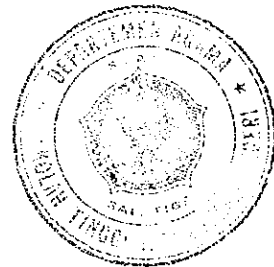


**TOWARDS REPOSITION OF UNDERSTANDING
THE ISLAMIC EDUCATIONAL CONCEPT
IN THE GLOBAL ERA
(A Study of Ghozalian Thoughts in The Chapter
of Knowledge of *Ihya' Ulumuddin*)**



THESIS

Submitted to the Board of Examiners in
partial fulfilment of the requirements
for the degree of *Sarjana Pendidikan Islam (S.Pd.I)*
in the English and Education Department

By :

TITIK NAZIATUL MUNIROH

113 98 025

**STATE ISLAMIC STUDIES INSTITUTE OF SALATIGA
(STAIN)
2003**

Drs. Sa'adi, M.Ag
The lecturer of Educational Faculty
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ATTENTIVE COUNSELOR NOTES

Salatiga. 19th February 2003

Case : Titik Naziatul Muniroh's
Thesis

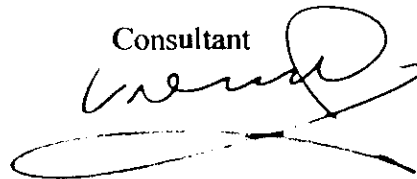
Dear
The Head of State Islamic
Studies Institute Salatiga

Assalamu'alaikum, Wr. Wb.

After reading and correcting Titik Naziatul Muniroh's thesis entitled "TOWARDS REPOSITION OF UNDERSTANDING THE ISLAMIC EDUCATIONAL CONCEPT IN THE GLOBAL ERA (A study of Ghozalian thoughts in The Capter of Knowledge of *Ihya' Ulumuddin*)", I have decided and would like to propose that if it could be accepted by educational faculty I hope it would be examined as soon as possible.

Wassalamu'alaikum, Wr. Wb.

Consultant



Drs. Sa'adi, M.Ag
NIP. 150 526 821



STATEMENT OF CERTIFICATION

TOWARDS REPOSITION OF UNDERSTANDING THE ISLAMIC EDUCATIONAL CONCEPT IN THE GLOBAL ERA

(A Study of Ghozalian Thoughts in The Chapter
of Knowledge of *Ihya' Ulumuddin*)

Titik Naziatul Muniroh
NIM : 113 98 025

has been brought to the board of examiners in March, 08th
2003 M / 5th Muharram, 1424 H, and hereby considered to
completely fulfilled the requirement of the degree of Sarjana in the
English and Education Department.

Salatiga, 08th March 2003 M
05th Muharram 1424 H

Board of examiners

Head

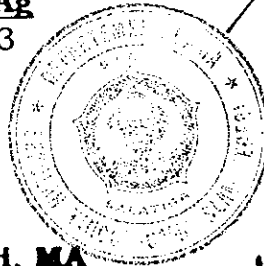
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MOTTO

• ... إن أريد إلا الإصلاح ما استطعت وما توفيقي

إلا بالله عليه توكلت وإليه أنيب (هود : ٨٨)

I only desire (Your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look (11 : 88)

• Rather than cursing darkness, try to light a candle for the road.

DEDICATION

For my beloved father,
mother with all due respect to you all.

My leader who I hold very dear.

ACKNOWLEDGEMENT

In the name of Allah, The Mighty, our blesses and praises always go to our Great Prophet, Muhammad. *Alhamdulillahrobbil'alamin*, everlasting thanks to Allah, the Mighty for His blessing which comes down to the writer, in form of support and encouragement to finish her thesis.

This thesis is presented to the English Department of State Islamic Studies Institute Salatiga in partial fulfillment of the requirements for the *sarjana* degree. Also, she would like to thank to :

1. Drs. Badwan, M.Ag as the head of State Islamic Studies Institute (STAIN) Salatiga, and the whole lecturers.
2. Drs. Sa'adi, M.Ag, as her consultant, who was always ready to give his guidance and help in solving her problem concerning with the thesis writing, even though he was very busy.
3. Mr. Hamam, S.Pd., who always ready to give his guidance, help, and pray. God bless and good luck.
4. Her beloved father (Imam Muhtar) and mother (Siti Khafsah), who has teach her everything, facilitated and encouraged to reach her desire.
5. Her beloved spouse, who has prepared and given anything. This is your opus.
6. Her nice brothers and sisters.
7. *Mbak Lilis, Mas Ridwan and Mas Sukron*, thanks for your helping to solve her problem.
8. Thank you for the whole members of English Department of '98.

The writer

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CHAPTER I

INTRODUCTION

A. The Background of Study

Seemingly, the wide society of developed or developing countries need superior orientation in the world of education to increase human resources quality and obtain competitive one in the 21st century¹ as a global era.

Probably, it could be said that education is human main assistance in carrying their life on. But, in this global era they have different perspective in education, together with developed social demand in macro scale, that regarding it is not only form of the needs of gaining knowledge and skills fulfillment, but also as human and capital investment to assist in increasing knowledge, skills, and the future productive abilities in which these would be measured from their income. Thus, considering with its rate of return it is not a surprising matter.²

It is sociologically described that this universal change covers various aspects of life. Even, it revolutionarily occurs in technology, communication, education, and mass media. This systematic revolution has influenced on ideas, norms, behaviors, social relationship, and institutions in our society with their newer types and characteristics.³

¹ Syaifullah Ma'shum (Ed), *Dinamika Pesantren*, Yayasan Islam Al-Hamidiyyah – Yayasan Syaifudin Zuhri, Jakarta, 1998, p. 117.

² A. Malik Fadjar, *Reorientasi Pendidikan Islam*, Fajar Dinamika, Jakarta, p. 76 – 77.

³ *Ibid.*, p. 77.

In accordance with the change condition and social characteristics, they will choose education, which provides technological, functional, individual, informative and opened abilities. And the most important things are moral and ethical ability that could be developed with religion.

With the above social format , the Islamic education actually still has its offering values to be constantly existed in this global era.

In accordance with Dr. Muhammad S.A. Ibrahimy's statement, as a Bangladesh Islamic education scholar in one of mass media publishing "Islamic Gazette" in 1983, concerning perception, definition, and reach of the Islamic education as follow," Islamic education in true sense of the term, is a system of education which enables a man to lead his life according to the Islamic ideology, so that may easily mould his life in accordance with tenets of Islam. The scope of Islamic education has been changing at different times. In view of the demand of the age and the development of science and technology, its scope has also widened".⁴

These means that Islamic education as an Islamic culturalizational devices (*alat pembudayaan Islam*) in society has flexible character toward development of human life aspiration. The such character without denying their basic tenet of values. The Islamic education is able to accommodate human life demand, including science and technological demand along the time.⁵

⁴ Prof. H.M Arifin, M.Ed, *Filsafat Pendidikan Islam*, Bumi Aksara, Jakarta, 1991, p. 37.

⁵ *Ibid.*,

Nowadays, however from the side of content, it still faces any problems of dualism and dichotomy between religious and general sciences, beside it does not also complete some normative concepts yet, in the relation with ideal output. When the Islamic education is aimed at molding good human infants so the concept of pious (*shalih*), righteous (*taqwa*), and perfect person (*insan kamil*) become its parameters. The comprehension of those concepts is still so far from illustration of expected and ideal persons. Ironically, the piousness and righteousness will be admitted if person has the high ritual intensity. It is because the most basically problem has not completely finished yet.⁶

Yet, according to the writer point of view, these problems are not contemporary but classical ones and uncompleted works (*PR*) as long as the Islamic education history.

Based on the above facts, the writer views that it is necessary to have a study about the previous Islamic educational concept by bringing forward Ghozalian thoughts in The Chapter of Knowledge of *Ihya' Ulumuddin* as the main one, with her expectation to get a discourse about precise formulation of Islamic Educational concept from the historical background as the basic of Islamic principle, since he was a figure who had much influence in the world of education. Thus, she interested in searching about Towards Reposition of Understanding Islamic Educational Concept in The Global Era (A Study of Ghozalian Thoughts in The Chapter of Knowledge of *Ihya' Ulumuddin*).

⁶ A. Malik Fadjar, *Op.Cit.*, p.79.

B. Statement of the Problem

Concerning with the title, it aims at reelevating and reunderstanding the Islamic education concepts which contained in The Chapter of Knowledge of *Ihya' Ulumuddin*, a work of Al Ghozali, by connecting Islamic education in the Global era, in order to gain theoretical, objective, and representative discourse of the Islamic educational concept without any fanaticism toward Al Ghozali.

C. Formulation of the Problem

Base on the above problem , the writer would like to rise some problems as follows :

1. How are the histories of Ghozalian life and the book of *Ihya' Ulumuddin* ?
2. How is the formulation of an ideal Islamic educational concept in Ghozalian perspective ?
3. How does a view of The Chapter of Knowledge of *Ihya' Ulumuddin* influence in the Islamic education in this global era ?

D. Objectives and Significances of the Study

1. The Objectives of the Study are in the following :
 - a. Knowing Ghozalian biography and The Chapter of Knowledge of *Ihya' Ulumuddin* history.
 - b. Knowing the Ghozalian perspective concerning formulation of an ideal Islamic education concept.

- c. Knowing a view of The Chapter of Knowledge of *Ihya' Ulumuddin* influence toward the Islamic education in this global era.

2. Significances of the Study

- a. By means of understanding The Chapter of Knowledge of *Ihya' Ulumuddin*, the writer wishes for giving particular contribution to the formal or non formal Islamic constitutions that they would choose educational concept in accordance with the Islamic spirit by analyzing Ghozalian and other views objectively.
- b. She also really expects the existence of new motivation of formal and non formal Islamic educational institution to perform scientific study and analysis, to develop good discourse and thoughts of qualified Moslem generations.
- c. For the readers in general, in order to they do not have wrong interpretation in understanding Ghozalian views, and vice versa they should get positive values and apply them in their real life.

E. Research Methodology

Since the object of study is an old book, the writer tries to relate it to the historical reality, i.e. a research which applies scientific problem solving from historical perspective of a problem.⁷

⁷ winarno Surahmad, M.Ed, *Pengantar Penelitian Ilmiah*, Tarsito, Bandung, 1980, p. 132.

She classifies the research as a library one,⁸ while the examining The Chapter of Knowledge of *Ihya' Ulumuddin* as the primary data resources and other related books as secondary data resources is a method of gathering and gaining data.

To analyze the data, she uses content analysis,⁹ because the books and library data are descriptive or textual ones. She uses this method for analyzing Ghozalian thoughts in The Chapter of Knowledge of *Ihya' Ulumuddin* and also the other tied ones. Then, by this analysis she details into identification, categorization, classification and interprets it according to the available data.

Sometimes, in analyzing data she connects and compares them to the educational reality in this global era. These aim at coming upon a description about its difference and similarities, discussing their principal motives, in order to get general values, and giving criticism.

Being easier in analyzing the data, she is also uses the methods :

1. Inductive method

It is a method of writing that starts from a concrete specific fact which is generalized later.¹⁰

2. Deductive Method

⁸ Dr. Kartini Kartono, *Pengantar Metodologi Riset Sosial*, PT. Alumni, Bandung, 1986, p. 28.

⁹ Sumardi Suryabrata, *Metodologi Penelitian*, PT. Raja Grafindo Persada, Jakarta, 1995, p. 85.

¹⁰ Sutrisno Hadi, *Metodologi Research Jilid I*, Yayasan Oenrbitan Fakultas Psikologi UGM, Yogyakarta, p. 42.

It is a method of writing that starts from a general fact toward evaluating a specific event.¹¹

F. Thesis Organization

Chapter I is Introduction, which contains The Background of The Study, Statement of The Problem, Formulation of The Problem, Objectives and Significances of The Study, Research Methodology and Thesis Organization.

Chapter II discusses about Al Ghozali, His Biography and Thoughts, which covers His Biography, His Works, and The Concept of Knowledge and Education.

Chapter III discusses about The Educational Concept in The Global Era, A Theoretical Review, which covers A Study of Science, A Study of Teacher and Learners Position, and Teaching and Learning Process

Chapter IV deals with an analysis of the problem of The Islamic Educational Concept in *Ihya' Ulumuddin*, Its Relation With Global Era. It discusses about Defining Islamic Education, Science and its Classification, Educational Objectives, Teacher and Learners, and Criticism towards Ghozalian Thoughts in Education.

Chapter V is Closure. It gives the Conclusions and some Suggestions.

Bibliography

Appendix

¹¹ *Ibid.*, p. 36

CHAPTER II

AL GHAZALI, HIS BIOGRAPHY AND THOUGHTS

A. Al Ghazali's Biography

Al Ghazali's full name was Muhammad bin Muhammad bin Muhammad.¹ Also he was named Abu Hamid Muhammad ibn Muhammad ibn Muhammad Al Ghazali.² The name of Al Ghazali some is called as Al-Ghazzali (double z) related to his father, a wool spinner, and as Al Ghazali (single z) related to Ghazzalah country, located in Khurasan (Iran). He got a well known title of *Hujjatul Islam* or Islamic argumentator.³ He was born in 450 H / 1058 M, in Ghazzalah, a town in Khurasan, Persia.⁴ Dealing with the place, some people say it is located in Iran, and the other mention it is in Russia.⁵

His father was a honest, pious, and poor man, who lived from his own effort, spinning the wool. He often visited the house of religious scholars, did meritorious services for them, and prayed to God in order to be given knowledgeable children.⁶ Unfortunately, he died before the granting of his request, when his craving son was still a child. Yet, before his death, he had

¹ Drs. Zainuddin dkk, *Seluk Beluk Pendidikan Dari Al-Ghozali*, Bumi Aksara, Jakarta, 1991, P.7.

² W. Montgomery Watt, *Islamic Phylosophy and Theology*, Edinburgh Univ. Press, 1995, P.86

³ Ali Al Jumbulati, *Perbandingan Pendidikan Islam (Terj.)*, Rieneka Cipta, Jakarta, 1994, P. 131.

⁴ Drs. Zainuddin dkk, *Op. cit*, P. 7.

⁵ Prof. Dr. Hasan Langgulung, *Beberapa Pemikiran Tentang Pedidikan Islam*, Al Ma'arif, Bandung, 1980, P. 106.

⁶ Imam Al Ghazali, *Ihya' Ulum Al-din Jilid I*, Dear Al-Fikri, Beirut, 1991, p. 4

entrusted his two sons (Al Ghazali and his brother) to a sufist for guiding and educating them.

Al Ghazali started his education in his area, by learning basic knowledge. Then, he went to Nishafur and Khurasan as the center town of the most important science in Islam. In Nishafur, he studied with Imam Al Haramain Abi Al Ma'ali Al Juwaini a Syafi'iet religious scholar and also a professor of Nishafur at the time. He studied in an Islamic School or Nidhomiyah College when he was more than twenty years old.

Concerning with his education in Nidhamiyah College, Abu Bakar Aceh narrated as Zainuddin quoted that he had finished some subjects of the various disciplines such as jurisprudence, logic, *ushul*, and philosophy from *Ihwanus Shofa* essay written by Al Farabi, Ibnu Maskawaih, so he could understand Aristoteles and other Greek thinker's views. Besides that, he studied teachings of Imam Syafi'i, Harmalah, Jambad, and Muhasibi. Imam Abu Ali Al Farmazi, a professed Al Qusyairi's former student and As Shubkhi's companion had a great men in teaching him sufism. Al Ghazali learnt other religions too, like Christianity.⁷

Based on his educational background, he was able to discuss all religions and sects. Because of his well mastered expertises, unsurprisingly he got kinds of title that made his name famous later, like *Hujjatul Islam* (Islamic

⁷ Drs. Zainuddin dkk, *Op. Cit*, P. 8.

defender or Islamic argumentator), *Syaikh al Sufiyyin* (professor in sufism) and *Imam Al Murabbin* (educational expert).⁸

Since a child, he was known as knowledge lover and the real rightness seeker. Those characters often caused him move from a discipline to the others - in the history some experts stated that his fame was greater than his teacher's, Al Juwainy and made him jealous. Yet, it also proved that he kept in his faithful until his death.⁹

In 483 H / 1090 M, he was appointed as a professor of Nidhomiyah college, Baghdad. He performed his tasks and responsibilities successfully. Beside teaching, he did rebuttals toward spiritual, ismailied, philosophic, and other class thinking.¹⁰

He actually had taken all views of sects and also *I'irqah*, *Thaifah*, and philosophic teachings. These emerged turbulences in his mind, since nothing satisfied him, he became doubtful about the mind ability in bringing himself closer to God, even to know His essence.¹¹ In such a condition, he felt bored with his life and little after teaching in Nidhomiyah college for four years, in 488 H he was more bored with Baghdad and himself until he had mental crisis that invited him to do *zuhud* and keep himself away from human infants, leave symptoms of arrogance and famousness to reach a higher aim, i.e. mental purity and efforts for gaining reality among contradictory opinions at the

⁸ Drs. H. Abuddin Nata, MA, *Filsafat Pendidikan Islam I*, Logos, Wacana Ilmu, Jakarta, 1997, P. 160.

⁹ Prof. Dr. Hasan Langgulung, *Op. Cit*, P. 107.

¹⁰ Drs. Zainuddin dkk. *Op. Cit*, P. 9.

¹¹ *Ibid*.

time.¹² The condition went on for about six months, a fight between devil pulling and faith invitation, keeping himself away and setting himself free from the world and human conceit.¹³ Furthermore, he felt that the testing time had been over and it was easier to turn himself away from title, richness, children, companion, and the entire contents of the world.

Then, in 488 H he started to live isolatedly in his loneliness (*uzlah*), and intended to go to pilgrimage. He firstly went to Syam and stayed there for two years, later in Damsyik, Al Quds, Mecca, Madinah and did pilgrimage. That was his life.

However, he persisted in his separated and lonely life, except when his daily life and children compelled him to do any other things. Therefore, he only alternated between contemplation and purifying his heart. These went on for ten years, he moved to Baghdad, Hamadan, and eventually Thus, wherein he stayed for a long time since 493 H. There was not historical experts agreement about where he lived since 488 H until 499 H.¹⁴ Because he kept moving from place to place, looked for a silence to contemplate his feeling quietly. These were the times of his historical life in which he wrote a lot of books those tried to explain Islamic greatness and excellence among other religions, as well as his philosophic writing. One of his writings was *Ihya Ulumuddin* that part of its content would be discussed here.

In the midst of his lonelines, he forcedly respread his knowledge and defended his religion because of the people's weak faith at the time, as well as

¹² Prof. Dr. Hasan Langgulung, *Op. Cit*, P. 108.

¹³ *Ibid*.

¹⁴ *Ibid*, P. 109.

numbers of doubt those were provoked by the enemies and stupid supporters of Islam. He left to Nisyafur in *Dzulqa'idah* 499 H and re taught his teachings gently in Nisyafur Nidhomiyah school till 503 H.¹⁵

After devoting himself entirely to the knowledge for tens of years and gaining the true rightness at the end of his life, he died in a little town namely Thus, *Jumadil Akhir*, 14th 505 H / December, 19th 1111M in the presence of his younger brother, Abu Ahmadi Mujiddudin. He left three daughters, while his son namely Hamid had died since a child, and for his son he was called Abu Hamid (Hamid's father)¹⁶.

Hasan Langgulung noted his death in *Jumadil Akhir*, 12th 505 H, a difference of two days from Zainuddin's note about the dying time. These caused by different and numerous sources that narrated his life.

Actually, the necessary thing to know was the Moslems social condition at his time that was in mess, divided into sects and groups with their contradictive views in consequence of the influential Greek and other cultures entry into Moslem society. In such a condition, he had his own thinking and intended to reconcile the differences of theologian, jurist, philosopher, and sufist in accordance with the Islamic teachings. He struggled up to his death, and finally chose sufism as his way of life to get an essence of bringing himself closer to God.

¹⁵ *Ibid*, P. 110. ,

¹⁶ Drs. Zainuddin dkk. *Op. Cit*, P. 10.

B. Al Ghazali's Works

Al Ghazali was an Islamic thinker. He wrote tens of books covered kinds of science like Islamic Theology (*ilmu kalam*), Jurisprudence (*fiqh*), Sufism, Morals, Philosophy, and His Autobiography. Most of them were in Arabic while the others were in Persian.

He had not less than seventy works that covers various branches of science, but, according to Busyairi Madjidi,¹⁷ his master works were:

1. *Ihya Ulumuddin*, a very famous and important book of education, theology, sufism, and morals.
2. *Ayyuhal walad*, a book of morals. Yet, the important thing in the book was a description of his thinking development and learning history, as well as his reachable position among other Islamic philosophers and his influence in philosophy at the time.
3. *Al Munqidz minadhalal*. He wrote this essay when he was fifty years old, five years before his death. In the book, he wrote his admission, narrated his mental and intellectual development up to his vacillation between doubt and expectation, in his confusion. He was finally free from the shackle and confusion, heading for the truth light and reality.
4. *Maqasid al Falasifah* and *Tahafut al Falasifah*. The both books were philosophic ones. The first dealt with science of philosophy, theology, metaphysics, and nature summaries.

¹⁷ Drs. Busyairi Madjidi, *Konsep Kependidikan Para Filosof Muslim*, Al Amin Press, Yogyakarta, 1997, P. 81-82.

The explanation was not out of Aristoteles basis that was written by Al Farabi and Ibnu Sina. The second (*Tahafut al Falasifah*) aimed at crushing philosophic teachings, showing their contradiction, and explaining their being irrational. These were in accordance with the title, *Tahafut al Falasifah* (The Inconsistency of The Philosopher's).

5. *Mizan al Amal and Mi'yar al Ilmi*, the both analyzed human deed, knowledge, and much of Sufism teaching.
6. *Minhaj al Abidin* was his last writing about morals.
7. *Al Masbuq Fi Nasihat al Muluk*. It was a work on the request of Sultan Muhammad bin Malik Syah that described right and duties of the kings and ministers.
8. *Al Mustasyfa*, one of his work concerning *Ushul Fiqh*.

Actually, there were many of his unmentioned works, Badawi Thabana mentioned forty seven books as his works in the book of *Ihya Ulumuddin* introduction.¹⁸ But the writer feels that it is sufficient to mention part of his masterworks for illustrating his ability and attention in the branch of science along his life of fifty five years.

The book of *Ihya Ulumuddin* (The Revival of the Religious Science) is Ghazalian Masterpiece. It was written for several years in Syiria, Jerussalem, Hijaz, and Thus,¹⁹ after his recovering from skeptic and spiritual crisis. It is a

¹⁸ Drs. Zainuddin dkk., *op.cit*, p. 19

¹⁹ Drs. Purwantana dkk, *Seluk Beluk Filsafat Islam.,Rosda Karya,Bandung,1998*

well known guide among Moslems, westerners and even outside of Islam,²⁰ which discusses sufistic issues.

It consists of four main chapters, they are the chapters of worship, traditions, disastrous, and saving matters. Every chapter is divided into ten sections. The first chapter talks about science sections, faith principles, devotions, reading Koran regulations, *dzikr*, prayer, and the order of reciting Koranic passages. In the second, Al Ghozali talks about having meal etiquette, marriage, occupations, permitted and forbidden matters, friendship, living alone, having a trip, learning, contemplation, suggesting kindness, and preventing wickedness. Thirdly, Al Ghozali cares about everything related with soul, its emerging passion, or mental badness such as anger, spite, stinginess, haughtiness, conceit, and so on. In the last one, he describes things that the sufics called as stages and conditions. He also explained about levels of repentance, gratefulness, patience, feeling fearful, expectation, poor life, living ascetically, God's unity, acknowledgement, resignation, love, longing, chumminess, and readiness. Even, in detail he touched on defining intention, integrity, sincerity, closeness to God, introspection, contemplation, and death.

In accordance with him, it was necessary to make such an arrangement. For instance, *muamalah* would be divided as external and internal one. The former is a science of the body outer parts while the last is about the heart movements. According to him, sometimes the body's deed could be considered as a religious service, also morals and soul in the mind,, not only being better

²⁰ *Ibid.*

and save but also being bad, sometimes.²¹ These are elucidated in the second and third chapters of *Ihya' Ulumuddin*.

Moreover, translating the book into any languages is a proof of its famousness. For example, DB Mc. Donald, an orientalist translates some of its chapters.²² Another one is Nabih Amin Faris from American University of Beirut, Lebanon who translates its first chapter, *Kitab Al Ilmi*, into English which later entitled as “The Book of Knowledge”, and later it becomes the writer’s object of study.



C. Knowledge and Educational Concepts

1. The Concept of Knowledge

And so, see how God starts from himself, secondly with angels, and thirdly with knowledgeable people. Thus, it is enough for you to know the nobility, importance, clarity, and superiority of the last ones.²³ These were Ghozalian comment when he explained God’s revelation, the 18th verse of *Ali Imran* to describe the knowledge importance in the book of *Ihya' Ulumuddin*. It is:²⁴

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

See, then, how God has mentioned himself first, the angels second, and men endowed with knowledge third.

²¹ Imam Al-Ghazali, *Ihya' Ulumuddin*, (terj), CV. Asyifa', Semarang, II., P. 6-7

²² Drs. Poerwantara, *Op. Cit.*, P. 168

²³ Imam Al-Ghazali, *Op. Cit.*, P. 9

²⁴ *Ibid.* P. 9

Again, he quoted a famous revelation regarding the matter, it is the 11th verse of al Mujadilah²⁵ :

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

God will raise in rank those of you who believe as well as those who are given knowledge.

Further, he orderly elucidated not less than twelve God conmandments, they were : the 9th verse of *az Zumar*, *Fathir* 28th , *ar Ra'd* 43rd and *an Naml* 40th, *al Qashash* 80th, *al Ankabut* 43rd, *an Nisa'* 83th, *al A'raf* 26th, 52nd, and 7th, *al Ankabut* 49th, and *ar Rahman* 3rd and 4th. Those all are about knowledge eminence. He also elucidated not less than 28 prophet traditions and some companions *atsar* mainly Ali's (may God bless him) and other ascetics.

One of the quoted famous prophet tradition, is .²⁶

العلماء ورثة الأنبياء

The learned men are the heirs of the prophets.

Then, one of Ali's *atsar* says that knowledge is more important than the wealth. The first will care you while you have to care the second. The preceding matter is a judge while the last one will be judged. The wealth

²⁵ *Ibid.*, P. 9

²⁶ *Ibid.*, P. 12

will decrease when it is expended but knowledge will increase when it is taught to others.²⁷

In his other elucidation Al Ghazali said that knowledge was the absolute eminence of a substance without any comparison since it was a character of God's perfectness. The angels and prophets would be noble with it. Even a smart horse is better than a stupid one.²⁸

Thus, knowledge means knowing a matter as it is and it becomes part of God's characters.

In the book of *Ihya' Ulumuddin* he divided knowledge into groups with large elucidation. But, essentially he divided the forbidden and obligatory one into three classes :

- a. Ignominious knowledge. It has no advantages for human infants whether in this world or hereafter. For instance witchcraft, astrology and quackery. They will bring disadvantages and doubt of God is existence if they are learnt.²⁹
- b. Good knowledge. For example theology and other religious sciences. These will purify ones from the foul and bring them close to Lord.³⁰
- c. Good knowledge at certain condition. It is unpermissible to obtain a deep understanding of it, for it will cause the faith shaking and atheism, such as philosophy³¹ and some it branches.

²⁷ Al-Ghazali, *Ilmu Dalam Perspektif Tasawuf*, Karisma, Bandung, 1996, P. 20

²⁸ Imam Al-Ghazali, *Op. Cit.*, P. 41

²⁹ *Ibid.*, P. 88 - 93

³⁰ *Ibid.*, P. 54-55

³¹ *Ibid.*, P. 69-71

Viewing from the importance Al Ghazali redivided those three matters into two classifications.

1. Obligatory knowledge. It is regarded as *fardhu 'ain* (individual obligation) for the whole moslem has to know the religious science and any others that have the Koran as source. Here, he quoted Abu Thalib Al Makki saying that an obligatory knowledge is the one covered in a narration as quoted by Al Ghazali:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِلَى آخِرِ الْحَدِيثِ³²

Islam is built upon five foundations, there are confessing there is no God beside Allah, ...

2. Knowledge that is referred as *fardhu kifayah* (communal obligation) for Moslem to learn. It is a one used to make the worldly life easier, like mathematics medical, technical, farming and industrial sciences.³³

Considering the source he classified knowledge into *syari'ah* and *akliyah* ones. The first is knowledge, which is defined from prophets without any mind guidance,³⁴ while the second is one bases on human mind, experiment, and acculturation such as mathematics, medical, and linguistics science. His focuses attention on presenting the knowledge the matter covered in the Koran, because it is advantageous for human life in

³² Al Imam Abi Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulummiddin I*, Daar al-Fikr, Beirut, 1991, P. 25.

³³ Imam Al-Ghazali, *Op. Cit.*, P. 53

³⁴ *Ibid*,

the world and hereafter, able to clean their soul, beautifying morals and bringing them closer to God.

According to Al Ghozali, linguistic science and grammar only advantageous for studying religious science and in emergency situation, while mathematic, medical, and technological science are just advantageous for the worldly life. Literature, historical, and political ones are advantageous when they are viewed from the cultural side as a pleasure of being knowledgeable and completeness of a social life.

Those all the Ghozalian opinion about knowledge in his book of *Ihya Ulumuddin* contains unique and controversial statements at his time until nowadays.

2. Educational Concept

a. Educational Aim

According to Al Ghozali, the most important educational aim is being closer to Lord, or in other word, the highest knowledge of God is the main objective, not to reach high position, wealth, high class, and feeling proud.³⁵

As a logical consequence of its aim, it is a compulsory, directing education to be closer to Him (hereafter knowledge), by beautifying spiritual sides with excellence and purification.

³⁵ *Ibid.*, P. 163

Hence, unsurprisingly preceding spiritual purification from bad nature is regarded as the first duty of learners.³⁶

He repeatedly reminded that the objective of learning is becoming closer to God (*taqarrub*) and finally, having the highest knowledge to him. It is understandable, since at least, the educational objective is unseparately from creating human beings aim, as God's servants :

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي³⁷

I only created mankind and the jinn that they only worship Me

Besides those matters, the educational aim that was presented by Al Ghozali in the book of Knowledge *Ihya Ulumuddin* also based on God's commandment in the Koran :

قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ
الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى³⁸

Happy shall the men who purifies himself, who remembers the name of his Lord and prays to Him. Yet you prefer this life, although the like to come is better and more lasting.

³⁶ *Ibid.*, P. 149

³⁷ *Az-Zariyat* (51) : 56

³⁸ *Al-A'la* (87) : 14 - 17

Finally, He closed the verse with the word :

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ³⁹

All this is written in earlier scriptures, the scriptures of Ibrahim and Musa.

The verses above influenced him in presenting educational objectives, in which God frequently reminds human infants to always remember their life objectives, from Ibrahim's and Musa's era (peace be upon them) until the time of Muhammad

(peace be upon him) and at present. He uses two strengthening words (*taukid*) in the 18th verse of *al A'la*. They are “inna” (إِنَّ) and the letter “lam” in (لَفِي) those mean truly.

It is based on those verses, in determining the educational aims, he actually oriented a balance of the both worldly and hereafter purposes, not only the last problem. He said that the base of worldly and hereafter happiness was knowledge, it was in the first rate of works, and caused closeness to God. In this world, the governmental implementation and influence are in the leaders power (president, king, and other governmental degree), with knowledge owned from experience as intermediary.⁴⁰

³⁹ *Al-A'la* (87) : 18-19

⁴⁰ Imam Al-Ghazali, *Op. Cit.*, P. 42

Al Zarnuji, an educational scholar who lived in the middle century of Islamic calendar (*Hijriah*) after him, permitted reaching a governmental position or profession as an educational objective in the framework of commanding good deeds and prohibiting bad ones, spreading the truth, and erecting religion, not for fulfilling individual needs and desire.⁴¹ At least, these were identical with Ghozalian opinion that stated:

“A Sultan would be a mediator among God creatures, so he would be blessed and rewarded in His side, not because of his responsibility by means of religious knowledge, but his deeds in which, he aims at bringing himself near to God (to whom belongs glory and majesty) through his knowledge.⁴²”

Hereby, it was clear that Al Ghozali did not only formulated hereafter purposes but also overed double orientations, the hereafter and worldly ones. According to him, definition of service in the 56th verse of *al Dzariyat* is not a narrow one such as praying, and other activities alike, but it means all of worldly and hereafter deeds. The first matter when they are intent on serving God, will have an effect to the second and regarded as a worship and a process of being close to God. On the other hand, if hereafter deeds are not intent on God and followed with jealously proud, haughty and anything alike would be nonsense before God.

⁴¹ Syeikh Ibrahim bin Ismail, *Syarkh Ta'lim al-Muta'alim (terj)*, CV. Toha Putra, Semarang, 1993, P. 17

⁴² Translated from Imam Al-Ghazali, *Op.Cit.*, P. 73-74

b. Educator (teacher) and educational subject (student)

1. Educator (Teacher)

In his work, *Ihya Ulumuddin*, he used the term teacher as educator or “*mu'allim*” in Arabic.

Concerning teacher prominence undoubtedly that it is together with prominence of knowledge and its teaching. In the book of Knowledge *Ihya Ulumuddin* first chapter, he mentioned not less than 26 *naqli* argumentations (the ones by reference to relevant passages of the Qoran) to explain teaching prominent, whether from Qur'anic verses, prophet tradition, or companion *atsar*

As Qur'anic argumentation, he quoted the 122nd verse of *at Taubah*:⁴³

وَلْيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And some (of them) should stay behind to instruct themselves in religion and admonish to others when they return, so that they may take heed.

Giving a warning in the verse above means to teach and guide. Besides that he also quoted *naqli* argumentation that was supposed from Isa (peace be upon him) :

⁴³ *Ibid.*, P. 30

مَنْ عِلْمٍ وَعَمَلٍ وَعَلَّمَ فَذَلِكَ يَدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَوَاتِ

Anyone who knows, does, and teaches, he would be called as a leader in the sky kingdom.⁴⁴

Regarding argumentation above, the writer cannot find its original source, since Al-Ghazalian himself did not mention his reference book, apart from Isa's claim.

Whereas from the companios *atsar* he cited Muadz bin Jabal saying about learning and teaching these were :

“ Learn the knowledge, since actually studying it for God is a piety, its pursuit is a worship, its learning is an exultation, its discussion is a holy war, its teaching to the unknowledgeable people is the alms, its giving to family as a process of being close to Lord, it is an entertainment of loneliness, a friend of solitude, causing a patience in happiness and sadness, a minister when having friends, a relative in the group of foreigners, and as a tower of the heaven way. Lord raises people through it and makes them followers, leaders and followed guidance forward goodness, whose tread supposed as a legend, and deeds are paid attention. The angels love their deeds and caress them with their wings. Every wet and dry goods, up to the fish in the sea, insect, wild and docile animals of the mainland and sky, also the stars bag them pardon.⁴⁵

These were Ghozalian illustrations of teaching and learning prominence, based on the *naqli* argumentations, and in other part, the finally said that *istibshar* (musing) was the most prominent condition. And any one who knew, did, and taught would be a leader in the sky

⁴⁴ *Ibid.*, P. 32

⁴⁵ Translated from *Ibid.*, P. 39-40

kingdom. He was like a sun lighted it self and others, and like *kestury* oil perfumed it self and others.⁴⁶

Apart from clarifying teachers profession prominence in The Book of *Ihya Ulumuddin* he also presented their duties and guidances as follow:⁴⁷

- a. Loving the students and treating them as their own children.
- b. To follow the example of Prophet Muhammad's steps, teaching knowledge without wages, and expecting any thanks, but only hoping God's blessing and being close to Him.
- c. Never forget to remind students, such preventing them from having certain position, before being the rightful, or learning complicated science before mastering the easy ones. Later reminding them about the purpose of seeking knowledge, i.e. being close to God, not having high position and a glory.
- d. Insinuatedly, indirectly and lovably preventing and criticizing them, who have bad characters. Really, direct methods would disappear one's authority, even support them to do the contrary bravely, and repeatedly. Concerning the matter Al Ghozali cited *naqli* argumentation, from the prophet narration,⁴⁸ that essentially said. "If men had been forbidden to touch the camel's dung they

⁴⁶ Nabih Amin Faris, *The Book of Knowledge*, AmericanUniversity of Beirut, 1991, P.

⁴⁷ *Ibid.*, P. 149

⁴⁸ Imam Al-Ghazali, *Op.Cit.*, P. 73-74

would have done it saying that we would not have been forbidden to do it unless there had been some good in it". Yet, Al Iraqi, a narrative expert of *Ihya Ulumuddin* declared that he did not find this one.⁴⁹

- e. As a teacher of such a subject, is unpermissible to cause learners antipathy to other ones. For instance, a linguistic teachers disparages jurisprudence subject in front of his students.
- f. In order that the teachers teach their students in accordance with their comprehension.
- g. They should apply their knowledge, do not have a contradiction between their behavior and speech, since knowledge would be perceived by mind while behavior perceived by eyes whereas those who see with their eyes are more than with their minds.

He really mentioned eight points of teachers' duties and guidances in The Book of Knowledge of *IhyaUlumuddin*, but following the writer's point of view, the sixth and the seven points are just the same, so she puts them into a problem.

2. Educational Subject (Student)

In the book of *Ihya Ulumuddin*, he used a term "*muta'allim*" for student.

⁴⁹ *Ibid*, (on the Foot Note)

Like a teacher, a student also has a noble position along with the knowledge prominence, and as a religious task and duty escort. Regarding this problem, he cited some *naqli* argumentations, whether from the Koran, narration, and companion *atsar*, not less than 12 ones, some of them were at *Taubah* 122nd, *an Nahl* 43rd, and the prophet narration below:⁵⁰

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Whoever follows a path in search of knowledge, God will guide him into a path leading into paradise.

- a. “*Muta'allim*” (student) and the nature of mind or human spirit

In his work, *Ihya Ulumuddin*, he indirectly noted the matters relating with educational subject, like the difference between human intellect and nature.

The first is the knowledge source, origin, and basis. It runs from one's mind as a fruit from its tree, light from the sun, seeing from eyes⁵¹, including human nature. In accordance with him, a mind is the name in mentioning four definitions⁵², they are :

⁵⁰ Al Imam Abi Hamid Muhammad bin Muhammad Al-Ghazali, *Op. Cit.*, P. 19

⁵¹ Imam Al-Ghazali, *Op. Cit.*, P. 262

⁵² *Ibid.*, 271-273

1. The first is a character that differentiates mans from all animals. This causes them be ready in accepting intellectual sciences and musing concealed and reasoned works.
2. The second is knowledge that appear in the form of *mumayyiz* child (able to distinguish) in determining permissible or forbidden things.
3. The ones gain through experience, conditional changing. Actually, everyone educated by experiments and sects will be called as intellect.
4. This instinct strongness ends up to knowing any problems final and preventing desire quickly and compelling it, when it is successful, the owner would be called as an intellect from the sides of its progress and prevention according to the intellect concerning its result, not based on the immediately desired decision.

Dealing with this problem he explained that the first meaning were basis, essence, and source while the second was the nearest branch, the third were the first and second branches, because with instinct strongness and *dharuri* sciences, experimental ones would be known. The fourth was the final result, as the furthest purpose.

The first two matters (the first and second) were instinctive, while the last two problems (the third and fourth) through efforts.⁵³

Depending on those meanings he distinguished human intellect into three levels :

1. The stupid men, who are difficult to understand before the teacher's very hard explanation.
2. The smart ones, they easily understand anything, with a few formulas and signs.
3. The perfect ones, who are able to bring essences, arrangements without learning.⁵⁴

He later stated about the mind nature or soul, that the whole Adam's children were created with the faith to God, even knowing everything with the nature, i.e. that it is like a guaranty because of its near preparation to know.⁵⁵ These based on God's commandment:⁵⁶

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Therefore set your face in devotion to the true faith, the upright nature with which Allah has endowed man

⁵³ *Ibid.*, 273-274

⁵⁴ *Ibid.*, P. 282

⁵⁵ *Ibid.*, P. 278

⁵⁶ *Ar-Rum* (50) : 30

This discussion is in accordance with the prophet narration,
from Abu Hurairah :

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ نَصِّرَانِهِ أَوْ يمجِّسَانِهِ⁵⁷

There is no child except, being born with his nature (Islamic religion) therefore the both parents would make him as a Jew, Christian or Zoroasterian

Then, according to him, when the faith is centered on the soul by nature, a man is divided into two parts :

1. They, who turn away and forget, are the infidels.
2. Ones, whose slow feeling and they remember later, so they are like bringing a certificate but forgetting it and then remember it.

According to him, this such an implant is not far from taking a notice. So, as if it has two kinds:

- a. One of the both is remembering the existing form in the heart but it is lost after its existence.
- b. Remembering the stored form in it with nature.⁵⁸

Here with he formulated the nature definition in The Book of Knowledge of *Ihya Ulumuddin* as a part of human basic character since their birth, followed with some excellences:

⁵⁷ Mustofa Muhammad 'Ammarah, *Jawahir Al-Bukhari*, Toha Putra, Semarang, t.t., P.

⁵⁸ Imam Al-Ghazali, *Op.Cit.*, P. 278-279

1. Believing in God
2. Competence and ability in accepting goodness and basic of receiving education and teaching.
3. Curiosity in looking for the truth essence as a power of thinking and making effort.
4. Biological encouragement in the form of desire and instinct
5. Other possible potency and human characters to be developed and perfected.

b. Educational subjects (students), their task, claim and moral guidance

Islamic education is the one based on moral values. Hence, the student must have good behavior and morals.

Al Ghozali, in his great work *Ihya Ulumuddin* formulated students politeness and tasks is seeking for knowledge in order to be successful through these ten steps:⁵⁹

1. They should take priority over their soul purification from bad morals and character. Since the immoral ones would be far from the right and advantageous knowledge.
2. Reducing worldly business and bringing themselves far from the family and home, for worldly matters would turn and break their attention.

⁵⁹ Nasih Amin Faris, *Op.Cit.*, P. 126-138.

3. In order that they do not boast their knowledge and ignore teacher, but submit all problems to him and listen to his advice like as a patient obeys the doctor's one. If a teacher guides a way of learning, they should follow it and leave their own opinion. Teachers mistake would be more advantageous for them than their own true opinion. Firmly, they, who defend their view and choice than teacher's ones, will properly undergo a failure and disadvantage.
4. They, who want to learn knowledge, at the beginning stage should avoid the opinion differences of knowledge, for these could confuse their thought and slack their enthusiasm of learning and reading. Yet they have to firstly steady an approved sect by their teacher before following other sects opinion.
5. They should not stop to learn a knowledge before his real understanding of its purpose and aim. Later, when they have any longer time, he suitably obtain a deep understanding of it. If not, it is enough for him to study its essences and perfect it. Because the knowledge helps and relates one another.
6. In learning a knowledge, they should pay attention to its sequences and begin from the most essential. If there is not any longer time to study the whole knowledge, it is exact to take the most important of everything.

7. They are unpermissible to learn a chapter of knowledge before perfectly finishing the preceding one. Since it is systematically arranged, a part of it becomes others strips. They, who want to learn it, must pay attention to this arrangement.
8. They ought to understand possible reason of knowing the noblest knowledge. The meaning is its result nobility, and the argumentations validity and fervent. Such as religious and medical ones. Actually the first's result is eternal life, while the second's is transitory one, so the first is nobler than second. Also mathematics compared with astrology, the preceding case is nobler because its valid and fervent argumentations. But, if mathematics compared with medical science, the last would be better when viewed from its result and the first would be better when viewed from its argumentations.
9. Having good aspirations to make their life beautiful with much prominences and make themselves close to God in hereafter. Never having ideals to seek position, wealthy, and glory.
10. Understanding a relationship between knowledge and its aim, in order that they precede the near thing than a far other, the more important matter than unimportant. The importance means everything tempts your heart. Nothing tempts your heart except worldly and hereafter interest. If they are not able to collect both worldly pleasure and hereafter happiness, so give priority to the

last, as it is eternal. Whereas, the knowledge aim is a happiness of meeting God and seeing his highness face.

These are the Ghozalian views about Islamic education in The Book of Knowledge of *Ihya Ulumuddin*, that considers ethical and moral values as important things and also hereafter life as if it is before the eyes.

CHAPTER III
EDUCATIONAL CONCEPT IN THE GLOBAL ERA,
A THEORITICAL REVIEW

A. A Scientific Study

1. Science Definition

The words science and knowledge have relatively close meanings, but knowledge is not always included as science, because science is the knowledge gained from definite ways, based on the scientists agreement.

Ashley Montagu in his book "*The Cultural Man*" as Muhaimin quoted said: "Science is systematized knowledge services from observation, study and experimentation carried on order to determine the nature or principles of what being studied".¹

According to Charles Singer, science is a process of making knowledge. The term science is also a method of gaining and objective and valid knowledge.²

Zakiah Daradjat and other experts in the book "*Agama Islam*" formulated that science is a set of knowledge development formula which is done objectively and systematically through deductive and inductive approaches that later being advantageous in getting divine safety,

¹ Drs. Muhaimin, MA., Drs. Abdul Mujib, *Pemikiran Pendidikan Islam*, Trigenda Karya, Bandung, 1993, P. 80.

² Drs. Mansur, M.Ag., *Strategi Pendidikan Dalam Menghadapi Kemajuan IPTEK (Makalah)*, Dalam Buku *Kenangan Wisuda ke-4 STAIN Salatiga*, 1999, P. 11.

happiness, and security for human infants, then being concluded through the experts opinions.³

Hereby, science is said to be a bunch of human systematic, objective and methodical activities in having opinion to get the objective knowledge for gaining safety and happiness from God.

2. Science Development

In the global era, science development could not be approximated anymore since it has a relative truth, so this truth gaining is continually done in accordance with evolutionary theory, without any space and time limit.⁴ The scientists would never be satisfied with a theory success; they believe that a theory depends on how far it is endurable in an experimental exam. Einstein emphasizes that science starts and ends with a fact, ignoring what theory is built.⁵

Following this point of view, science is a knowledge organization about things in the world, which are gained from particular manners. It starts and ends with fact. A theory is also an important part. It is made to explain a law and predict something new. It is an imaginative construction or an abstraction. It is a system of thought on how a thing happens or looks. M.C. Nokes affirms a motive of the unreachable natural phenomena

³ Drs. Muhaimin, MA, Drs. Abdul Mujib, *Op. Cit.*, P. 80

⁴ *Ibid.*, P. 106.

⁵ Drs. Sukarno, dkk, *Dasar-dasar Pendidikan Sains*, Bharatara Karya Aksara, Jakarta, 1981, P. 8.

through direct observation, and a theory always contains a predictable factor.⁶

Those argumentations at least show that science with its top level nowadays, is the one that could be quantitatively handled like physics, chemistry, and astronomy, those actually are very advantageous for people and regarded in all of life aspects in form of technological development.

Further, Abu Ahmadi and Nur Uhbiyati declare that Amir Daien Indrakusuma in his book *Pengantar Ilmu Pendidikan* classifies science into five groups:

- a. Mathematics, it covers arithmetic, algebra, geometry and mechanics.
- b. Physic, that covers chemistry, geology, and mineralogy.
- c. Biology, includes botany, zoology, anthropology, and ethnology.
- d. Social sciences, include psychology, logic, law, ethics, economics, education, and sociology.
- e. Metaphysics, covers ontology, anthropology philosophy, and theology.⁷

The above classification emphasizes that nowadays, knowledge and its development dominated with quantitative science as the highest level and other sciences later, because people tend to make use of the quantitative ones in producing technology.

Although there are many different classifications of science, the writer views that they have equal essence. The pure sciences that could be

⁶ *Ibid.*, P. 9.

⁷ Drs. H. Abu Ahmadi, Dra. Nur Uhbiyati, *Ilmu Pendidikan*, Rineka Cipta, Jakarta, 1991, P. 85.

quantitatively treated are the best choices for scientists to be developed and applied in a sophisticated technology.

3. Science Values in Life

Sukarno says that there are some scientific values in life,⁸ they are:

a. Practical value

A science has opened the way toward advantageous discoveries in fulfilling human needs. Technology is its application in this problem. Science and technology need and fulfill each other for their developments as Paul B. Weisz says: Science is the soil from which technology must develop. Technology connects with a use of pure science discoveries for the practical interest. Technological field demands an invention and smartness though it tends to be commercialized.

b. Intellectual value

Science with its specific discipline would train and plant the user about scientific attitude, as it demands a cleverness and diligent in looking for scientific truth as the problem answer.

c. Social, political, and economical value

Science and technological development of a nation would automatically increase social, political and economical conditions.

⁸ Drs. Sukarno, *Op.Cit*, P. 15 – 23.

d. Educational value

A science method accustoms and teaches us how to solve a problem and make a decision regularly and efficiently. With limitation of its ability, the science trains our potency to create an orderliness and avoid irrational thinking.

e. Religious value

When someone studies science deeply, he would be more knowledgeable that there is regularity in this universe, also an order and the undeniable natural law. These truths of natural laws regarded as the real ones that are looked for by the scientists. If there is an unproven result of an experiment, it will be caused by human limited capability, not the wrong natural law, so that he ought to be aware a how great the Lord's almightiness is.

B. The Study Toward Teacher and Student Position

1. Teacher

Both western and Islamic theories agree that educator is a man responsible on the learners development by striving for students potential development affectively, cognitively and psychomotorically.⁹

Some people define the profession as the responsible adult in giving guidances consciously toward students mental and physical ability and personality in order to be able to fulfill their duty whether as divine,

⁹ Drs. Muhaimin, MA, Drs. Abdul Mujib, *Op. Cit.*, P. 167.

individual, or social creatures,¹⁰ and substitute the parents educational duty.

Based on the above definition, teachers have heavy and noble tasks. They have a heavy task in bearing parents responsibilities of each and every child, and a noble one in carrying out the human duties, humanizing mankind.

So the teacher must have specific qualifications. There are many qualifications and requirements as a professional teacher in the following:

- a. Feeling attentive and affective to the learners.
- b. Having ability in stimulating students to learn and think.
- c. Having sympathy.
- d. Having honesty and justice.
- e. Being able to adjust and pay his / her attention to others.
- f. Possessing cheerfulness and enthusiasm.
- g. Possessing extensive attention.
- h. Acting fairly.
- i. Mastering herself / himself.
- j. Mastering knowledge.¹¹

¹⁰ Drs. Madyo Ekosusilo, Drs. RB. Kasihadi, *Dasar-dasar Pendidikan*, Effar Publishing, Semarang, t.t., P. 52.

¹¹ Crow and Crow (Saduran Bebas), *Pengantar Ilmu Pendidikan*, Rake Sarasin, Yogyakarta, 1990, P. 57.

Moreover, having a teachership licence, mentally and physically health become formal conditions for a teacher.¹² Being mentally and physically healthy forming a biological and psychological prerequisite in this era. The teachers must have healthy physical and stable mental in carrying out their tasks well and maximally.

In the other hand, a teacher ought to make his own authority, as the mental excess in order that he can influence the others through his speech, attitude, and action consciously without any compulsion.¹³

S. Nasution in his book entitled *Didaktik Asas-Asas Mengajar* gives general principles for good teachers:

- a. A good teacher would understand and respect his pupils.
- b. He could respect his given lesson.
- c. He could adapt his teaching methods with the lessons.
- d. He ought to be able to activate students for learning.
- e. He would give understanding, not only talking.
- f. He could relate lesson with the students need.
- g. He could have certain objectives in each lesson.
- h. He would not be tied up with one textbook.
- i. He would not only teach in the form of giving knowledge, but also shape learners personality.¹⁴

¹² Drs. Madyo Ekosusilo, Drs. RB. Kasihadi, *Op.Cit*, P. 54.

¹³ *Ibid*, P. 54.

¹⁴ Prof. Dr. Nasution, MA, *Didaktik Asas-asas Mengajaar*, Jemars, Bandung, 1982, P. 12-17.

Teachers, who are responsible for their learners have noble and glorious positions, so possessing such above criteria and being able to adjust themselves to what pupils need. However a teacher and a learner as Masdar F. Mas'udi's statement – are partners who are looking for the truth, but the first has previously strode while the second comes later.¹⁵ In this global era, a teacher is not regarded as the second central figure anymore, on the contrary, concerning with teaching and learning process, he has an equal role with students in looking for the truth and presenting ideas though it is a must to admit his nobility and responsibility of carrying out a message and conveying scientific and ethical actuality for the perfect human prosperousness (perfect human infant). But the most important matter for a teacher is how to place himself at a properly position, educate and respect his student attentively and affectionately, in order to reach his desirous target in carrying out his educational tasks as maximally as possible.

2. Student

Western and Islamic theorists agree that students are the growing and developing children physically and psychologically to gain educational objectives through educational institutions.¹⁶

¹⁵ Syaifullah Ma'shum (ED), *Dinumika Pesantren*, Yayasan Islam Al-Hamidiyah – Yayasan Saifuddin Zuhri, Jakarta, 1998, P. 62.

¹⁶ Drs. Muhaimin, MA., Drs. Abdul Mujib, *Op.Cit*, P. 177.

Nowadays, in the world of education, a student is often called as an educated individual which has to be philosophically viewed, accepting his existence and individuality in the same manner as they are.¹⁷

Though a student's existence is regarded, it does not mean that an educator may correct the whole student's actions but he should give his help and advice in accordance with their existence forwarding a mature development and valid common rules.

Regarding the age as a basis, Aristoteles classified students development into three periods, since their birth as far as their 21 years old:

- a. 0 – 7 years old regarded as childhood period.
- b. 7 – 14 years old regarded as preschool period.
- c. 14 – 21 years old regarded as puberty period.¹⁸

In each of these periods, children have their different characters. The first is vital period to have companionship, communication, playing and accept others advice. At the time, physical growth and development would be faster than their mental ones.

Preschool period is believed as the educational development. In this era, they start to know the outer world with their imagination at beginning they know tangible things, actions, relationship, nature, symbols, and finally in their ten years age, they start to think abstractly. They have a good memory, like very much to learn by heart, and their

¹⁷ Drs. Abu Ahmadi, Dra. Nur Uhbiyah, *Op. Cit*, P. 39.

¹⁸ Drs. Madyo Ekosusilo, Drs. RB. Kasihadi, *Op. Cit*, P. 56.

intellectual feeling develop fast. Approaching the end of preschool, they have been able to think logically and presented clear thoughts, so teachers are expected to be competent in practicing their emotion.

At puberty period, children have been truly able to analyze what they see being stern, cheerful, shy, and others alike.

The actual puberty period begins at 14 – 21 years old, according to Agus Sujanto in his book *Psikologi Perkembangan*, than it is categorized into:

- | | | | |
|-----------------------|---|---------|-----------------------------|
| a. Pre puberty period | : | - Women | 12 – 13 years |
| | | - Men | 13 – 14 years |
| b. Puberty period | : | - Women | 13 – 18 years |
| | | - Men | 14 – 18 years |
| c. Adolescence | : | - Women | 18 – 21 years |
| | | - Men | 19 – 23 years ¹⁹ |

The last is a period toward perfect and balanced personality. It is the time to determine one's maturity.

According to Crow and Crow such developmental theory are influenced by the two factors:

- a. General developmental factor for all of creatures.
- b. Influential factor from the outer of human being, or their surroundings.²⁰

¹⁹ Drs. Abu Ahmadi, Dra. Nur Uhbiyati, *Op. Cit*, P. 43.

²⁰ Crow and Crow (Saduran Bebas), *Op. Cit*, P. 29.

Further, in accordance with Crow and Crow, learners as developing organism bring their own parental potency (inherited character) such as types of body, skin colour, pigment, and nervous conditions, which later are called as talent or basic capability.²¹

Viewed from their mental degree, educational experts distinguish it into three degrees.²²

- a. Super normal : - Genius, IQ 140 and more.
- Gifted, IQ 130 – 140.
- Superior, IQ 110 – 130.
- b. Normal and little under normal : - Normal, IQ 90 - 110
- Sub normal / borderline, IQ 70-90
- c. Sub normal : - Debil, IQ 50 – 70
- Insibisl, IQ 25 - 50
- Idiot, IQ 20 - 25

Based on these categories, there are many kinds of educational institutions, like special school for defected children, superior school, favorite one, and so on.

But, here, the most important thing is to understand learners characters and their changes in the educational scope. Their position as developing human beings with their different natures ought to be admitted by persistently giving them guidance, support, and affection for their maturity.

²¹ *Ibid*, P. 29.

²² Drs. H. Abu Ahmadi, Dra. Nur Uhbiyati, *Op. Cit*, P. 45.

C. Teaching and Learning Process

Teaching and learning processes are the two matters that interact one another, they are different but able to form a unity, like two sides of a coin.²³

A process means a set of the continued, gradual, balanced, and integrated activities that characterizes learning and teaching.²⁴

Learning could be defined as changing children behavior, and other experts define, it is as a set of attempt to develop children abilities, attitudes, and values intellectually, socially, affectively and psychomotorically.²⁵

Teaching is implanting knowledge, conveying cultures to children or organizing and managing environment as good as possible and relating to them up to a learning process occurrence.²⁶

Teaching and learning method or strategy would decide interactions between teacher and learners in a teaching and learning process. When an expository strategy is used, a teacher would act more actively. He / she prepares the whole materials and conveyed them to learners. When the inquiry method is used, learners would act more actively, not only learn any prepared materials from their teachers. They encounter to some problems that require their own research, observation, experiment, analysis, synthesis, ratio, evaluation, and inference.²⁷ This such a process is famously called as *CBSA*.

²³ R. Ibrahim, Nana Syaodih. S, *Perencanaan Pengajaran*, Rineka Cipta, Jakarta, 1996, P. 30.

²⁴ Dr. Oemar Hamalik, *Pendekatan Baru Strategi Belajar Mengajar Berdasarkan CBSA*, CV. Sinar Baru, Bandung, 1991, P. 4.

²⁵ R. Ibrahim, Nana Syaodih. S, *Op.Cit*, P. 35.

²⁶ Prof. Dr. S. Harun Nasution, MA, *Op.cit*, P. 8.

²⁷ R. Ibrahim, *Op.Cit*, P. 33.

These above descriptions at least describe two teaching models in educational word. Firstly, the expository teaching, in which a teacher should act more actively while students just keep in their passiveness. Secondly the inquiry one, that encourages students to do actively while teachers act as facilitators.

Furthermore, R. Ibrahim and Nana Syaodih S. spell these two models out :

1. Expository teaching, including :
 - a. Lectured method
 - b. Demonstrative method
2. Teaching by activating students (inquiry), including :
 - a. Answer and question method
 - b. Discussion method
 - c. Experiment and observation method
 - d. Teaching in groups method
 - e. Drill method
 - f. Problem solving method
 - g. Assignment method.²⁸

Lecture method is a one of conveying some understanding with oral explanation.²⁹

²⁸ *Ibid*, P. 43 – 48.

²⁹ Drs. Zainuddin Dja'far, *Didaktik Metodik*, PT. Garoeda Boeana Indah, Pasuruan, 1995, P. 27.

Demonstrative method is a teaching model with audio-visual aids as complement for the former method.³⁰ Zainuddin Dja'far has a different opinion from R. Ibrahim and Nana Syaodih. S. He classifies this method into inquiry teaching strategy and makes it the same as experimental method in his discussion.

Since those both methods require teachers activeness, learners just participate to listen, pay their attention, comprehend, and occasionally ask unclear concepts (if there are some active students).

Question and answer methods are the simplest teaching strategy to activate students. It is possible to be classically done, between a teacher and students, or students and students, even the questions arise from source books.

Discussion and question, answer methods are alike. The differences are about topic and the way of discussion. In the first strategy questions are often formulated with "why" or "how" while in the second is also formulated with "what" question besides the both. The other difference is about the way. In a question and answer method dialogues occur between two people, yet in a discussion it occur among the whole or some discussion members.³¹

In a class, a discussion method requires teachers to present one or some problems and discussed in a group then in a class as problem solving.

³⁰ R. Ibrahim, *Op.Cit*, P. 43 – 44.

³¹ *Ibid*, P. 45.

Observation and experiment are the two methods having same principles. Both contain observation activities. But they have different objects. The former object is any natural things, activities and so on, while for the later observer should make their own object.³²

To perform those two methods, it is necessary for teachers to form some observation and experiment groups. As facilitators, they should explain every steps, later students do their observation and experiment, notice the result and discuss it in final.

There is a more general principle in teaching of groups method. Essentially it has very general activities whether discussion, simulation, problem solving, game, etc. Teachers are emphasized to form some groups. A small one consists of 2 – 5 pupils, 6 – 10 pupils for a medium one, and 11–20 pupils for a big one,³³ with emphasizing every learning activities for them.

According to the writer's assumption, R. Ibrahim and Nana Syaodih S. descriptions mean a team teaching by which a group of students handled by more than a teacher of certain subject. Possibly, two or three teachers with their own proficiency would handle a great number of students.³⁴ They have a very general concept of team teaching method and at least, it is included in discussion, observation, experiment, and any other methods that need to form students learning groups. Whether this

³² *Ibid*, P. 46.

³³ *Ibid*, P. 46

³⁴ Compare "Metode Mengajar Beregu (Team Teaching)" in *Dasar-Dasar Pendidikan Sains* By Drs. Sukarno dkk, page 52 with "Metode Sistem Regu" in *Didaktik Metodik* By Drs. Zainuddin Dja'far, page 39

method included in expository or inquiry approach, it depends on how teachers play their roles in teaching and learning process.

Another important teaching method is drill. Generally, it contains a set of repeated actions up to be mastered by learners.³⁵ Practically, they are given a practice to solve a problem, do some skills in accordance with the subject.

The essence of a problem solving method is presenting possible problem to be solved by learners in teaching and learning process.³⁶ Generally it is done in a group though they can do it individually. The result of problem solving would be discussed together later.

R. Ibrahim and Nana Syaodih. S regarded, it is as a high level method, since it present some complex problems.³⁷ Yet, whatever problem would be presented, a teacher should consider learners ability in order to be easier to solve the problem. When they have any difficulties he would help them to solve the problems.

Assignment is the final method presented by R. Ibrahim and Nana Syaodih. S. It is included in inquiry teaching and learning process that can be individually or classically performed whether out or in door. It aims at facilitating or increasing students knowledge in relation with their given lessons.³⁸ Consequently teachers have to give assignments according to the presented materials.

³⁵ R. Ibrahim, *Op. Cit*, P. 47.

³⁶ Drs. Sukarno, dkk, *Op. Cit*, P. 54.

³⁷ R. Ibrahim, *Op. Cit*, P. 47.

³⁸ *Ibid*, P. 48.

Actually, there are still many models of teaching and learning process presented by educational experts, such as sociodrama, study tour, even any programmed teaching method and technological education.³⁹ Yet, the writer views its positive aspect, how great a concept is, it would be nonsense or just a concept enrichment without its positive values. If it has positive values it would grow fertily in a society.

Nowadays teaching and learning processes tend to emphasize students activeness (inquiry or discovery), but realistically these depend on the two sides, students and teachers.

The writer views that Indonesian educational system generally use expository or a mixture of expository and inquiry approaches like lectured and question answer method, or lectured and discussion one though factually Indonesian educational experts desire to apply inquiry or discovery model in accordance with educational theory discoveries,⁴⁰ whether educational science, psychology, philosophy and technology.

Although educational figures present many different teaching models, inquiry and discovery approaches principally have equal aims, activating students and their study groups to optimize teaching and learning result.

³⁹ Look at "Metodologi Mengajar" in *Didaktik Metodik* By Drs Zainuddin Dja'far, page 26

⁴⁰ Look at the chapter "Pendahuluan" in *Pendekatan Baru Strategi Belajar Mengajar Berdasarkan CBSA*, By Dr.Oemar Hamalik, page 1. He doesn't agree with the dominance of teacher function in education, because it makes the students have unoptimale result on study. So the CBSA approach become the solution in teaching learning strategy

CHAPTER IV
ISLAMIC EDUCATIONAL CONCEPT OF IHYA ULUMUDDIN, ITS
RELATION TO THE GLOBAL ERA

A. Definition of Islamic Education

Generally, definition of the word educate originates from English which means giving intellectual (cognitive) and moral training.¹ According to W.J.S. Purwadarminta, education is defined as an effort to change individual's or group of individuals' attitude and behavior to make a try to gain human maturity through education and training.²

In Arabic, the word *tarbiyah* is more often used to describe education, beside the words *ta'lim* and *ta'dib* sometimes.³ Munir Mursyi Sarkhan states in his book of *Fi Ijtimaiyyati al Tarbiyah* as follow :

وَالتَّرْبِيَّةُ عِنْدَ المَرَبِّينَ فِي مَعْنَاهَا الاصِّطِلَاحِي هِيَ عَمَلِيَّةٌ
التَّكْيُفِ بَيْنَ الفَرْدِ وَبَيْتِهِ وَهَذِهِ العَمَلِيَّةُ تَنشَأُ عَنِ اشْتِرَاكِ الفَرْدِ بِطَرِيقَةٍ
مُبَاشِرَةٍ أَوْ غَيْرِ مُبَاشِرَةٍ فِي حَيَاةِ الأَجْمَاعِيَّةِ الوَاعِيَةِ لِالجِنْسِ البَشَرِيِّ⁴

¹ AS. Hornby, *Oxford Learners Dictionary of Current English*, Oxford University Press, New York (Toronto), 1987, P. 276.

² W.J.S. Purwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 1991, P. 1110.

³ Prof. Dr. Hasan Langgulung, *Asas-asas Pendidikan Islam*, Pustaka Al-Husna, Jakarta, 1992, P. 4-5.

⁴ Munir Mursi Sarhan, *Fi Ijtimaiyyati al Tarbiyah*, Maktab Al-Injlo, Al-Misciyyah, 1978, P. 19

According to the experts' term, education is an accomodational process between individual and their surrounding through direct or indirect individual interaction in a social life with humanistic values appreciation.

In social psychology, Morton Deutsch and Harvey A. Hornstein elucidated that education is carried on in an organized social environment largely trough interpersonal processes.⁵

Therefore, it could be described as a process of human maturing through teaching and training with a conscious interpersonal relation and appreciating humanistic values.

Yet, education -in the Islamic term – has been differently defined by any groups according to their own weltanschauung (world view).

Ahmad D. Marimba describes the Islamic education as a mental and physical guidance based upon the Islamic laws toward the good personality establishment in accordance with the Islamic norms.⁶

More detail, Azyumardi Azra quotes M. Yusuf Qordhowi's description that Islamic education is the whole human education, including one's mind, emotion, mental, physic, moral and skill. Therefore it prepares them for encountering life in peace or war, and the social goodness and evil.⁷

⁵ Joel R. Daritz and Samuel Ball (Ed), *Psychology of the Educational Process*, New York (Toronoto), 1970, P. 180.

⁶ Drs. H. Abu Ahmadi and Dra. Nur Nuhbiyati, *Ilmu Pendidikam*, Rineka Cipta, Jakarta, 1991.

⁷ Prof. Dr. Azyumardi Azra, MA., *Pendidikan Islam Tradisi dan Modernisasi Menuju Millenium Baru*, Logos Wacana Ilmu, Jakarta, 1999, P. 5

Moreover, Hasan Langgulung formulates Islamic education as a process of preparing young generations to give their roles, transferring Islamic knowledge and values based on humanistic function to do good deed in the world and getting the reward hereafter.⁸

Thus, it is said that the Islamic education is the education in the Islamic perspective, whether the values, process, or objectives.

B. Science and Its Classification

Having concern with science, Al Ghozali did not reveal it clearly, but he took many examples of its eminence.

In his view point, knowledge is the absolute eminence of a substance without any comparison, since it is a character of God's perfectness, in which angels and prophets would be noble with it.⁹ It means that knowing a matter as it is and it becomes part of God's characters.

In his book of *Ihya Ulumuddin* he devided knowledge into groups, between forbidden and obligatory ones to be learnt, and also its importance.

He devided those forbidden and obligatory ones into three classes :

1. Ignominious knowledge¹⁰
2. Good knowledge¹¹

⁸ *Ibid*

⁹ Imam Al-Ghozali, *Ihya Ulunuddin, Juz I*, Terj., CV. As-syifa', Semarang, P. 41

¹⁰ *Ibib.*, P. 88 - 93

¹¹ *Ibid.*, 54 – 55.

3. Good knowledge at certain condition.¹²

The first includes witchcraft, quackery, and astrology. Theology and all its kinds belong to the second, while philosophy and some its branches are the third instances.

After he has viewed from the importance of science, Al Ghozali categorized knowledge as *fardhu 'ain* (individual obligation) and *fardhu kifayah* (communal obligation). Religious science regarded as the former while others used to make the worldly life easier such a mathematics, medical, technical, farming and industrial sciences regarded as the later.¹³

Having considered the sources of science he classified knowledge into *syariah* and *akliyah* ones. The first is defined from prophets, but the second based on human mind.¹⁴

Though he did not reveal science concept clearly like the recent experts do, at least his opinion is just the same with them, particularly in understanding science objectivity, as Charles Singer describes that science is a process of making knowledge and also a method of gaining an objective and valid one.¹⁵

¹² *Ibid.*, P. 69 - 71

¹³ *Ibid.*, P. 53.

¹⁴ *Ibid.*, P. 53.

¹⁵ Drs. Mansyur, M.Ag, *Strategi Pendidikan Islam Dalam Menghadapi Kemajuan IPTEK (Makalah)*, dalam *Buku Kenangan Wisuda Ke-4 STAIN Salatiga 1999*, P. 11

Zakiyah Daradjat formulates that science is a set of knowledge development formulation which is done objectively and systematically through deductive and inductive approaches that later being advantageous in getting divine safety, happiness and security for human infants, being concluded through the experts opinions.¹⁶

Al Ghazali did not formulate scientific problem as nowadays experts formulation, but we could not ignore his explanation about science that later become figures guidances after him. Definition of science as objective knowledge at least relates to his statement concerning with knowledge as absolute eminence of a substance without any comparison.

These are all Ghozalian statements about science classification. Eventhough those are in the inverse ratio and not accordance with recent science, he, personally confessed knowledge importance in general.

An order of sciences eminence shows the ratio between Ghozalian scientific classification and recent contemporary sciences. These contemporary sciences with their top level nowadays, are ones which could be quantitatively handled like physic, chemistry, mathematics, astronomy and any others alike. Al Ghozali stood on religious or Qoranic sciences and then studied other ones in certain phases, in form of studying quantitative ones like mathematics, physics, and astronomy to fulfill worldly needs and perform an individual obligation (*fardhu 'ain*).

¹⁶ Drs. Muhaimin, MA, dan Drs. Abdul Mujib, *Pemikiran Pendidikan Islam*, Trigenda Karya, Bandung, 1993, P. 80

Furthermore, Abu Ahmadi and Nur Uhbiyati categorize science into five groups. Mathematics, Physics, and Biology belong to the three of former class, followed by social sciences and metaphysics (including religious and theological sciences) in the next order.¹⁷

According to the writer's view, this inverse ratio between Ghozalian and recent experts' thoughts is a natural matter caused by their different point of views and time. These should not be regarded as serious problems but integrating the matters would be better to avoid scientific dichotomy (between religious and general science) in Islamic educational institutions.

However, the writer views that all knowledge resourced from God and included in His commandments (Qoran). So, it was exaggerated when Al Ghozali prohibited some philosophical branches including mathematics, physics, and any others alike for reasons to arise *ilhad* (atheism). Such prohibition should not occur but strengthening faithful foundations is a compulsory. In the other word, he should put those faithful foundations (religious science) as a basis for learning other sciences.

Sukarno in his book entitled *Dasar-Dasar Pendidikan Sains* says that when someone studies science deeply, he would be more aware that there is a regularity in this universe, also an order and undeniable natural law. These truths of natural laws regarded as the real ones. If there was an unproven result of an experiment, it would be caused by human limited capability, not the wrong natural law, so that they ought to be aware how great the Lord's

¹⁷ Drs. H. Abu Ahmadi, Dra. Nur Uhbiyati, *Ilmu Pendidikan*, Rineka Cipta, 1982, P. 85.

almightiness is.¹⁸ How clever someone at sciences is, he would never be able to change the existing natural law, except to study and know it. This is a sign of God's power as His commandment :

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَبْصَارِ¹⁹

Undoubtedly, nowadays scientific life has to be balanced. The existing sciences should support not vilify one another, mainly between religion and sciences. Muhaimin and Abdul Mujib declare that Albert Einstein said "Science without religion is lame, religion without science is blind".²⁰

C. Educational Objectives

According to Al Ghozali, the most important educational aim is being closer to Lord, not reaching high position, wealth, high class and feeling proud.²¹ Since, if educational aim is not directed to be closer to God, it would cause spitefulness, hate, and hostility.

Educational aim formulation is in accordance with God's commandment regarding the objective of creating human beings :

¹⁸ Drs. Sukarno, *Dasar-Dasar Pendidikan Sains*, Bharata Karya Aksara, Jakarta, 1981, P. 15-23

¹⁹ *Ali Imran* (3) : 190

²⁰ Drs. Muhaimin, MA, Drs Abdul Mujib, *Op.Cit*, P. 107.

²¹ Imam Al-ghozali, *Op.Cit*, P. 163

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ²²

I only created mankind and the jinn that they might worship Me only

Al-Ghozali said that education is also aimed at knowledge. Researching knowledge would arise love and pleasure in it.²³

Furthermore, Ghozalian formulation of educational aims show his opinions and principles. The first formulation shows his ascetic attitudes toward worldly business, feeling sufficient (*qana'ah*) and consider that hereafter life is more important than worldly one. The second shows his pleasure to knowledge research and development. In his book of *Al Munqidz min adhalal*, he stated his pleasure in facing any problems, took a research and ratio to find various essences. These are the natural tendencies given by God, so he could release himself from an unquestioning acceptance of traditional religious interpretation (*taqlid*).²⁴

According to the writer's opinion, though in formulating educational foundation Al Ghozali tended to emphasize hereafter life, it does not mean that he ignored worldly one, but he regarded it as media. In his description of

²² *Az-Zariyat* (50) : 56

²³ Drs. Zainudin, dkk, *Seluk Beluk Pendidikan Dari Al-Ghozali*, Bumi Aksara, Jakarta, 1991, P. 42-43.

²⁴ Imam Al-Ghozali, *Al-Munkidz Minadz Dlalal*, Terj. Bintang Pelajar Gresik, P. 7

an ideal teacher, he stated that a teacher has to support students to look for advantageous science for both worldly and hereafter happiness.²⁵

Moreover, educational aims presented by Al Ghozali in his book of *Ihya Ulumuddin* still have relevances to the recent educational concept. Being close to God is a key in developing soul and good characters. The broad outlines of Nation's Direction of 1978 and 1983 explain that national education based on five basic principles of the Republic of Indonesia and aimed at increasing human piousness to God, their cleverness, skill, enhancing moral, strengthening personality reinforcing nationality enthusiasm in order to be able in creating developing people who are ready to develop themselves and responsible on their national development.²⁶ Al Ghozali had proper formulations as we have to develop ourselves previously before developing our nation.

Beside the objective of science itself and intellectual pleasure, the particular goal of education are still relevant to nowadays modern education that demands higher scientific, technological research and development.

D. Teacher and Student

1. Teacher

Al Ghozali did not clearly explain about teacher in The Chapter of Knowledge of *Ihya Ulumuddin*. As usual, he took some examples

²⁵ Drs. H. Abuddin Nata, MA, *Filsafat Pendidikan Islam I*, Logos Wacana Ilmu, Jakarta, 1997, P. 164.

²⁶ Drs. H. Abu Ahmadi, *Op. Cit*, P. 137

concerning with a teacher's nobility. He described that a teacher was like the sun lighted itself and others, and like *kestury* oil perfumed itself and others.²⁷

Because of the importance in gaining educational objective and teaching nobility, he mentioned some teacher characteristics in performing his duties :

- a. He should treat learners affectionately as if they are his own children.
- b. He does not expect something, including salary beside God's blessing.
- c. Always advising learners.
- d. Avoiding and criticizing learners whether bad moral through a satire.
- e. He should not vilify other subjects.
- f. Teaching in accordance with students understanding.
- g. Applying his knowledge, so that his speech is in accordance with his deed.²⁸

The type of an ideal teacher presented by Al Ghozali was full of moral norm. It is still relevant to nowadays education if not regarded as the only one model.

Crow and Crow state some personalities regarded as a teacher characteristics :

²⁷ Imam Al-Ghozali, *Op. Cit*, P. 170

²⁸ *Ibid*, P. 171-181

- a. Feeling attentive and affective to learners.
- b. Having ability in stimulating students to learn and think.
- c. Having sympathy.
- d. Having honesty and justice.
- e. Being able to adjust and pay his attention to others.
- f. Possessing cheerfulness and enthusiasm.
- g. Possessing extensive attention.
- h. Acting fairly.
- i. Mastering himself.
- j. Mastering knowledge.²⁹

If we compare Ghozalian type of an ideal teacher with Crow and Crow concept, we will see the first weakness since it is just directed to moral aspect and teacher personality, but ignored skill, profession, mastering material and method. These are understandable matters because he used sufistic paradigm that places the teachers as a central figure, an idol, even regarded to have spiritual power in which learners would depend on him. With such a position,⁴ a teacher has an important role in education. These are not in accordance with this global educational paradigm and approach. Nowadays education does not view a teacher as the only scientific and information agent, as those two matters are not only mastered by teachers, but technological equipment of data saving and any

²⁹ Crow and Crow (Saduran Bebas), *Pengantar Ilmu Pendidikan*, Rake Sarasin, Yogyakarta, 1990, P. 57.

others. In this global era, a teacher is more viewed as a facilitator, a guide, or an information agent who organizes teaching and learning process.

This type of an ideal teacher presented by Al Ghozali still influences Islamic education today and it is called to be “relevant”, but it needs further perfection. Because of globalization era, an ideal teacher must have academic and professional prerequisites beside having good personality like Ghozalian statement.

2. Student

In the same manner in presenting his opinion about teacher, in his book of *Ihya Ulumuddin*, Al Ghozali did not directly and clearly declare about students, but took some description and examples of their nobility.

Moreover, he implicitly touched on human nature, i.e. student in The Chapter of Knowledge of *Ihya Ulumuddin*. He described in general, men have three intellectual levels : the stupid, smart, and perfect ones.³⁰

The first is a difficult man in accepting an understanding before a very hard explanation. They, who easily understand everything are the second, while they who are able to bring essences and understanding without learning are in the third, including prophets and they, who have highest knowledge (*ma'rifah*).

³⁰ Imam Al-Ghozali, *Op.Cit*, P. 2

Having concerned with mind and soul nature, he explained that Adam's children were created upon a nature of believing God, even knowing everything through a nature. It is like a guarantee because of its preparation to know.³¹

According to Al Ghozali in The Chapter of Knowledge of *Ihya Ulumuddin*, a nature means a character of human basic with its special things since the birth.

Islamic educational experts have their different opinions from Al Ghozali's. Busyairi Madjidi quotes that Mustofa Amir says Ghozalian view of human nature could be classified as *tabularasa* school, which regards men as pure creatures. He argues that Al Ghozali denies instincts and inherited characteristic.³² It was a common opinion previously, but it is improper in recent global era. In the other hand, Syafruddin Khatab argues that Al Ghozali did not refuse instincts and any inherit characteristic, his view is in accordance with nowadays scientific views, confessing that actually everyone is ready to accept goodness and badness.³³

The writer tends to the second opinion wherein Al Ghozali and recent global education have their similar opinions.

³¹ *Ibid*, P. 278

³² Drs. Busyairi Madjidi, *Konsep Kependidikan Para Filusuf Muslim*, Al-Amin Press, Yogyakarta, 1997, P. 93

³³ *Ibid*, P. 94

Crow and Crow note, student as a developing organism has parental potencies such as physical shape, pigment, and nerve that develop and follow the seed. In basically soul abilities we call as talent or basic capability.³⁴ The writer concludes this basic capability is just the same with term of nature by Al Ghozali.

Ghozalian intellectual classification is almost equal with Abu Ahmadi and Nur Uhbiyati formulation. Dealing with mental aspect, students categorized into three levels. They are super normal, normal and sub normal.³⁵ This extensive discussed in the third chapter.

These prove Ghozalian concept of student as an individual and organism still has its influence and relevance to the recent education. He factually explained about student viewed from his duties and moral demands in ten points,³⁶ (discussed in chapter two). The writer assumes those duties and moral demands tend to cause students passiveness in teaching and learning process, so they ought to be perfected in order to bring creativity and enthusiasm in learning.

E. Criticism toward Ghozalian Thoughts of Education

As a great Islamic scholar, who paid his lot of attention at education, Al Ghozali persisted in having weakness and criticisms beside his admirers.

³⁴ Crow and Crow, *Op. Cit*, P. 29

³⁵ Drs. Abu Ahmadi, *Op, Cit*, P. 45

³⁶ Imam Al-Ghozali, *Op. Cit*, P. 149 - 170

In educational world, some intellectual Moslems who confront his ideas, suppose that Moslems decrease in worldly life and philosophy is his responsibility, as he suggested to live in Sufism, ascetics, and contemplation. He caused Islamic backwardness for his opposing general knowledge such as natural science, chemistry, mathematics, and philosophy those regarded to cause *ilhad* or atheism.³⁷

Fuad Al Ahwani from Cairo University mentions *Al Tahafut* written by Al Ghozali as the starting point of Islamic decrease. He argued by the book Al Ghozali slaughtered his own world as a man slaughtered his chicken with its golden egg, so he was better to be born as Christian, Catholic, or everything except Islam.³⁸

Nyazi Berkes and N. Bammate in the Islamic Philosophy Congress evaluated Ghazalian *Tahafut* as the cause of scientific decrease in Islam by Islam itself and source of Islamic weakness with Ash'arism monopholgy and refusing a contact with Greek philosophy those weaken Islamic thoughts.³⁹

However, Harun Nasution does not agree with these criticism. He argues that the cause of static philosophical thoughts in Sunnite Islamic world after Baghdad degradation in the middle of thirteenth century could not

³⁷ Drs. Zainudin, dkk, *Op.Cit*, P. 11

³⁸ JWM. Bakker SJ, *Sejarah Filsafat Dalam Islam*, Kanisius, Yogyakarta, 2001, P. 66 – 67.

³⁹ *Ibid.*, P. 67

regarded as Ghozalian attacks toward philosophers thoughts included in the *Tahafut al Falsafah*.⁴⁰

Ahmad Syafii Ma'arif argues that Al-Ghozali does not spread antiintellectual school, but only completely attacks metaphysical aspect of Al Farabis's and Ibnu Sina's philosophy. He never opposes logical aspects, but only intellectual claim to know the whole truths.⁴¹

Though the writer does not agree with Ghozalian opposes who tend to force his ideas into corner, the writer argues that Ghozalian Sufistic ideas more or less arise undesirable effects in the recent Islamic education. These effects are :

1. Monotonous teaching and learning process.
2. Learner's passiveness in accepting teaching and learning material.
3. Exaggerating teacher's position.
4. Disappearing learners creativity.

Besides, it is necessary to understand The Book of *Ihya Ulumuddin*, religious science as *fardhu 'ain* and other sciences as *fardhu kifayah*, even prohibition of a deep studying is an improper idea for recent education. Hence, this and other school have to be corrected and perfected, for they are not relevant anymore.

⁴⁰ Drs. Zainudin, *Op. Cit*, P. 13

⁴¹ *Ibid*, P. 13

However Al Ghozali was a great Islamic scholar who extensively paid his attention to education, yet, some of his educational views need to be reperfected in this era. Ghozalian educational model influenced with sufistic and jurisprudent views in majority. It was unsurprising matter, since he showed his big interest in the both matters. Moreover he had systematic and comprehensive educational concepts in accordance with his attitude and personality as a Sufi (Mystics).

The whole Ghozalian educational concepts were applications and respons of his answer toward his social problems at the time. Hence, when they are applied nowadays, some are still relevant while the others need to be perfected. Yet, these are the result of human thoughts that always demands further perfection.

CHAPTER V

CLOSURE

A. Conclusions

Based on the whole discussion, there are some conclusions :

1. Al-Ghazali was a sufist, *y* figure who had a keen interest in education. *Ihya Ulumuddin* was his masterpiece which was written in different times and places during his contemplation. It contains Sufistic teaching and some ideas of educational concepts. Historically, he was born in an abusive Moslem society that was divided into some contradictory sects and groups caused by the entering Greek and other cultures. In such a condition, his point of view emerged and he intended to reconcile theological, jurisprudent, philosophical, and sufistic differences according to the Islamic views. The writing of *Ihya Ulumuddin* at least is regarded as an application and a response for the available social problems at the time.
2. According to him, the ideal Islamic educational concept is an education in which a man is able to bring himself closer to God, based on unity and faith values. Consequently teachers, students and curriculum have to be in accordance with a process of being close to God. They should take a prophet's moral as an example. Moreover, a teacher and students relationship ought to conform to the prophet guide and demand like a description about Khidir as a teacher and Moses as a learner (*Al-Kahfi* : 60–82) including educational method or teaching and learning

process. A teacher is a truly pure person whose commands have to be obeyed. In vice versa, learner is one obeys God's and his teacher's commands if he wishes to be successful and get the truth.

3. The book of *Ihya Ulumuddin* influence generally still exists in this global era, particularly in the non formal school of Qoranic studies and other Islamic educational institutions in general. Some views are still relevant to recent educational concepts, but others need some critical evaluation any more. Faith as the educational soul, as well as universal ethical values become relevant concepts along the time. Hence, these ethical values should not shackle learners freedom to increase their creativities. The concepts of knowledge presented by Al Ghozali in The Chapter of Knowledge are necessary to be reviewed and perfected to avoid the existence of science dichotomy (religious and scholar sciences) in this global era.

B. Suggestions

1. *Ihya Ulumuddin* was Ghozalian masterwork that contains many faithful, educational and moral concepts those need to be deeply understood, cared, perfected and done to prepare every Moslems encounter the global era and its more complex demands. Nowadays, scientific and technological advances have to be balanced with faithful and moral values as the conceit and arrogance fortress.

2. Islamic scholars, educational experts, and society in general should accept Islamic educational concept such as Chapter of Knowledge contents by persisting in objective and critical actions.
3. Managers of the Islamic foundation and educational institution should always discover and search Islamic educational views like *Ihya Ulumuddin* for instance, revise and perfect it when necessary by persisting in controlling faithful values and looking for God's bless.

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