

## **Al-Ghazāli's Perspective Values of Education: A Study Of The Book Of *Ayyuhā Al Walad***

Hudzaifah Al Ayyubi  
*PPA Ibnu Katsir 2*

---

**Abstract:** *The phenomenon of psychological disruption of students in distance learning or online interferes with the effectiveness of learning objectives and can also erode everyone's moral values. These moral values cannot be applied perfectly as in the previous average period. The *Ayyuhā al-Walad* book is a book that presents moral values and was written by a reforming scholar figure as well as a Muslim philosopher with Sunni aqidah. These moral values are still relevant to the present and in line with the 2003 National Education System Law mandate. This paper aims to reveal these important values to form a Muslim person who approaches perfection by internalizing the values of moral education—these values, namely: Keeping Time, *Tazkiyat al-Nafs*, Study, and *Tawakal*.*

**Keywords:** *Al-Ghazali, Ayyuba al-Walad, Education, Islam, Values.*

Korespondensi: Hudzaifah Al Ayyubi  
PPA Ibnu Katsir 2  
[hudzaifahalayyubi@yahoo.co.id](mailto:hudzaifahalayyubi@yahoo.co.id)

## **Introduction**

Changes in the communication style between humans can be interpreted as one thing that is very influential on the values of moral education because it correlates with one's psychology. Mahmudah, in his research, stated that online learning is not effective because the psychological causes of students are disturbed. Among the effects that arise are as follows: 1) reduced learning effectiveness, 2) lack of social interaction with others, 3) developmental lags, 4) high anxiety, and 5) weakened immunity. (Mahmudah, 2020, p. 10). In addition to psychological factors that are very influential on developing these morals. Sari et al. also explained that character building, which previously could be done with two forms of activities, namely integration of learning and extracurricular activities, is now not fully possible.

So that learning activities are carried out online, forcing all activities to be carried out online, including character planting, must also be done online. (Sari, Hutabarat, Susanti, & Sopyan, 2020, p. 4). The phenomena that have been described have become the basis for the importance of reviewing the values of relevant moral education, especially in responding to changes in the way of communicating in the current trend of life. Moral values, of course, must always be integrated so that they remain a reference that will make humans noble beings.

The role of the value of moral education is also becoming increasingly important because it can increase the quality of output from online model learning and ensure a more meaningful evaluation of learning outcomes. This is done to support the achievement of educational goals, as mandated by Law Number 20 of 2003, Article 3 concerning the National Education System, as follows: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential. to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation, and state." (National Education System 2003, 2007, p. 7) Submission of the mandate explained that education is a deliberate, conscious, and structured effort, which arises from the actions of various parties and groups to achieve the goals of education, among its goals, namely, the realization of a person who is spiritually strong, intelligent in thought, useful in skills, accompanied by noble character.

The *Ayyubā al-Walad* book is a book that presents moral values and was written by a reforming scholar figure as well as an international Muslim philosopher based on the Qur'an and Sunnah. It is stated that the moral teachings built by al-Ghazali are reflections on these two foundations and are equipped with references to honest works at that time so that they are the result of actual practices that are not only religious-rational but also practical and realistic? (Suryadarma & Haq, 2015, p. 363). So the discussion of the values of moral education from the

book becomes what is needed. Because it is considered that it will be able to provide ideological benefits and bring universal and logical goodness to all groups, given that he has contributed a lot of thought to moral education, he has even led to improving *dien al-Islam* and its development.

The discussion of the value of moral education in al-Ghazali's perspective in this book is essential because it will find the points and emphasis, which can be used as a basis and reference in the development of Islamic education as expected. So one of the goals of Islamic education is to form a Muslim person who approaches perfection by internalizing the values of moral education. This paper aims to get a clear picture regarding the matters of moral education contained in the book of *Ayyubā al-Walad* by Imam al-Ghazali, along with related theoretical studies, which are helpful for the formation of human beings, which can be applied. For anyone, especially educators and students, in dealing with changes in communication or learning models online.

Based on the literature found so far, some similarities and differences will be found in detail in it. Among the things that cause this paper to have similarities with other literature is the similarity in the discussion of the book *Ayyubā al-Walad* which references the thoughts of the Muslim scientist al-Ghazali. The differences in the studies will be detailed as follows: First, the themes of the studies that have been discussed are related to concepts, approaches to the learning processes, and the paradigm of civilized education. While this study is related to the values contained in the aspect of moral education, it is also different from the mention of the term "character," as has been used by other literature. Second, further discussion of the previous literature review is related to the relevance of Islamic education in Indonesia and children's character education. While this paper further discusses matters related to online learning and links practical solutions that can be applied.

This paper is based on the argument that the values of moral education are not only useful in muamalah, communication, or, more specifically, in face-to-face learning before the online era. However, it can also be useful and be a way out and improve the quality of communication or learning relationships that have been hampered so far.

## **Discussion**

The study of educational values is a discussion theme that will complement the previous literature. The themes of the discussions that have been studied include the concepts and their descriptions, then the approach to the learning process, as well as conferences.

It is related to the term educational paradigm. The concept study in Tohidi's discussion is an elaboration of the values of character education adapted from Syarbini's theory, then systematized based on the values listed by the Curriculum Center of the Research and Development Agency of the Ministry of National Education, totaling eighteen in the Guidelines

for the Implementation of Character Education in 2011 (Tohidi, 2017, p. 26). Meanwhile, in Hadi's study, the concept is viewed from the aspect of objectives, materials, methods, and subjects of moral education (Hadi, 2018, p. 118). The study of the learning process approach discussed by Imaduddin is a collection of evidence of views and values related to learning and the factors that determine its success (Imaduddin, 2017, p. 41). So the educational values that are the theme of this study are meant as an adaptation of the meaning of messages related to education, or in other words, by adapting the original written sources from Arabic into English which is easier to understand, then studied by using the Arabic language. Educational theories are then crystallized into value points, which can be taken advantage of to be applied.

According to Imam al-Ghazali, Morals is a trait embedded in the human soul, which can give birth to actions that are easy to do without thinking about it any longer (Mahjuddin, 2010, p. 2). Meanwhile, according to him, moral education consists of three dimensions, namely: 1) the dimension of self, namely the person with himself and Allah SWT, 2) the social dimension, namely society, government, and association with others; and 3) the metaphysical dimension, namely faith, and guidance (Mahjuddin, 2010, p. 2). From these two explanations, his writings have shown a lot of discussion about morality. So he is known as an expert in Islamic morals, who has broad views and deep thoughts. Therefore, the discussion of the book of Ayyuhā al-Walad has the values of moral education, including the following:

First, Keep time. It is mentioned in it regarding the hadith: "The sign of Allah's turning away from His servant is when he is busy doing things that are not useful. And verily, the one who loses time apart from worshipping, deserves deep regret for him (4102, غزالي, p. 37–38)." The first sentence of the message bears a resemblance to the hadith judged as hasan by Imam al-Nawawi. The narrators namely narrated the hadith: Malik, he can use it:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

So text following the With Majah. Ibn and Ahmad interpreted that a Muslim must be responsible for all matters, ranging from small to large. So that nothing is wasted in living time. Allah SWT also says, "Indeed hearing, sight, and conscience will be held.

Accountable (Surah Al-Isra: 36)." Therefore, in the face of changing circumstances that require many people to be online. Each individual is required to be more alert to things that are negligent and more disciplined towards shifting his time activities. Because interacting with gadgets and laptops will certainly be a temptation in itself to press buttons on things that are not important. So this message reminds every Muslim to leave useless things in words and deeds; sec, Tazkiyat al-nafs is accompanied by taqorub to Allah. Written in the book is, "Know! That knowledge that does not keep you from immorality and does not encourage you to obey, tomorrow on ttvidualJudgment

on Day of Judgment will not keep you from the threat of hell. (2014, غزالي, p. 46)." This message is a moral value, which Imam al-Ghazali calls the moral dimension to Allah SWT because it relates to all behaviors and practices that a person does. So he must always be addressed to the Creator as a purification for himself and as a form of taqarub to Allah. Examples of having morals to Allah include: obeying Allah SWT, fearing Him, worshipping Him, and trusting Allah (Sudirman, 2012, p. 252).

So in the face of changes in online learning, it is recommended that further increase *murāqabatullāh* (i.e., feel that Allah is always watching over him). It can also be interpreted that references to the pleasure of Allah must also accompany every struggle in the face of online change. If a certain effort is not according to what Allah has prescribed, we leave it. And so on in future efforts, namely to always make Allah's pleasure as a compass for charity. In a simple example, which relates to the pillars of Islam who pray, maintaining prayer times must be the primary reference. Third, study. It has also been willed by al-Shaykh as follows, "Know! That the *sālik* or seekers (which can be interpreted as seeking knowledge, wisdom, guidance, the pleasure of Allah, heaven, and the like. Wrt) must have a teacher, shaykh, murabbī, murshid so that they can bring out bad morals from them for reasons *tarbiyah* / education. And turn it into a good character (2014, غزالي, p. 60)." This message is felt to be very sincere and deep, so it deserves to be used as a guide for students and educators.

This is also stated in his book *Ihyā 'Ulūmuddīn*, namely, "And indeed knowledge greatly influences your religion. So watch from whom you take your religion (4101, داغي القره, p. 54)." The teacher's existence is also a factor that determines students' level of success in learning (2017, Imaduddin, p. 35). Given the importance of these messages, they are very relevant to address this change in online learning. Each individual must always be connected and look for the best educator for himself.

Fourth, *Tawakal*. This message became a two-way message requested by the shaykh's disciple and answered by him. That is as follows. "Strengthen your belief in Allah in the things that have been promised. That destiny will come to you without a barrier, even though the earth hinders it. And everything that is not determined for you will not happen even if the creatures of the whole earth help you (4102, h's creatures غزالي, p. 63)."

This message is similar to the hadith of the Prophet SAW to young people to protect themselves by directly asking Allah SWT. This meaning has educated every Muslim person to make his faith and character stronger. Namely, that fear is not permissible except for Allah. So, apart from things that have the nuances of worship and fall into polytheism. The companions of the Prophet also said in parables that one prostrate to your Lord is more than enough than thousands

of prostrations to other than Him. (4101, غزالي p. 132). It is also stated that the real tawakal is accompanied by sincere deeds and without laziness. That is the meaning of tawakal in Islam that can strengthen the heart, namely by linking the unseen with actual actions, so that every Muslim gets happiness in this world and the hereafter.

So in responding to changing learning conditions. It is proper for educators and students to devote all their best potential with the intention of Allah SWT so that these efforts are meaningful for the life of this world, and more importantly, get the pleasure of Allah SWT, so that their way of life will also be more secure and guided.

## **Conclusion**

The educational values that are the theme of this study are meant to adapt the meaning of messages related to education, especially in al-Ghazali's book, namely Ayyuhā al-Walad. Morals, according to him, are a trait embedded in the human soul, which can give birth to actions that are easy to do without going through the intention of thinking about it any longer. And it consists of three dimensions, namely the self dimension, social dimension, and metaphysical dimension.

Moral values contained in the book do not only apply during the previous writing period. It even still has relevance to the present, especially the change in learning to be online. The values of moral education that can be applied from the book, the points are written in this journal sequentially, namely by the initial to final sequence based on the flow of the book's writing, as follows:

It is, first, Keeping Time. This message shows that every Muslim is disciplined in his activities, always leaving things that are useless both in word and deed. Not only is selecting useful things in this world but also taking the hereafter as the primary reference.

Second, Tazkiyat al-Nafs. The dimension in question is the moral value to God. So every person who practices this will always maintain muraqabatullah wherever and whenever because all deeds that do not make Allah happy will result in a painful punishment hereafter.

Third, Study. It is said that this significantly affects a person's religion in his life. So everyone is obliged to choose the best teacher for him to lead him to become a person of noble character because online changes can further erode moral values and are far from successful if not guided by teachers.

Fourth, Trust. With the meaning that each individual gives the best effort to provide benefits to the world. And what is more important is the pleasure of Allah SWT.

## References

- Hadi, F. (2018). Konsep Pendidikan Akhlak Menurut Imam Al-Ghazali dalam Kitab Ayyuha Al-Walad serta Relevansinya dengan Pendidikan Islam di Indonesia (Tesis). IAIN Pekalongan.
- Imaduddin. (2017). Pendekatan dalam Proses Pembelajaran Perspektif Imam al-Ghazali: Kitab Ayyuhā al-Walad.
- Mahjuddin. (2010). Akhlak Tasawuf (Vol. 2). Jakarta: Kalam Mulia.
- Mahmudah, S. R. (2020). Pengaruh Pembelajaran Daring terhadap Psikologis Siswa Terdampak Social Distancing Akibat Covid 19. *Al-Mau'izhoh*, 2(2).
- Sari, N. K. S. K., Hutabarat, M. S., Susanti, E., & Sopyan, M. (2020). Strategi Penanaman Karakter Islami Pada Siswa MTS Swasta Al Manar Medan Johor (Studi Kasus Selama Pembelajaran Daring). *Al-Ulum: Jurnal Pendidikan Islam*, 1(2).
- Sistem Pendidikan Nasional 2003. (2007). Jakarta: Sinar Grafika Offset.
- Sudirman. (2012). Pilar-Pilar Islam: Menuju Kesempurnaan Sumber Daya Muslim. Malang: UIN Maliki Press.
- Suryadarma, Y., & Haq, A. H. (2015). Pendidikan Akhlak Menurut Imam Al-Ghazali. *At- Ta'dib*, 10(2).
- Tohidi, A. I. (2017). Konsep Pendidikan Karakter Menurut Al-Ghazali dalam Kitab Ayyuha Al-Walad. *Jurnal Oasis*, 2.

الغزالي، م. ب. م. ب. أ. (٤١٠٢) (أما البلد (الطبعة الثانية). بيروت: دار الوهاج

القره داغي، ع. م. ا. ع. (٤١٠١) "أما البلد: حققها وعلق عليها وقدها بويحث "أدب الوتعن و العالن.

بيروت: دار. البشائر الإسهية