.

## 2. Descriptive Method

This descriptive method is used to solve and respond to the problems discussed as the study's topic. This description is carried out by collecting, categorizing, and analyzing data, as well as drawing conclusions and writing reports.

## 3. Historical Methods

This method is used to examine the backgrounds of the two figures to be studied by presenting a biography of the figure that includes his educational history, the influences he received, his works, and various experiences that shaped his views on education.

## 4. Comparative Method

Hudson & Kuhner (2007) state that a comparative method is carried out to compare the similarities and differences of two or more facts and properties of the object under study based on a certain frame of thought.<sup>53</sup> The comparative method in this discussion was carried out to see the comparison between the educational concepts of Al-Ghazali and John Dewey comprehensibly

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<sup>53</sup> John Hudson, "Qualitative Comparative Analysis and Applied Public Policy Analysis: New Applications of Innovative Methods," *ELSEVIER* 32 (2013): p. 282.

## E. Data Validity Check

An examination technique is required to determine the validity of data, and the implementation of the examination technique is based on certain criteria. Each criterion, according to Lincoln and Guba (1985), is credibility, transferability, dependability, and confirmability.<sup>54</sup> The following techniques are used by the researcher to increase the level of confidence in the data obtained:

1. Perseverance of observation: carefully observing, analyzing, and comprehending against some predetermined data in order to determine the aspects that are important and relevant to the research topic.
2. Peer checking: entails conversing with peers in order to obtain input, whether it is criticism, suggestions, or sharp questions, and can call into question the level of trust in the veracity of the research. This technique is implemented through individual and group discussions, with the goal of allowing researchers to provide a deep understanding while remaining open and honest.
3. Referential scope: includes a variety of materials, notes, or recordings that can be used as references when analyzing and interpreting data. The reference coverage in this study was carried out by collecting all data related to this study to retest existing data.

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<sup>54</sup>Manab, *Penelitian Pendidikan Pendekatan Kualitatif*, (Yogyakarta: Kalimedia, 2015), p. 220 .

4. Triangulation : a technique for determining the validity of data by viewing symptoms from various perspectives and testing findings with various sources of information and techniques. In a nutshell, the triangulation technique is a method of validating data by utilizing other things.<sup>55</sup>

In this research, triangulation was used in the following steps::

- a) Using the various data sets collected as a whole as comparison material to determine which one is most relevant to the topic of research discussion.
- b) Assessing the level of confidence in research findings using a variety of data analysis techniques, including reduction, descriptive, historical, and comparison.
- c) Assessing the degree of trust of multiple data sources with the same technique. Triangulation like this aims to find a fit between the data obtained with the same technique.
- d) The triangulation of other researchers' results is used to test the validity of the researcher's own interpretation with the results of other researchers who know a lot about the phenomenon for which data is sought, and to discuss its still doubtful veracity. Valid data is finally obtained by paying attention to the opinions of these colleagues, either by

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<sup>55</sup>Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2010), p. 331.



paying attention to their opinions or by comparing the results of one analysis with another. The pattern is used for triangulation checking:

#### (1) Stability

To avoid errors in the formulation of research results, the collection and interpretation of written data are consulted with various parties to participate in reviewing the research process carried out by researchers so that research findings can be maintained (accounted for) and scientifically accounted for. Those who helped with the checking were research supervisors.

#### (2) Confirmation

In this research, confirmability and dependability are assessed concurrently; the difference is in the assessment's orientation. Confirmation is used to evaluate research results (products), particularly those related to research findings description and discussion. Meanwhile, dependability is used to evaluate the research process, which includes everything from data collection to well-structured reports. It is hoped that with dependability and confirmability, the research results will meet qualitative research standards, specifically the values of neutrality, consistency, application, and truth.

## CHAPTER IV

### DATA EXPOSURE AND RESEARCH RESULT

#### A. Data Exposure

##### 1. Biography of Al-Ghazali

###### a. Al-Ghazali's Life

Al-Ghazali was born Abu Hamid Muhammad bin Muhammad al-Ghazali ath-Thusi ash-Shafi'i. He was born in 450 AH (1058 AD) in Tabaran, which is a small town near Thus, Khurasan Province, Iran.<sup>56</sup> The name is al-Ghazali derives from the word *ghazal*, which means yarn weaver because his father was a woolen weaver. It is also attributed to the word *ghazal*, which is his hometown.<sup>57</sup>

Al-Ghazali grew up in a simple but very educational-centered family. His parents were fond of studying Sufism and desperately wanted their son to become a pious person in the future. Therefore, it is unsurprising that al-Ghazali is known as a religious figure and likes to study from an early age.<sup>58</sup>

Al-Ghazali was one of the leading Islamic philosophers and scholars who contributed many ideas for advancing

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<sup>56</sup>Sirajuddin, *Filsafat Islam* (Jakarta: PT Raja Grafindo Persada, 2007), p. 155.

<sup>57</sup>Hasyimiyah Nasution, *Filsafat Islam* (Jakarta: Gaya Media Pratama, 1999), p. 177.

<sup>58</sup>Al-Imam Al-Ghazali, *Ihya' Ulumuddin*, translator. Ibnu Ibrahim Ba'adillah, I. (Jakarta: Republika, 2011), p. 7-8.

human civilization. He obtained the title of *Hujjatul Islam* because of his strong thinking and policy on blasphemy. Al-Ghazali had served as Vice Chancellor of the Nizhamiyah Madrassa, Baghdad's higher learning center. He was also highly respected in the two centers of Islamic greatness, the Seljuqs and the Abbasids.<sup>59</sup>

Because of his love for religion and science, Al-Ghazali spent the rest of his life worshiping, charity, writing, and teaching by establishing a *halaqah*, a particular school for aspiring Sufis he nurtured until his death. Al-Ghazali passed away in 505 AH / 1111 CE at the age of 55 years, leaving behind several daughters. His body was buried in the tomb of al-Thabiran, near al-Firdausi, a famous poet.<sup>60</sup>

#### **b. Al-Ghazali's Education**

The first education Al-Ghazali received came from his family environment. It was from that family that Al-Ghazali began to learn the Qur'an. The father always instilled religious values in Al-Ghazali. After receiving education from his family at the age of 7, Al-Ghazali continued his education at the *madrassa* in Thus to study fiqh, the history of the saints and their spiritual life, memorize the verses of *mahabbah* (love) to Allah, al-Qur'an interpretation, and

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<sup>59</sup> Sufyan Mubarak, "Riwayat Hidup Dan Pemikiran Al-Ghazali Dan Ibnu Maskawaih," *Jurnal Qisthosia: Jurnal Syariah dan Hukum* 1, no. 1 (2020), p. 52.

<sup>60</sup>Yunasril Ali, *Perkembangan Pemikiran Filsafat Dalam Islam* (Jakarta: Bumi Aksara, 1991), p. 67.

sunnah. His *fiqh* teacher in the *madrassa* was Ahmad ibn Muhammad Al-Razikani, a great Sufi.<sup>61</sup>

Between 465-470 AH, Al-Ghazali, at the age of 15, went to Mazardaran, Jurjan, to continue his studies in *fiqh* under Abu Nasr al-Isma'ily for 2 years. After completing his studies in Jurjan at the age of 20, Al-Ghazali continued his education at the Nizamiyah Nizabur Madrasa, he studied with Yusuf Al-Nassaj, a religious leader known as Imamul Haramain, or Al-Juwayni Al-Haramain, who was an *Asharite Shafi'iyya* scholar, until the age of 28 years. This place of education is the most instrumental in developing his talents and intelligence. While in the Nizamiyah Nizabur Madrasa, Al-Ghazali studied theology, law, and philosophy. In the guidance of his teacher, he earnestly studied and *ijtihad* until he mastered the various problems of the sects of his dissent, his disputes, his theology, the proposals of his *fiqh*, his logic and read philosophy and other matters related to it, as well as mastering the various opinions of these branches of knowledge.<sup>62</sup>

Before al-Juwayni passed away, he introduced al-Ghazali to Nidzham al-Mulk. The prime minister of the Seljuq Sultan Malik Shah, Nizam, was the founder of the al-

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<sup>61</sup>AzyumArdi Azra, *Ensiklopedi Islam 2* (Jakarta: Ichtiar Baru Van Hoeve, 2003), p. 84.

<sup>62</sup>Sibawaihi, *Eskatologi Al-Ghazali Dan Fazlurrahman: Studi Komparatif Epistemologi Klasik Kontemporer* (Bandung: Mizan Media Utama, 2004), p. 36.

Nidzhamiyah madrasa. Naisabur al-Ghazali had studied Sufism with Abu Ali al-Faldl Ibn Muhammad Ibn Ali al-Farmadi, a Sufism from Thus, a disciple of the Naisabur Sufism figure, al-Qusyairi.<sup>63</sup>

After his teacher died in 1091 AD, al-Ghazali left Naisabur for the land of Muaskar to meet Nidzham al-Mulk. In this area, al-Ghazali had the honor of debating with scholars. From this debate he won, Al-Ghazali's intelligence and talent in science made him quickly widely known among scholars and scholars at that time. Armed with intelligence and deep knowledge by Imam al-Ghazali, in 484 H / 1091 AD, he was appointed Professor at Nizamiyah University. It is common for al-Ghazali to replace his teacher when he cannot. This position as Professor at the Nizamiyah College became the beginning for al-Ghazali to become a famous Islamic scholar in Iraq.<sup>64</sup>

### c. Al-Ghazali's Works

Al-Ghazali is a scholar who has a wide range of knowledge and has many works in the form of books covering various scientific fields, including *Maqashid Al Falisifah* (the goals of philosophers), *Tahafut Al Falasifah* (chaos of the minds of philosophers), *Mi'yfir Al Ilm* (criteria

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<sup>63</sup>Himawijaya, *Mengenal Al-Ghazali Keraguan Adalah Awal Keyakinan* (Bandung: Mizan Media Utama, 2004), p. 15.

<sup>64</sup>Ibid.

of the sciences), *Ihya 'Ulum Ad-Din* (reviving religious sciences), *Al Munqidz Min Al Dhalal* (savior of unity), *Al Ma'arif Al 'Aqliyyah* (rational knowledge), *Misykat Al Anwar* (a lamp that shines a lot), *Minhaj Al 'Abidin* (dedication to God), *Al Iqtishad fi Al 'Itiqad* (moderation in creed), *Ayyuha Al Walad* (O son), *Al Mustasyfa* (the chosen one), *Ijlam Al 'Aw-wam 'an 'al-kalam* : about the word of God to man, *Mizan Al 'Amal* (scales of charity).<sup>65</sup>

## 2. Biography of John Dewey

### a. John Dewey's Life

John Dewey (1859-1952) was an influential American philosopher, psychologist, and educational reformer. He is considered one of the most prominent figures in the field of pragmatism, which emphasizes the practical consequences of ideas and the importance of experience in shaping knowledge.<sup>66</sup>

Dewey was born on October 20, 1859, in Burlington, Vermont, USA. John Dewey was born into a family that valued education and intellectual pursuits. John Dewey was born during the American Civil War. This was a period in American culture and philosophy when everything was

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<sup>65</sup>A. Haris Hermawan and Yaya Sunarya, *Filsafat Islam* (Bandung: CV Insan Mandiri, 2011), p. 91-92.

<sup>66</sup>James S. Gouinlock, "John Dewey American Philosopher and Educator," last modified 2023, [https://www.britannica.com/biography/John-Dewey?utm\\_source=pj-affiliate&utm\\_medium=pj&utm\\_campaign=kids-pj&clickid=4400313863](https://www.britannica.com/biography/John-Dewey?utm_source=pj-affiliate&utm_medium=pj&utm_campaign=kids-pj&clickid=4400313863).

changing. Not only did his studies in philosophy and early psychology have an impact on John, but so did his childhood experiences in Vermont. He was strict disciplinarian and held strong religious beliefs. John Dewey's mother, Lucina, was devoutly religious woman who played a significant role in shaping Dewey's early education and values. She taught her son the value of hard work and instilled in him a sense of fairness and caring for others. John Dewey's family played a role in his upbringing and education, and his wife, Alice provided support and shared his passion for educational reform. He was not enthusiastic student in school. But he was a hard worker. He preferred to learn from his direct life experiences.

. Dewey was staunch believer in groups of people getting together to solve problem peacefully by 'discussion. Debate, and decision making.' Dewey's ideas about democracy, community, and problem solving shaped his social and educational philosophies. John Dewey was possibly the most well-known and important philosopher in history of education. Dewey was a leading figure in the pragmatism movement, which emphasized the practical consequences of ideas and the importance of experience in shaping knowledge. He applied

pragmatism principles to education, arguing that education should be practical, meaningful, and connected to students' experiences. He believed that learning should focus on problem solving, critical thinking, and active engagement with the world. Dewey stressed the importance of learning through experience. He believed that education should involve hands-on activities, experimentation, and reflection. Dewey advocated for learning that was connected to real-life situations, enabling students to develop practical skills and apply their knowledge in meaningful ways. Dewey played a crucial role in the development of the Progressive Education movement. He believed that education should focus on the development of democratic values, social responsibility, and active citizenship. Dewey advocated for school as democratic communities where students could learn about cooperation, problem-solving, and democratic decision-making. He believed that learning should not be abstract or disconnected from real-world context. Instead, he emphasized the importance of connecting academic knowledge to practical applications, enabling students to see the relevance and significance of what they were learning. John Dewey passed away on June 1, 1952, in New York City, USA. He was 92 years old



at the time of his death. His contribution in philosophy, psychology, and education left a lasting impact on these fields, and his ideas continue to be studied and debated to this day.

#### **b. John Dewey's Education**

John Dewey's education history is marked by his pursuit of knowledge and his exploration of various academic disciplines.<sup>67</sup> Dewey began his undergraduate studies at the University of Vermont in 1875. He initially studied the classics but later developed an interest in philosophy and psychology. He graduated in 1879 with a bachelor's degree. After completing his undergraduate studies, Dewey enrolled at Johns Hopkins University. He studied philosophy under the guidance of prominent philosophers such as George Sylvester Morris and Charles Sanders Peirce. Dewey earned his Ph. D in philosophy from Johns Hopkins in 1884. During his time at the university, he was exposed to the emerging field of experimental psychology, which had a lasting impact on his educational and psychological theories. After completing his studies at Johns Hopkins, Dewey traveled to Europe to further his intellectual development. He spent time in Germany, studying with influential thinkers such as

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<sup>67</sup>Robert B. Westbrook, *John Dewey And American Democracy* (New York: Cornell University, 1991), p. 9.

Wilhelm Wundt, Herman Lotze, and Friedrich Paulsen. Dewey also visited France, where he engaged with the works of Henri Bergson. His time in Europe exposed him to diverse intellectual movements and allowed him to broaden his understanding of philosophy, psychology, and education. In 1884, Dewey joined the University of Michigan as an instructor of philosophy. He taught there for almost a decade and also conducted research in psychology. During his time at Michigan, he became increasingly interested in the practical applications of philosophy and psychology, which laid the foundation for his later work in education. In 1894, Dewey moved to the University of Chicago, where he was appointed as the head of the Department of Philosophy. He also became a member of the faculty of the newly established Laboratory Schools, an experimental school that aimed to put Dewey's educational theories into practice. The University of Chicago provided Dewey with a platform to develop and refine his ideas on education and to work closely with teachers and students. In 1904, Dewey joined the faculty of Columbia University and remained there until his retirement in 1930. At Columbia, he held the position of professor of philosophy and later became the head of the Department of Philosophy. Dewey's time at

Columbia was marked by his influential work in educational theory and practice as well as his role in shaping the university's intellectual climate.

Throughout his career, John Dewey's education and experiences shaped his approach to philosophy, psychology, and education. His academic pursuits and interactions with prominent thinkers of his time allowed him to develop his own unique theories and perspectives, which continue to have a profound impact on the field of education.

### c. John Dewey's Works

John Dewey's work encompasses a wide range of topics, including philosophy, psychology, education, social and political theory, and aesthetics. His writings are known for their pragmatic approach, emphasis on experience, and the integration of theory and practice. Here are some brief overview of John Dewey's works about education<sup>68</sup>:

- 1) "*Experience and Education*" (1938): In this book, Dewey explores the role of experience in education and argues for a progressive approach that focuses on the practical and meaningful engagement of students in learning.

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<sup>68</sup>John Dewey, *The Collected Works of John Dewey* (Digicat, 2022), p. 4.

- 2) "*Democracy and Education*" (1916): Dewey examines the relationship between education and democracy, emphasizing the role of education in fostering active and responsible citizens.
- 3) "*Logic: The Theory of Inquiry*" (1938): In this work, Dewey develops his theory of inquiry, examining the logical and practical aspects of the process of inquiry and its application to various fields of knowledge.
- 4) "*The Public and Its Problems*" (1927): Dewey discusses the challenges and possibilities of democratic governance, exploring the role of public intelligence and the importance of participatory decision-making.
- 5) "*The Child and the Curriculum*" (1902): In this book, Dewey explores the relationship between the child's experience and the curriculum in schools. He argues for a curriculum that is based on the interests and experiences of the child, emphasizing the importance of connecting education to real-life situations and promoting active engagement in learning.
- 6) "*The School and Society*" (1900): In this work, Dewey discusses the role of the school in society and the need for education to be responsive to the changing

needs of individuals and communities. He advocates for a student-centered approach that values the child's interests, experiences, and active involvement in the learning process.

- 7) "*Moral Principles in Education*" (1909): In this book, Dewey explores the moral dimensions of education and the role of schools in fostering ethical development. He emphasizes the importance of democratic values, social responsibility, and the cultivation of moral reasoning skills in the educational process.
- 8) "*Interest and Effort in Education*" (1913): In this work, Dewey discusses the role of interest and effort in the learning process. He argues that learning should be driven by the child's natural curiosity and interests, and that effort and engagement are essential for deep and meaningful learning to take place.
- 9) "*My Pedagogic Creed*" (1897): While not a book, "My Pedagogic Creed" is an influential essay in which Dewey outlines his fundamental beliefs and principles regarding education. He articulates his views on the importance of experience, the role of the teacher, the significance of democracy, and the need for

education to be relevant to the child's life and social context.

10) "*How We Think*" (1910) : This book presents Dewey's philosophy of education and his views on the importance of cultivating thinking skills in individuals. The book remains relevant today in the field of education and cognitive psychology, as it explores the process of thinking and offers insights into effective learning and teaching practices.

These works, along with others by Dewey, provide valuable insights into his progressive educational philosophy and continue to be studied and discussed in the field of education.

## **B. Research Result**

### **1. Al-Ghazali's Thoughts About The Concept of Education**

#### **a. Definition of Education**

Education is an essential component of life. Al-Ghazali emphasized the importance of seeking knowledge and education as an essential part of a Muslim's spiritual journey and the pursuit of closeness to God. In his book, *Ihya 'Ulumuddin* Ghazali accentuated the importance of seeking knowledge as a religious obligation.<sup>69</sup> He believed that the acquisition of

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<sup>69</sup>Imam Al-Ghazali, *Ringkasan Ihya 'Ulumuddin*, translator. 'Abdul Rosyad Siddiq

knowledge, particularly religious knowledge, is crucial for individuals to understand and fulfill their obligations to God and to live a righteous life.

Al-Ghazali defines proper education as about knowing oneself and finding a true purpose in life. A good education encourages one to seek truth, understand the meaning of life, and live with awareness and responsibility.<sup>70</sup> He explained a similar statement in his book *Kimiyah al-Sa'adah*<sup>71</sup>, according to him, real education helps man understand his existence as a creature of God and guides them towards closeness to Him. Proper education is about developing qualities of virtue and morality that draw one closer to God. Based on Al-Ghazali, education should go beyond the intellectual realm and encompass the development of an individual's moral character and spiritual well-being. It involves cultivating virtues such as sincerity, humility, patience, and compassion, and striving for self-purification and self-discipline. Al-Ghazali highlights the role of knowledge in shaping a person's beliefs, actions, and relationship with God. He argues that without knowledge, individuals may

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(Jakarta Timur: AKBAR MEDIA, 2008), p. 2.

<sup>70</sup>Al-Ghazali, *Pembebasan Dari Kesesatan (Al Munqidh Min Al Dalal)*, translator. Bahrudin Achmad (Bekasi: Al Muqsith Pustaka, 2020), p. 129.

<sup>71</sup>Al Imam Al-Ghazali, *Kimiya As-Saadah*, translator. Bahrudin Achmad (Bekasi: Al Muqsith Pustaka, 2021), p. 16.

fall into ignorance and neglect their responsibilities towards God and society. From the description above, it can be understood that a man will experience moral and spiritual development through education to get closer to God.

Furthermore, al-Ghazali explained that meaningful education is education that teaches us to know ourselves, master our passions, and direct our desires to beneficial things.<sup>72</sup> In this case it can be understood that education as a means of purification. Al-Ghazali viewed education as a means of purifying one's heart and soul. It involves self-reflection, self-discipline, and the constant striving for self-improvement. Through education, individuals gain a deeper understanding of their relationship with God and strive to align their actions with divine guidance.

In al-Ghazali's view, education is not only an attempt to seek the truth within oneself, create noble morals, cleanse oneself, and get closer to God. Education that is only in the form of science will not be helpful without the implementation or embodiment of science. Al-Ghazali emphasized the integration of knowledge and practice. He taught that knowledge not followed by good practice or action would only become meaningless empty

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<sup>72</sup>Al-Ghazali, *Pembebasan Dari Kesesatan (Al Munqidh Min Al Dalal)*, p. 129.



knowledge. He believed that education should not be confined to theoretical learning but should guide individuals in applying their knowledge to their everyday lives. Education, in this sense, is a transformative process that leads to action and righteous conduct. Furthermore, al-Ghazali says a good education combines knowledge, action, and morality. An education focusing only on intellectual aspects without regard to one's character and morality can not be considered a complete education. Al-Ghazali emphasized the holistic development of individuals. Education should nurture intellectual curiosity, moral integrity, and spiritual growth. It should address all dimensions of human existence, intellectual, moral, spiritual, emotional, and foster a balanced and virtuous personality.

In al-Ghazali's view, there are five aspects of education that need to be taught to children, including<sup>73</sup>: 1) Faith Education (contains the Islamic Faith), 2) Moral Education (cultivation of good moral basics through training and habituation through formal and non-formal schools)<sup>74</sup>, 3) *Akliah* Education (development of individual intelligence), 4) Social Education (social ethics and

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<sup>73</sup>Zuliarti Aji Nadiyah, *Studi Komparasi Konsep Pendidikan Islam Al-Ghazali Dan Ibnu Khaldun*, 2015, p. 34-37.

<sup>74</sup>Al-Ghazali, *Ihya 'Ulumuddin* (Semarang: CV Asy-Syifa, 1994), p. 51.

respect and respect for parents), 5) Physical Education (health and hygiene, halal and suitable food, and exercise).

#### **b. Education Objectives**

Concerning the purpose of education, Al-Ghazali stated that education is the process of humanizing humans from the time of their occurrence to the end of their lives through various sciences delivered in the form of teaching gradually. So the education system must have a philosophy that leads to clear goals. According to him, the purpose of education is the main problem of an education system because the problem concerns how humans want to be shaped by education. The purpose of education must be in line with the purpose of human life, as stated in Q.S. Al-Zariyat (51): 56) and Q.S. Al-Baqarah (2): 30. So it can be concluded that, in general, the purpose of education, according to al-Ghazali is to create the perfection of human life, namely to get closer to Allah and to achieve happiness in the world and hereafter. These two educational goals cannot be separated from each other and both must be achieved at once because they are interrelated.<sup>75</sup>

When detailed, the purpose of education, according to al Ghazali are:

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<sup>75</sup>Muhammad Edi Kumanto, "Pendidikan Dalam Pemikiran Al-Ghazali," *Jurnal Khatulistiwa-Journal Of Islamic Studies* 1, no. 2 (2011): p. 168.

- 1) The purpose of education is solely to gain knowledge as a form of worship to Allah, a form of self-dedication to Allah, seeking the pleasure of Allah, and increasing faith and devotion to Allah.<sup>76</sup>
- 2) The purpose of education is the formation of noble morals, educating and teaching individuals to be good at worship, praying, dhikr, doing good, abstaining from morals or despicable qualities, and behaving with praiseworthy morals,<sup>77</sup> accustomed to doing charity. In addition, through education, individuals are expected to experience an increase in cognitive aspects, which include reasoning coaching, such as intelligence, intelligence, and thinking power.<sup>78</sup>
- 3) The balance and harmony of an individual's relationship with God, self, and others. World happiness can be realized when what is aspired to be achieved, for example, the achievement of human professions following their talents and abilities. The conditions for achieving that humans develop knowledge include *fardhu 'ain* and *fardhu kifayah*. With this ability, humans can carry out tasks or world

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<sup>76</sup>Ibid.

<sup>77</sup>Ibid.

<sup>78</sup>Syahraini Tambak, "Pemikiran Pendidikan Al-Ghazali," *Al-Hikmah* 8, no. 1 (n.d.):p. 77.

affairs with an afterlife orientation.<sup>79</sup> While the happiness of the world can be achieved by the individual through his closeness to his God.

**c. The Role of Teachers**

According to Al Ghazali, the teacher is a *maslikhul kabir*. A teacher is a person who seeks to guide, perfect, and purify the heart so that it becomes close to its *Khaliq*.<sup>80</sup> Al-Ghazali considered that the teacher had a leading position, which was very important, and noble. In his book, *Ihya 'Ulumuddin*<sup>81</sup>, Al-Ghazali paralleled teachers with prophets, as it was written:

*"The foremost creature of God on earth is a man. The most important part of man is his heart. In contrast, an educator is busy repairing, cleansing, perfecting, and directing the heart always to be close to Allah SWT. So teaching knowledge is worship and fulfillment of duty as the caliph of Allah, even the most important duty of the Caliphate of Allah, for Allah has opened a man's heart to receive knowledge and His most special attributes. The heart was like a storehouse of the most precious things, and he was permitted to distribute*

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<sup>79</sup>Makmun, "Komparasi Konsep Pengajaran Antara Al-Ghazali Dan John Dewey" (2008), p. 101.

<sup>80</sup>Sungkowo, "Konsep Pendidikan Akhlak(Komparasi Pemikiran Al-Ghazali Dan Barat), p. 47."

<sup>81</sup>Al-Ghazali, *Ihya 'Ulumuddin*, p. 86.

*them to those in need. Then what higher degree than a servant who intercedes between God and His creatures in drawing them closer to God and leading them to heaven where they are eternal rest." Of the same thing, He said, "A man who wants to practice what he knows is called a great man in all the kingdoms of heaven. Like the sun illuminating the other realms, he has light within him, and he is like perfume that perfumes others because it smells good. Whoever has the job of teaching, he already has a great and important job. Therefore, let him teach his conduct and duties."<sup>82</sup>*

In relation to the position of the noble teacher, Imam al-Ghazali explained in the book *Ayyuhal Walad*<sup>83</sup>, only some people can make themselves a teacher. Being a teacher is like doing the duty of the Messenger of Allah. Among the signs of a teacher, according to Imam al-Ghazali, are; a generous person, lack of food and drink, little meaningless speech, lack of sleep, frequent evening prayers, much charity, frequent fasting, and he follows his teacher who has changed his morals from bad to good.

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<sup>82</sup>Hamdani Ihsan dan Fuad Ihsan, *Filsafat Pendidikan Islam* (Bandung: CV Pustaka Setia, 2007), p. 96.

<sup>83</sup>M.Pd Dr. Rahmat, M.Pd.I, Afriyadi M.Pd, Masruru Salele, M.Pd, Hapsi Alawi, *ORIENTASI PENDIDIKAN AGAMA ISLAM SOCIETY 5.0 (Telaah Kitab Ayyuhal Al-Walad Karya Imam Al-Ghazali)* (Malang: CV Pustaka Learning Center, 2021), p. 144.

Furthermore, in the same book, Al-Ghazali explains, "*O my son, interpreting the word education is similar to the word farmer who pulls thorns, And the parasitic plants that are removed from between plants to improve crops. Moreover, reap the rewards. The seeker of knowledge (disciple) must have a Shaykh (teacher) who will educate him and guide him to the path of God Almighty because God sends the servants a messenger to guide them to his path. So that he can guide them to God Almighty. Indeed, a good and true Shaykh (teacher) is the one who teaches knowledge to the right path and becomes the representative (successor) of the Prophet SAW; that is, the alims, but not every one of them was suitable for the Caliphate.*"<sup>84</sup>

Teachers must always try to cultivate kindness in each of their students and always be patient in advising when their students make mistakes. The so-called teacher is not the teacher who teaches the child in formal school but also the two parents because the teaching process is also the responsibility of the parents. As the following hadith of the Prophet of Allah:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يَهُودَانِهِ أَوْ يَمَجْسَانِهِ أَوْ يَنْصَرَانِهِ

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<sup>84</sup>Ibid, 139.

Meaning : “*Every child born is born on fitrah. It was his parents who made him Jewish, Magi, or Christian.*”

A child depends on his parents and those who educate him. A child's heart is clean, pure, like a precious jewel, simple and clean. The child becomes good when the child receives good teachings and life habits. Conversely, if the child is accustomed to doing bad deeds and is accustomed to evil things, then the child will have bad morals.<sup>85</sup>

Although not just anyone can be called a teacher because of his noble duty, providing pursuit and guidance is required for people who know. Al-Ghazali wrote down the word of Allah QS. at-Tawbah: 22, warning in this verse means "teaching" and "instructing" and QS. Ali Imran:187 as a legal basis and postulate that teaching knowledge is obligatory.<sup>86</sup>

In addition to the glory of the teaching profession and the characteristics of a teacher, teachers must have ethics in teaching and dealing with their students. The ethics of teachers in al-Ghazali's view are:<sup>87</sup>

- 1) Treat students with affection like their own children.

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<sup>85</sup>Kumanto, “Pendidikan Dalam Pemikiran Al-Ghazali.”, p. 174

<sup>86</sup>Imam Al-Ghazali, *Ihya' Ulumuddin (Buku Pertama)*, translator. Purwanto B.Sc (Bandung: PENERBIT MARJA, 2020), p. 41.

<sup>87</sup>Al-Ghazali, *Ihya' Ulumuddin*, p. 35.

A teacher should value students as human beings, and he should be gentle and full of affection for students as appropriately as they are their biological children.

- 2) Following the example of the Apostle, expect no reward or thanks.
- 3) Do not forget to advise the disciple and prevent him from reprehensible morals, not overtly but should use innuendo. Al-Ghazali stated, "*If a student excels, let a Master appreciate the Student, and if he violates it should be warned*". Al-Ghazali used *tsawab* (merit) and *uqubah* (sin) as his reward and punishment.
- 4) Do not insult other disciplines.
- 5) Explain based on the level of the student's intellect.
- 6) Al-Ghazali advised the teacher that a teacher should be able to estimate the comprehension of his student and should not be given a lesson that has not reached the level of his mind, so that he will run away from the lesson or dull his brain.
- 7) A teacher should teach his beginner students a simple and easy-to-understand lesson.



Regarding the role of teachers in education, Al-Ghazali explained that teachers are responsible for determining the direction of education. Teachers have a role not only to teach and transfer knowledge but, more importantly, to educate, guide, direct, improve, and purify the heart to get closer to God.<sup>88</sup> Al-Ghazali also emphasized that although a teacher is meritorious for the knowledge gained by his students, students also contribute to their teachers. Because it is the disciples who are the reason the teacher is close to God by instilling knowledge and faith in their hearts. So in this context, the role of the teacher is not only as a teacher and guide but as a member of learning and someone more experienced in learning in the learning process.

#### **d. Education Curriculum**

The educational curriculum, according to Imam Al-Ghazali, also includes spiritual aspects, including training in worship, developing a personal relationship with God, and understanding the true meaning of life. He stressed the importance of deepening the understanding of religious beliefs, the afterlife, and the purpose of life that includes a spiritual dimension. The educational curriculum helps support the achievement of educational

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<sup>88</sup>Mahmud, *Pemikiran Pendidikan Islam* (Bandung: Pustaka Setia, 2011), p. 245.

goals. The educational curriculum contains a series of scientific materials that are delivered to students should be sequential, starting from memorizing well, understanding, understanding, believing, and justifying what they receive as knowledge without the need for evidence.<sup>89</sup>

According to al-Ghazali, the division of instructional resources in the educational curriculum can be seen through the division of knowledge, among other things :

- 1) Disgraceful science (this science has no benefit to man in this world and the hereafter).
- 2) Commendable science (this will bring a person to a pure soul clean and draw closer to Allah SWT).
- 3) A praiseworthy science to a certain degree, which should not be deepened, because this can shock faith and negate God-like philosophy. Then the division of knowledge is more specific based on the law and its level.

The knowledge is then divided more specifically based on the law and its level:<sup>90</sup>

- 1) Science that is beneficial to humans to realize a

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<sup>89</sup>Sungkowo, "Konsep Pendidikan Akhlak(Komparasi Pemikiran Al-Ghazali Dan Barat).", p. 48

<sup>90</sup>Tambak, "Pemikiran Pendidikan Al-Ghazali.", p. 77

religious life (*Fardhu Ain science*), namely religious sciences, such as fiqh, hadith, and others.

- 2) Science that provide convenience and support to humans to learn religion, linguistics, and grammar, namely tajweed, *nahwu*, *sharaf*, *mahraj*, and pronunciations that help religious sciences.
- 3) Valuable science for providing world life (*Fardu Kifayah Science*), namely medicine, mathematic, engineering, agriculture, political science, and industry.
- 4) Science that helps build culture and civilitation, such as history, litelature, and several branches of philosophy.

Teaching the sciences or curriculum elements must be done gradually. Al-Ghazali developed this level based on the Prophet's teaching process:

*"A child is slaughtered by an animal on the seven days of his birth, given a good name, and maintained in good health. When he was 6 years old, educate him. When he was 9 years old, trained him to live independently and separated him from his parent's bed. When he was 13 years old, Sanction him if he leaves prayer. After arriving 16 years and marry off her. After that, his parents' responsibilities done of all the deeds of his son, saying*

*before him; "I educate you, teach you, marry you off, then I beg you God's protection from your slander in this world and in the Hereafter."*

For al-Ghazali, the education of children is to pay attention to the problems of their education from the beginning of their age because how a child is, is how big it will be. So that the stages of teaching children can be divided as follows:

- 1) Age 0-6 years: This period is called parental care. Education at this age is informal, accustoming children to do good and commendable practices by giving examples and examples with habituation.
- 2) Age 6-9 years: The period of commencement of formal education. At this time, the child has been able to receive an understanding of what has been habituated; the child is also able to receive rewards and punishments following what he has done. At this time, the child is immersed in the Madrasa, studying the Qur'an and Al-Hadith, which contain stories, narrations, and things about pious people, so that love is embedded in his soul for pious people.
- 3) Age 9-13 years: Period of moral education and self-reliance training. Instruct your child to pay close

attention to other people's words and conversations. Teach to be respectful to parents, teachers, and elders. In addition, this age is also very appropriate for training children's independence, such as separating the child's bed from his parent's bed. Provide pre-craft education and skills. Thus, children only sometimes depend on their parents as adults. When the child has reached the age of *tamyiz*, they should not be allowed to leave purification and salat and told to fast during Ramadan. Keep away from wearing clothes containing silk and gold. They are taught about religious boundaries; fear of stealing, eating unclean food, treason, lying, and committing abominable.

- 4) Age 13-16: Evaluation period from previous education. Guide him to approach Allah, understand the meaning of life, that the destination is the afterlife, and that the world is the way to the hereafter.
- 5) Age 16 years and over : Maturity education period. In this period, parents are obliged to marry off their children to prevent unwanted things from happening. Because at this age, child has experienced maturity and sexual appetite, and everything he does is valued before God.

#### e. Education Evaluation

The educational process is inseparable from several components that support it. One of the crucial components in seeing the success of an education is assessment. The subject of educational evaluation is the person involved in the educational process, including leaders, educational subjects, guardians, and all administrative personnel. And the evaluation of education is all forms of activities related to their respective duties and responsibilities in the educational process.<sup>91</sup> Evaluation of learning/education means efforts to predict, compare, measure, and calculate all teaching activities to increase efforts and activities in achieving planned goals in the future as effectively and efficiently as possible.<sup>92</sup>

In detail, the purpose of organizing learning education is to get to know:<sup>93</sup>

- 1) Attitude and practice towards the meaning of his relationship with his God.
- 2) Attitude and practice towards the meaning of his relationship with society.

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<sup>91</sup>H. Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali," *RAUDHAH Proud To Be Professionals Journal Tarbiyah Islamiyah* 3, no. 2 (2018): p.35.

<sup>92</sup>Makmun, "Komparasi Konsep Pengajaran Antara Al-Ghazali Dan John Dewey.", p. 119

<sup>93</sup>Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali.", p. 35

- 3) Attitude and practice towards the meaning of the relationship of his life with the surrounding nature..
- 4) His attitude and vies towards himself as a servant of God, a member of society, and a caliph on earth (as a settlement of his environment).

Al-Ghazali argues that educational outcomes are the evaluation of life with all its trials. Teaching is not just preparation for life; it is life itself. If teaching is life, the person facing the evaluation ahead must emerge from that life.<sup>94</sup>

According to Imam Al Ghazali, educational evaluation means the effort to think, compare, predict (estimate), weigh, measure, and calculate all activities that have taken place in the educational process to increase effort and creativity so that it can be as effective and efficient as possible in achieving better goals in the future.<sup>95</sup> The evaluation of Al Ghazali's education is, in principle, directed to determine the condition of students related to the assessment of the extent to which students have been able to permeate the knowledge gained in learning and developing student personality. This suggests that

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<sup>94</sup>Asrorun Ni'am Sholeh and Sulthon Fathoni, *Reorientasi Pendidikan Islam, Mengurai Relevansi Konsep Al- Ghazali Dalam Konteks Kekinian* (Jakarta: Elsas, 2004), p. 84.

<sup>95</sup>Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali.", p. 35

the evaluation of learning should go beyond mere academic assessments and include observing practical application and the development of virtuous qualities.

Regarding the timing of the evaluation, Al-Ghazali quoted the hadith of the Prophet (peace be upon him):

*"Intelligent people should have four parts of time, and one part of them should be used to evaluate themselves."*

It can be understood that activities in units of time, such as teaching in education, are determined periodically; namely, a quarter of the time is used to evaluate. For example, a quarter of a semester that effectively lasts about four months is used to conduct evaluations. If every time face-to-face between educators and students lasts for 2 X 45, then a quarter of the time is used to conduct evaluations, either at the beginning (pre-test) or at the end (post-test) of the teaching and learning process. Al-Ghazali requires, before studying, that teachers and students be required to cleanse their hearts of reprehensible qualities. This means learning begins after the heart is clean, even when learning proceeds while maintaining a clean heart. While learning



many possibilities that can affect liver hygiene.<sup>96</sup>

In his famous work *Ihya Ulumuddin*, Al-Ghazali emphasized the need for self-reflection and self-examination as a means of evaluating one's progress in the spiritual journey. This implies that evaluation should include introspection and self-assessment, where learners reflect on their understanding, behavior, and application of knowledge. Additionally, Al-Ghazali highlighted the importance of teachers and mentors in guiding the learning process. Evaluation, in this context, may involve the feedback and guidance provided by knowledgeable and ethical teachers who can assess students' progress and provide constructive criticism to support their growth. From this description, al-Ghazali's learning evaluation consists of two techniques: **First**, The test technique, an assessment that uses a predetermined test. This method aims to measure and provide an assessment of the learning outcomes achieved by students. Includes: mental ability, mastery of learning outcomes, skills, coordination, motor, and talent. **Second**, Non-test techniques: namely assessments that do not use test questions. That is in the form of a report from their person (self-report). This aims to determine

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<sup>96</sup>Subhan, *BELAJAR MENURUT AL-GHAZALI* (Aceh: AR-Raniry Press, 2021), p. 128.

students' attitudes and personality traits related to learning or education tips. The objects of this non-test assessment include actions, speech, activities, experiences, behavioral states, and curriculum vitae. Al-Ghazali also used observation techniques to determine changes in individual attitudes. He also teaches practice directly to his students by going directly to the general community in order to get direct experience to his students.

## 2. John Dewey's Thoughts About The Concept of Education

### a. Definition of Education

In Dewey's view, education is an attempt to provide life opportunities. Living by adjusting to society, by doing things individually and in groups to gain experience as a valuable capital in thinking critically and productively and doing morals as much as possible.<sup>97</sup> According to Dewey, experience is the basis of education, or in Dewey's terminology, 'experience' as 'the means and ends of education'.<sup>98</sup> Therefore, for John Dewey, education is essentially a process of extracting and processing experience continuously.<sup>99</sup>

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<sup>97</sup>Alif Cahya Setiyadi, "Konsep Demokrasi Pendidikan Menurut John Dewey," *at-Ta'dib* 5, no. 1 (2008): 95.

<sup>98</sup>John Dewey, *Experience and Education* (Free Press, 2007), p. 79.

<sup>99</sup>Wasitohadi, "Hakekat Pendidikan Dalam Perspektif John Dewey," *Satya Widya* 30, no. 1 (2014): p. 7.

Based on John Dewey's educational philosophy, education can also be defined as a continuous process of growth and development that involves the active and interactive participation of the learner in constructing their understanding of the world. Education is growth throughout life, an ongoing process of reconstruction of accumulated experiences and social processes. Dewey emphasized the importance of learning through experience, where students engage in hands-on activities and reflective thinking to make meaning of their experiences.<sup>100</sup> Dewey asserts that education is preparing or getting ready for some future duty or privilege.<sup>101</sup> He also added "the notion that education is an unfolding from within appears to have more likeness to the concept of growth which has been at forth."

According to Dewey, education is not just about acquiring knowledge and information, but it is also about fostering the development of the whole person. It involves the cultivation of intellectual, emotional, social, and moral capacities. Dewey believed that education should prepare individuals to be active and engaged members of society, capable of critical thinking, problem-solving, and responsible citizenship. Education seeks to help humans to reflect on the

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<sup>100</sup>Chairul Anwar, *Buku Terlengkap Teori-Teori Pendidikan KlasikHingga Kontemporer*, ed. Yanuar Arifin (Yogyakarta: IRCiSoD, 2017), p. 216.

<sup>101</sup>John Dewey and Albion W. Small, *My Pedagogic Creed* (New York: E.L Kellogg & Company, 1897).

problems that arise in society as much as an effort to meet the needs of the new society that is forming.<sup>102</sup> In order to equip them to produce real change in their lives, education must have an effect on change and growth.<sup>103</sup> Education is a reflection of experience that can be used to develop student morale.<sup>104</sup>

Furthermore, Dewey argued that education should be relevant and connected to real-life experiences. He advocated for a curriculum that is meaningful and engaging, rooted in the interests and experiences of the learners. Education should enable students to apply their knowledge and skills in practical contexts, fostering their ability to adapt to an ever-changing world. The school desired by John Dewey is a laboratory school where the community must provide everything needed by its citizens for the realization of education so that it does not depend on dogma but on means of Free-thinking, disciplined, objective, creative, and dynamic.

Dewey also emphasized the social aspect of education. He believed that learning is enhanced through collaboration and interaction with others. Education should

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<sup>102</sup>John Dewey, *The School and The Society* (Delhi: AAKAR BOOKS, 2008).

<sup>103</sup>Peniel C.D. Maiaweng, "Kajian Analisis Terhadap Konsep Pemikiran John Dewey," *Jurnal Jaffray* 7, no. 2 (2009), p. 78.

<sup>104</sup>Anwar, *Buku Terlengkap Teori-Teori Pendidikan Klasik Hingga Kontemporer*, p. 216.

provide opportunities for students to engage in cooperative learning, discussions, and projects that promote social interaction and the development of interpersonal skills. In the context of educational progressivism, this kind of education is called participatory education.

Dewey views that education will be separate from the underlying values. Therefore, Dewey sees the importance of moral education. Nevertheless, children are free to do their creativity in the educational process. Students in doing creativity their actions are always associated with their actions in choosing and making decisions from the possibilities they face and their responsibilities.<sup>105</sup> This is what he called democratic education. Children will be trained to think, act, and develop qualities of initiative, independence, and intelligent citizens. In terms of methods, children will actively participate in the learning process. They will not be passive recipients of knowledge. In a democracy, children's views will be respected.<sup>106</sup>

In summary, based on John Dewey's philosophy, education is a dynamic and experiential process that promotes holistic development, active learning, relevance,

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<sup>105</sup>Hasbullah, "PEMIKIRAN KRITIS JOHN DEWEY TENTANG PENDIDIKAN (Dalam Perspektif Kajian Filosofis)," *Tarbiyah Islamiyah : Jurnal Ilmiah Pendidikan Agama Islam* 1, no. 1 (2020), p. 11.

<sup>106</sup>Maria Lodika Long et al., "Analisis Pemikiran John Dewey Tentang Reformasi Pendidikan," *Journal of Development and Reseach in Education Volume 2*, no. 1 (2022), p. 16.

and social interaction. It aims to cultivate students' intellectual, emotional, social, and moral capacities, preparing them to be active participants in society.

**b. Education Objectives**

Based on *Experience and Education* (1938), Dewey stated that education wanted to contribute to growth to steer toward the next goal and rejected traditional schools' emphasis on the doctrine of students learning subject matter to prepare for events or situations that occurred after formal education. Instead of waiting for some time, learning is meant to act on interests and needs as he tries to solve problems. According to Dewey, by using problem-solving methods, students can internalize methods that apply to all situations in the future. In *Experience and Education* (1938), John Dewey states that the purpose of education is to guide students through their spontaneous impulses and interests to achieve growth through participation and reflection in democratic ways. Students will also develop the capacity to adapt elastically to the essentials of a democratic society. They will learn how to reconstruct their experiences to keep up with the demands of society's further growth and for the benefit of the future.

John Dewey has two essential goals that must be considered in running education; **First**, the attempt to

distinguish the results and the final stage. The final stage results from continuous and orderly steps taken intelligently, not from activities implemented at the initial stage. **Second**, there are three steps to achieve goals in education, namely: 1) identify the obstacles for students that cause the goal not to be achieved, and at the same time, attention must be taken to the means available to achieve the intended goal, 2) formulate the order of utilization of existing facilities, 3) consider the usefulness of all available means to achieve the intended end.<sup>107</sup>

It is generally understood that the purpose of education, in John Dewey's view, is to prepare individuals to participate actively in democratic societies and develop students' ability to think critically and reflectively and face real-world challenges.

### **c. The Role of Teachers**

Dewey argued that a teacher is argued that teacher is a social servant. 1) Its task is maintaining proper social order and ensuring children grow up in a social atmosphere. A teacher should pay more attention to the encouragement and interest of pupils than the cultivation of knowledge. Its primary function is to guide young people through the complexities of life. 2) Teachers should help children

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<sup>107</sup>Maiaweng, "Kajian Analisis Terhadap Konsep Pemikiran John Dewey.", p. 78

successfully adjust to current living conditions. Dewey was a staunch supporter of children's freedom. But this freedom must be regulated and regulated by teachers and must be exercised for the benefit of society.<sup>108</sup>

Based on his concept of democratic education, Dewey argued that in the learning process, students should be given the freedom to express opinions. Students must be active and not just accept the knowledge the teacher provides. Similarly, 3) teachers must create an atmosphere so students always feel thirsty for knowledge. For Dewey, school is a laboratory for students to learn to live in a democratic society. 4) Teachers are essential in guiding students to expand their knowledge and thinking skills in exploring new relationships that they build on previous knowledge. Teachers in pragmatic schools are participants who guide the teaching and learning process and are student members in the educational experience because they enter the classroom every day facing a changing world. Teachers are more experienced members of the journey and may be viewed as mentors or project directors.

Through school, students will learn the discipline to grow in life together with others from their own experiences,

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<sup>108</sup> Maria Lodika Long et al., "Analisis Pemikiran John Dewey Tentang Reformasi Pendidikan," *Journal of Development and Reseach in Education Volume 2*, no. 1 (2022): 10–17, p. 14.



not external rules given to students. 5) Teachers should train students to maintain discipline of their own accord. Such discipline will lead to character training, not discipline that results from coercion or coercion from outside. Thus, students will develop attitudes, interests, and social habits. So, according to Dewey, the main goal of school discipline is cultivating social attitudes, interests, and habits.

#### d. Education of Curriculum

According to John Dewey, the curriculum is an educational experience, is experimental, and has a plan and an organized atmosphere. Teaching materials and subjects in the curriculum should be based on the needs and interests of students.<sup>109</sup> Dewey emphasized that the Curriculum must be flexible and open to improvement based on the needs of students and local conditions. So it can be concluded that the Curriculum is a tested experience that can be changed and can be formed based on student interests and needs

In his laboratory school, John Dewey uses a type of curriculum that is experience-centered, experiential, and uses the method of 'learning by doing', using an inquiry-based approach to education. Quoted by Ilun<sup>110</sup>, Theodore Brameld, in his book entitled "Philosophies of Education in Cultural

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<sup>109</sup>Wasitohadi, "Hakekat Pendidikan Dalam Perspektif John Dewey.", p. 10

<sup>110</sup>Ilun Mualifah, "PROGRESIVISME JOHN DEWEY DAN PENDIDIKAN PARTISIPATIF PERSPEKTIF PENDIDIKAN ISLAM," *Jurnal Pendidikan Agama Islam* 1, no. 1 (2013): p. 108.

Perspective," further explains that "*An experiential curriculum is a curriculum that breaks away from all subject barriers and emphasizes units, which are formed and produced from students' own experiences directed to the full development of their personality utilizing emotional, motor, cognitive experiences, and social as broad and rich as possible.*" An example of an experiential-centered curriculum could be the 'Core Curriculum,' which is several learning experiences around a common need. While the 'learning by doing' method emphasizes student activity. In the classroom, the teacher is the person whose role is to supervise and guide the student learning experience, without disturbing the interests and needs of students.<sup>111</sup>

Furthermore, Dewey explained that a laboratory school is a school whose center lies in the personal activity of children, physical and spiritual, and the basis of work school, in general, is contrary to the old conventional school basis. Among the basics of work school include:

- 1) In laboratory school, children must actively do, observe themselves, find their own solutions to difficulties, think about and solve their own problems and take the initiative. Although there is no absolute sequence mechanism to solve problems, there are at least 5 steps in the problem-

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<sup>111</sup>Maiaweng, "Kajian Analisis Terhadap Konsep Pemikiran John Dewey.", p. 79

solving process that students go through, namely: a) students recognize problems, b) students investigate and analyze difficulties, c) students collect the results of their analysis and collect possibilities to solve the problem, c) students weigh possible answers or hypotheses with each consequence based on their own experience, d) The student tries to practice the problem-solving option and chooses the one that he or she sees as the best. The correct solution to the problem is what is helpful for his life.<sup>112</sup>

- 2) The basis and purpose of the educational and teaching effort should lie with the child, not in the methods, teaching materials, or teachers.
- 3) Laboratory schools educate students to become personalities who dare to stand alone, responsible for being good members of society.
- 4) Teaching materials are not given separately but as a whole or totally, with a problem of life as the center.
- 5) Laboratory schools teach children through various skills to work productively according to their talents.
- 6) Laboratory schools want more available knowledge than they are gained by rote memorization and imitation.

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<sup>112</sup>Brigida Intan Printina, *Membumikan Moral Dan Cinta Benih Bangsa* (Yogyakarta: Penerbit Deepublish, 2019), p. 117-118.

If detailed, here are the components of the curriculum according to John Dewey:

- 1) **Creating and doing**, the first level of the curriculum. This stage involves students in activities or projects based on their direct experience using and manipulating raw materials. These activities have intellectual possibilities for the child and expose the child to functional aspects of experiences.
  
- 2) **History and geography**, as the second curricular level, are considered two great educational resources to magnify the importance of a child's personal direct experience. According to Dewey, history, and geography should be taught as informational material. For him, studying history and geography should begin with the child's immediate environment and then be extended so that the learner can gain perspective of time and place. Dewey recognized that all learning is unique to a particular time, place, and circumstance. In short, it highlights the importance of including history and geography materials in the curriculum to help students understand the world around them. Dewey argues that studying history and geography can help students understand the social and spatial context they

live in.<sup>113</sup>

- 3) **Organized knowledge**, John Dewey explains the importance of understanding how students organize and relate concepts to their thinking. Dewey champions a learning approach that allows students to associate new knowledge with existing knowledge to understand better and apply it.<sup>114</sup>

**e. Education Evaluation**

Regarding educational evaluation, John Dewey uses experiential assessment or experience-based evaluation. In Dewey's view, assessment or evaluation should be integrated into the learning process, where students are not only given grades based on the result or product but also based on their ability to apply knowledge and skills in real situations.

The experience-based evaluation he uses reflects the experiences experienced by students during the learning process. This includes their understanding of the material, ability to apply knowledge in authentic contexts, and active participation in learning activities. His techniques include: 1) Observation and Documentation: Evaluation can involve

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<sup>113</sup>John Dewey, *The Child and The Curriculum* (New York: Cosimo, Inc., 2010), p. 150.

<sup>114</sup>John Dewey, *The Middle Works of John Dewey*, ed. Jo Ann Boydston, 6th ed. (Illinois: Southern Illinois University Press, 2008).

direct observation of students, both in class interactions and in relevant situations outside the classroom. Documentation such as notes, journals, or portfolios can also record student progress and progress over time, 2) Reflection and Discussion: Evaluation also involves students reflecting on their own learning and discussing with teachers and peers. The reflection process helps students recognize their strengths and weaknesses, understand the learning process, and plan steps for further development (deeper problem solving), and 3) Formative Evaluation: Dewey encourages the use of formative evaluation, where assessment is used as feedback to help students understand their progress and identify areas for improvement to improve the learning process.<sup>115</sup> Formative evaluation provides an opportunity for students to continually develop and correct their understanding throughout the learning process.

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<sup>115</sup>Dewey, *Experience and Education*, p. 26.

## CHAPTER V DISCUSSION

### A. Comparative Study of Al-Ghazali's and John Dewey's Thoughts About The Concept of Education

#### a. Similarities and Differences of Al-Ghazali's and John Dewey's Thoughts About The Concept of Education

Al-Ghazali and John Dewey were influential figures in education and social reformers of their time. They lived in different periods and cultural contexts. Al-Ghazali was an Islamic scholar who lived in the 11th century, and his educational thoughts were deeply influenced by Islamic theology and philosophy. In contrast, Dewey was an American philosopher and educator who lived in the late 19th and early 20th centuries, and the democratic ideals and scientific worldview of the Western tradition shaped his ideas. Nevertheless, both were critical of the rationalists of their time. To combat the powerful currents of the time (rational schools of kalam, philosophy, and Sufism) and the almost entirely radical Muslim philosophers used reason in placing the substance of religion. Al-Ghazali applied his educational concept in the Nidzam al-Mulk Madrasa. He is using the Nidzamiyah Madrasa as a place of preservation of Sunni ideology. This event is recorded in his book *Tahafut al-Falasifah*. Al-Ghazali concept of

education emphasizes religiosity. So he carried out educational renewal from rational to spiritual. While John Dewey criticizes the rationalist who deifies intellectual knowledge that he deifies is only a primitive form of knowledge, he initiated the concept of education that leads to pragmatism, which is beneficial for human life to achieve the goal of happiness in life and democratic social goals.

According to Dewey's pragmatic view, education should benefit children's social life in the real world. Al-Ghazali has the same view on science; according to him, science that is not beneficial to humans is worthless. For Al Ghazali, every science must be seen from its function and usefulness as *amaliyah*. Moreover, every practice accompanied by knowledge must also be accompanied by sincerity and sincere intentions. Al Ghazali also believed that every human being is expected to develop continually throughout his life, which affirms that education is not just a formal school. However, only part of the learning time will last a lifetime. John Dewey stated something similar that education is helpful as the growth and development of individuals so that education lasts as long as a person lives.

In terms of educational objectives, John Dewey stated that education aims to deliver humans to goals that are ready to face their future that upholds democratic values, as an improvement for children that will eventually spread among humans or the



formation of social improvement. He believed that education should nurture the growth and development of the whole person, including their intellectual, emotional, and social dimensions. John Dewey's educational goals emphasize the development of the child's talents that he will use in his life. Dewey advocated for a secular approach to education and focused more on developing democratic values and social intelligence. John Dewey's educational goals were practical and short-term. In al-Ghazali's view of the purpose of education, education helps create individuals with noble morals and is an effort to get closer to Allah. By producing individuals with noble rights, social improvements will also be formed. According to al-Ghazali, there are goals other than the ideal or profession one wants. Al-Ghazali emphasized the importance of religious education and believed that the ultimate purpose of education was to enable individuals to achieve spiritual growth and connection with God.

Regarding the role of teachers, Al-Ghazali viewed the teacher as an authoritative figure who imparts knowledge and moral guidance to students. The teacher's role was to transmit religious teachings and inspire students' spiritual growth. Al-Ghazali also argued that teachers are members of learning in learning. In addition to their primary duties as guidance teachers and role models, teachers are also student facilitators. On the other hand, Dewey emphasized the teacher's role as a facilitator

and guide. He believed that teachers should create a democratic and collaborative learning environment where students actively participate in their education.

In terms of educational curriculum, judging from the learning methods applied, both figures highlighted the significance of critical thinking in education. They believed that students should be encouraged to question, analyze, and evaluate ideas and concepts rather than simply accepting them at face value. Both Al-Ghazali and Dewey emphasized the importance of learning through direct experience. They believed students should engage in hands-on activities and learn by doing rather than relying solely on passive instruction. Both also use refraction and discussion methods in educating children. Meanwhile, regarding curriculum material, Al-Ghazali and Dewey advocated for a holistic approach to education that integrates theoretical knowledge with practical application. They argued that education should not be disconnected from real-life experiences but should prepare students for active social engagement. Participatory education John Dewey emphasizes the need for manageable educational curriculum material because it can make students stress and not enjoy the learning process. The educational curriculum is kept to a minimum but in-depth in the learning process. Students can learn other learning materials if a learning material in the curriculum has been mastered.

According to al-Ghazali, in learning science, only move first to another science after mastering the knowledge being studied. The learning approach applied by John Dewey is student-centered while the learning approach applied by al Ghazali is teacher centered.

In terms of learning evaluation, based on Al Ghazali and John Dewey, evaluation aims to assess child development. Both use non-test techniques in the form of self-report to measure the extent to which children understand the child's learning and personality development.

The following table of differences and similarities in the concept of educational thought of Al-Ghazali and John Dewey:

**Tabel 2. Similarities and Differences in the Concept of Education of Al Ghazali and John Dewey**

Aspect	Similarities	Differences
Definition of Education	Education must contain knowledge that is beneficial to students	<p><b>Al-Ghazali</b> emphasized the importance of seeking knowledge and education as an essential part of a Muslim's spiritual journey and the pursuit of closeness to God</p> <p><b>John Dewey</b> stated that education is a dynamic and experiential process that promotes holistic development, active</p>

		learning, relevance, and social interaction.
Education Objectives	Education aims to provide life and improve social order.	<p><b>Al Ghazali</b> argues that education aims to achieve happiness in the world and the Hereafter, draw closer to Allah and form a noble generation. The main objective of al-Ghazali's education was based on religiosity.</p> <p><b>John Dewey</b> argues that the purpose of education is to prepare children for a better life. His education emphasizes the development and growth of children. It is understandable to produce a generation that has life skills. The purpose of education is only for world affairs.</p>
The Role of Teachers	The role of the teacher as facilitator, supervisor, and	<b>Al Ghazali</b> believes that apart from being facilitators, teachers

	member of learning in the classroom.	have a role to guide and educate students to have noble morals and teachers as role models for students.
Education Curriculum	<p>The methods applied in the educational curriculum are experiential thinking, critical thinking, reflection and discussion.</p> <p>Curriculum materials contain material that is beneficial to student life, integrating knowledge with practice.</p>	<p>According to <b>Al Ghazali</b>, educational materials are prioritized in materials that contain religious sciences. The educational approach he applies in his curriculum is teacher-centred.</p> <p><b>John Dewey</b> uses material that contains practical knowledge that can be applied directly in student life through problem-solving methods. The educational approach he applies in his curriculum is student-centred.</p>
Education Evaluation	<p>Educational evaluation is emphasized to assess student development.</p> <p>The educational evaluation technique used is self-report (reflection).</p>	<p><b>Al Ghazali</b> uses learning evaluations that include cognitive, affective and psychomotor aspects. However, he put more emphasis on changing children's attitudes.</p> <p><b>John Dewey</b> uses formative evaluation, observation, documentation,</p>

		discussion, and self-report techniques.
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**b. Advantages and Disadvantages of Al-Ghazali's and John Dewey's Thoughts About The Concept of Education**

Every educational concept certainly has advantages and disadvantages. Here are the advantages of Al Ghazali's concept of education; a) Al Ghazali believed that education should not only focus on intellectual growth but also on the moral and spiritual development of individuals. His approach promotes the cultivation of virtuous character, ethical conduct, and a sense of purpose in life, 2) Al-Ghazali emphasized the importance of incorporating religious teachings into education. By integrating Islamic theology and philosophy, his approach provides a strong moral framework and a sense of spiritual connection for students, 3) Al-Ghazali emphasized the importance of critical thinking and intellectual inquiry within the context of Islamic education. He encouraged students to question, analyze, and evaluate ideas, fostering independent thinking and a deeper understanding of religious teachings, 4) Al-Ghazali's educational philosophy promotes a strong sense of community and social

cohesion. He believed that education should foster collaboration, mutual respect, and a sense of responsibility towards others, creating a harmonious and supportive learning environment, 5) Al-Ghazali's education focuses on preparing individuals for the afterlife by instilling a deep understanding of Islamic beliefs and practices. His approach aims to guide students in attaining spiritual fulfillment and eternal salvation.

While the shortcomings in the concept of Al Ghazali education include; a) Al-Ghazali's educational approach may undervalue the acquisition of secular knowledge. While his emphasis on religious education is valuable, it may not provide a well-rounded education that incorporates a broader range of subjects and disciplines, 2) Al-Ghazali's strong emphasis on religious teachings may lead to a rigid and dogmatic approach to education. This can restrict intellectual exploration and hinder critical thinking by discouraging questioning or challenging established beliefs, 3) Al-Ghazali's approach to education may place less emphasis on the individual needs, interests, and diverse learning styles of students. The focus on religious teachings and communal values may limit opportunities for personalized learning and the development of individual talents and abilities, 4) Al-Ghazali's educational philosophy may not encourage the exploration and understanding of diverse perspectives and worldviews outside of Islamic teachings. This

can result in a narrower worldview and a potential lack of exposure to alternative ideas and cultural diversity, 5) Al-Ghazali lived in the 11th century, and his educational ideas were developed in a different cultural and historical context. Implementing his approach within modern educational systems may present challenges in terms of adapting his ideas to contemporary pedagogical practices and educational requirements.

In addition, John Dewey's educational concept also has advantages and disadvantages. The advantages and disadvantages of John Dewey's educational concept in general;

1) Dewey memberikan bentuk dan substansi baru terhadap konsep keberpusatan pada anak. Dewey's educational philosophy places the learner at the center of the educational process. By focusing on the needs, interests, and experiences of the students, Dewey's approach promotes active engagement, critical thinking, and a sense of ownership over learning. Experiential learning: 2) Dewey's emphasis on experiential learning allows students to learn through firsthand experiences and active participation. This approach can enhance understanding, retention, and application of knowledge, as students are actively involved in the learning process, 3) Dewey's philosophy emphasizes the importance of connecting classroom learning to real-life experiences. By making learning



relevant to students' lives, it enhances their motivation, engagement, and ability to transfer knowledge to practical situations, 4) Dewey's approach recognizes the importance of fostering the holistic development of students, including intellectual, emotional, and social dimensions. By considering the whole person, education can support the growth of well-rounded individuals, 5) Dewey believed that schools should be laboratories for democracy, where students learn democratic principles and practice democratic decision-making. This can help students develop a sense of civic responsibility, respect for diverse perspectives, and the skills necessary for active participation in a democratic society.

John Dewey's concept of education also has flaws. Shortcomings in John Dewey's concept of education include; 1) Dewey's emphasis on student-centered learning and freedom can sometimes result in a lack of structure and discipline. Without clear boundaries and guidelines, some students may struggle with self-regulation and may not develop the necessary discipline and work ethic, 2) Dewey's approach may sometimes undervalue the importance of foundational knowledge and academic rigor. The focus on experiential learning and student interests may result in a neglect of fundamental concepts and subjects, 3) Dewey's call for interdisciplinary learning and integration of subjects can sometimes lead to a fragmented

understanding of knowledge. Without sufficient depth in specific disciplines, students may lack a comprehensive and well-rounded education, 4) Dewey's ideas require a significant shift in traditional educational practices. Implementing student-centered, experiential learning approaches may be challenging for educators and may require additional resources, training, and support, 5) While Dewey's philosophy emphasizes the individual needs and interests of students, critics argue that it may not sufficiently address the diversity of learners. Different students have varying learning styles, abilities, and backgrounds, and it can be challenging to fully meet the needs of all students within a student-centered approach.

Nevertheless, apart from the advantages and disadvantages of educational concepts from both figures, It is important to note that these advantages and disadvantages are subjective and depend on various factors such as the context of implementation, the quality of implementation, and the specific needs of students. The application of the two educational concepts can be said to be relevant for dealing with current educational problems in Indonesia. Where the learning delivered must be based on religious teachings and be able to prepare and equip students to face life's problems in the future through the experiences they get in problem solving learning.

The following table are advantages and disadvantages in the

concept of educational thought of Al-Ghazali and John Dewey:

**Tabel 3. Advantages and Disadvantages of Al Ghazali and John Dewey's Educational Concepts**

Al Ghazali		John Dewey	
Advantages	Disadvantages	Advantages	Disadvantages
Emphasis on moral and spiritual development	Limited focus on secular knowledge	Dewey's approach promotes active engagement, critical thinking, and a sense of ownership over learning.	Lack of structure and discipline
Integration of religious teachings	Potential for dogmatism	Dewey's emphasis on experiential learning allows students to learn through firsthand experiences and active participation	Limited focus on foundational knowledge:
Focus on critical thinking	Lack of emphasis on individuality	Connection to real-life contexts	Potential for fragmented knowledge
Developme	Limited	Holistic	Challenges in

nt of a strong sense of community	exposure to different perspective	developme nt	implementatio n
Preparation for the afterlife	Challenges in adapting to modern educational systems	Developme nt of democratic values	Critics argue that it may not sufficiently address the diversity of learners

## CHAPTER VI

### CLOSING

#### A. Conclusion

Based on the results of comparative study research on the concept of educational thought of Al-Ghazali and John Dewey Islamic and Western perspectives, the researcher can conclude that:

1. According to al-Ghazali education is 1) an effort to seek truth in oneself, create noble morals, efforts to cleanse oneself, and steps to get closer to God, 2) education aims to gain knowledge, form noble morals, and achieve happiness, 3) teachers role in education are as educators, supervisors, director, and role models for students. 4) In his curriculum, al-Ghazali uses habituation, discussion, experiential learning, The learning material is based on the age of students and emphasizes religious science, the learning approach he applies is teacher-centered, 5) education evaluation aims for assessing student development. The most prominent technique he uses is self-report (reflection).
2. According to John Dewey, 1) education is a dynamic and experiential process that promotes holistic development, active learning, relevance, and social interaction, 2) education aims to prepare individuals to participate actively in democratic societies and develop students' abilities to think critically,

reflectively, and face real-world challenges, 3) the role of teachers is as supervisors and facilitators for students in the classroom, 4) curriculum material must be useful for students and practical. He uses problem-solving methods and his learning approach is student-centered, 5) John Dewey uses self-report techniques, documentation and observation, discussion, and summative evaluation.

3. The concept of education of al-Ghazali and John Dewey has many similarities such as the views of the two figures that students must be given education that is beneficial for their lives, the purpose of education is to create a generation that is ready to face the future and can improve social order, the role of teachers is as educators and guides for students, in the curriculum of science education must be integrated with practice, and learning evaluation that can be used to assess student development, namely self-reflection. While the difference between al-Ghazali and John Dewey's educational ideas in general lies in its basis, al-Ghazali is based on religiosity while John Dewey is based on pragmatism oriented to world life only. Both educational concepts also have their own advantages and disadvantages.

## **B. Suggestion**

Based on the conclusions of the study above, the researcher has a few suggestions for improving the quality of education:

1. For teachers, from the comparative study of the concept of education, the thoughts of Al-Ghazali and John Dewey are expected to be an inspiration and ideas to construct tips on educating students in the classroom to be even better so as to create a young generation who are moral and ready for their lives in the future.
2. For other researchers who want to conduct research related to Al Ghazali and John Dewey should further develop research areas to improve the quality of education in the future.
3. For Policy Makers, the Ministry of National Education (*Depdiknas*) and the Ministry of Religious Affairs (*Depag*) and related parties (educational institutions) to organize the National Education System by developing education that is practical, useful for children's lives directly, and affects the development of the nation's children so as to create virtuous and intelligent human resources.

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## ATTACHMENT

### Attachment 1: Primary Data Transcript

#### DATA TRANSCRIPT

Title : Ihya Ulumuddin

Author : Imam al-Ghazali

Publication Year : 2011

Source : Primary

No	Data	Data Transcript	Content Analysis
1.	The Role of Teacher	<i>The foremost creature of God on earth is a man. The most important part of man is his heart. In contrast, an educator is busy repairing, cleansing, perfecting, and directing the heart always to be close to Allah SWT. So teaching knowledge is worship and fulfillment of duty as the caliph of Allah, even the most important duty of the Caliphate of Allah, for Allah has opened a man's heart to receive knowledge and His most special attributes. The heart was like a storehouse of the most precious things, and he was permitted to distribute them to those in need. Then what higher degree than a servant who intercedes between God and His creatures in drawing them closer to God and leading them to heaven where they are eternal rest</i>	Al-Ghazali considered that the teacher had a leading position, which was very important, and noble. Being a teacher is like doing the duty of the Messenger of Allah. only some people can make themselves a teacher. There are some specifics signs or characteristics according to al-Ghazali to be considered as a teacher.

## DATA TRANSCRIPT

Title : John Dewey  
 Author : The School and The Society  
 Publication Year : 2008  
 Source : Primary

No	Data	Data Transcript	Content Analysis
1.	Definition of Education	<i>"By this time child should be ready to deal with social life. The program is not presented as the only one meeting the problem, but as contribution, the outcome..."</i>	According to Dewey, education is not just about acquiring knowledge and information, but it is also about fostering the development of the whole person. It involves the cultivation of intellectual, emotional, social, and moral capacities. Dewey believed that education should prepare individuals to be active and engaged members of society, capable of critical thinking, problem-solving, and responsible citizenship. Education seeks to help humans to reflect on the problems that arise in society as

			much as an effort to meet the needs of the new society that is forming
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## Attachment 2: Secondary Data Script

### DATA TRANSCRIPT

Title : Buku Terlengkap Teori-Teori Pendidikan Klasik  
Hingga Kontemporer

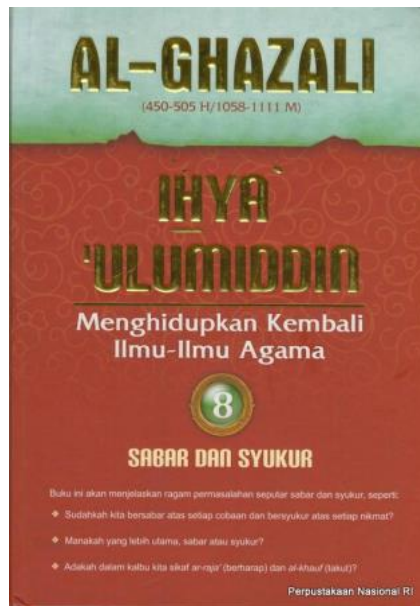
Author : Chairul Anwar

Publication Year : 2017

Source : Secondary

No	Data	Data Transcript	Content Analysis
1.	Definition of Education	<i>"Dewey emphasized the importance of learning through experience, where students engage in hands-on activities and reflective thinking to make meaning of their experiences"</i>	John Dewey's educational philosophy, education can also be defined as a continuous process of growth and development that involves the active and interactive participation of the learner in constructing their understanding of the world. Education is growth throughout life, an ongoing process of reconstruction of accumulated experiences and social processes.

### Attachment 3: Primary Data Source



Ihya Ulumuddin book by Al Ghazali

## Attachment 4: Secondary Data Source

26 EMERGENCE

like the finest of times. In the North, the military conflict had started prosperity rolling, and with the need to rebuild after the war, the economy was booming: "Reconstruction" was in the air, in rebuilding and reunifying the nation and in the so-called Reconstruction occupation of the South by federal troops to ensure compliance with the constitutional protection of former slaves.

As John Dewey was going through school, the country was changing quickly. By the time he graduated from college at the end of the decade, the world in which his mother and father had grown up had been radically reconstructed, and with the nation, he faced unprecedented new conditions.

### Educational Record of John Dewey

## Attachment 5: Student Biography

### STUDENT BIOGRAPHY

#### A. PERSONAL DATA

Name : Aisyatur Rodhiyah  
Place, Born Date : Pasuruan, 15th July 2000  
Gender : Female  
Religion : Islam  
Alamat : RT/RW. 002/011, Vg.  
Gambiran, Prigen district , Pasuruan  
regency  
Phone Number : 085790826321  
E-mail : [anaforamaesen18@gmail.com](mailto:anaforamaesen18@gmail.com)



#### B. Formal Education Record

- TK PGRI II
- Gambiran 1 State Primary School
- 3rd Pasuruan Islamic Middle School
- 1st Pandaan State High School
- Universitas Islam Negeri Maulana Malik Ibrahim, Fakultas Ilmu Tarbiyah dan Keguruan, Program Studi S-1 Pendidikan Agama Islam



KEMENTERIAN AGAMA

Universitas ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
PUSAT PENELITIAN DAN ACADEMIC WRITING

## Sertifikat Bebas Plagiasi

Nomor: 0267/Un.03.1/PP.00.9/01/2023

diberikan kepada:

Nama : Aisyatur rodhiyah  
Nim : 19110115  
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2	06 Desember 2022	YUANDA KUSUMAM, Ag	Konsultasi perubahan judul skripsi dan "Studi Komparatif Analisis Konsep 'Wahdat al-Wujud' al-Ghazali dan Ibnu Arabi menjadi 'Comparative Study of al-Ghazali and John Dewey's Thoughts About The Concept of Education in Islamic and Western Perspectives'".	Genap 2022/2023	Sudah Dikoreksi
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4	17 Maret 2023	YUANDA KUSUMAM, Ag	Konsultasi BAB I dan BAB II proposal skripsi	Genap 2023/2024	Sudah Dikoreksi
5	21 Maret 2023	YUANDA KUSUMAM, Ag	Konsultasi BAB III proposal skripsi dan persetujuan seminar proposal	Genap 2023/2024	Sudah Dikoreksi
6	05 Mei 2023	YUANDA KUSUMAM, Ag	Revisi proposal skripsi	Genap 2023/2024	Sudah Dikoreksi
7	09 Mei 2023	YUANDA KUSUMAM, Ag	Bimbingan BAB IV skripsi	Genap 2023/2024	Sudah Dikoreksi
8	15 Mei 2023	YUANDA KUSUMAM, Ag	Bimbingan BAB V Skripsi	Genap 2023/2024	Sudah Dikoreksi
9	18 Mei 2023	YUANDA KUSUMAM, Ag	Bimbingan BAB VI Skripsi	Genap 2023/2024	Sudah Dikoreksi
10	22 Mei 2023	YUANDA KUSUMAM, Ag	Revisi BAB IV-VI Skripsi	Genap 2023/2024	Sudah Dikoreksi
11	29 Mei 2023	YUANDA KUSUMAM, Ag	Revisi BAB I-VI	Genap 2023/2024	Sudah Dikoreksi
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