

Concept Of Islamic Education Psychology In *Ihya' 'Ulum Al-Din* by Al-Ghazali

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ABSTRACT

The concept of Islamic education psychology in Al-Ghazali's Ihya' 'ulum al-din is a tazkiyah an-Nafs effort that is taken through learning. This study aims to analyze the concept of Islamic education psychology in the book Ihya' 'ulum al-din through modern educational psychology theories and the impact of their application on the psychology of Islamic education today. This research uses a qualitative approach with a literature study method. Analysis, data sources and testing the validity of research data through reference materials (scientific). The results of this study indicate that the results of this study indicate that (1) the psychological concept of Islamic education contained in the book Ihya' 'Ulum al-Din hints at the integrity and balance between science, educators and students as potential "spirits" to change one's behavior or character. (2) the psychology of Islamic education in the book Ihya' 'Ulum al-Din has an influence on the world of psychology in general. This is tested through analysis of modern theories, namely behaviorism, psychoanalysis, humanistic and transpersonal. (3) The potential of the book Ihya' 'Ulum al-Din and its contribution to contemporary psychology is considered to be very large. This can be seen from the efforts to balance and the principle of integrity between science, educators and students and help analyze the phenomena of Islamic education from the beginning in a psychological perspective. This is tested through analysis of modern theories, namely behaviorism, psychoanalysis, humanistic and transpersonal. (3) The potential of the book Ihya' 'Ulum al-Din and its contribution to contemporary psychology is considered to be very large. This can be seen from the efforts to balance and the principle of integrity between science, educators and students and help analyze the phenomena of Islamic education from the beginning in a psychological perspective. This is tested through analysis of modern theories, namely behaviorism, psychoanalysis, humanistic and transpersonal. (3) The potential of the book Ihya' 'Ulum al-Din and its contribution to contemporary psychology is considered to be very large. This can be seen from the efforts to balance and the principle of integrity between science, educators and students and help analyze the phenomena of Islamic education from the beginning in a psychological perspective.

Keywords: *Ihya' 'Ulum al-Din, Science, Educators, Students, Educational Psychology.*

ABSTRAK

Konsep psikologi pendidikan Islam dalam *ihya' 'ulum al-din* karya Al-Ghazali merupakan upaya *tazkiyah an-Nafs* yang ditempuh melalui belajar. Penelitian ini bertujuan untuk menganalisa konsep psikologi pendidikan Islam dalam kitab *ihya' 'ulum al-din* melalui teori-teori psikologi pendidikan modern dan dampak penerapannya terhadap psikologi pendidikan Islam pada masa kini. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Analisis, sumber data dan uji keabsahan data penelitian melalui bahan referensi (ilmiah). Hasil penelitian ini menunjukkan bahwa Hasil penelitian ini menunjukkan bahwa (1) Konsep psikologis Pendidikan Islam yang terdapat dalam kitab *Ihya' Ulum al-Din* mengisyaratkan keutuhan dan keseimbangan antara ilmu, pendidik dan peserta didik sebagai "ruh" potensial mengubah perilaku atau karakter seseorang. (2) psikologis pendidikan Islam dalam kitab *Ihya' Ulum al-Din* memberi pengaruh pada dunia psikologi secara umum. Hal ini teruji melalui analisis teori modern, yakni behaviorisme, psikoanalisis, humanistik dn transpersonal. (3) Adanya potensi kitab *Ihya' Ulum al-Din* dan kontribusinya terhadap keilmuan psikologi masa kini dipandang begitu besar. Hal ini terlihat dari upaya keseimbangan dan prinsip keutuhan antara ilmu, pendidik dan peserta didik dan membantu menganalisa fenomena-fenomena pendidikan Islam sejak awal dalam perspektif psikologi.

Kata Kunci: *Ihya' Ulum al-Din, Ilmu, Pendidik, Peserta Didik, Psikologi Pendidikan.*

A. PRELIMINARY

Education is a human effort in developing the potential of piety (Al-Qur'an, 2009) and avoid the fujur aspect (Al-Qur'an, 2009) within, so that it leads to the sanctity of the soul at-Tazkiyah an-Nafs (Sarwoto, 2013; Nurrohim, 2016). Potential in humans (Ningrum, 2009; Yumnah, 2016: 22-34), developed to hone the ability to control oneself (Arumsari, 2016), have intelligence (Alindra, 2018; Abidin, 2017: 120-131; Sukring, 2016), good personality and intact (Subqi, 2016), as well as benefit the community (Efianingrum, 2007). In the process, education has many components that are actively involved in the whole concept and context of education (Hasmori, et.al., 2011: 350-356), including educators and students.

Educators and students are components of education that have an inseparable relationship (Ramli, 2015). Educators are responsible for maintaining, educating and directing students in an effort to develop their potential (Farhan, 2018). The students are individuals who are helped to develop their potential through education (Harahap, 2016).

Likewise, the current phenomenon does not fully reflect the complete concept of educators and students in the community. This is like what happened in the last 5 (five) years, where irregularities

occurred in the world of education in Indonesia, including underage sex workers (among children) (News, 2017), a professor in Makassar became a suspect in possession of shabu-shabu (News, 2014), Enno Farihah's murder (News, 2016), the murder of a Taruna Nusantara High School student in Magelang (News, 2017), Deputy Dean III of the Faculty of Dentistry UNAIR was named a suspect in a pedophile crime and most recently a suicide phenomenon by a student of SMK Negeri 3 Padang Sidempuan, North Sumatra. It becomes homework for all parties to intervene in resolving what has happened and preventing things that have not happened. What actually happened to our educators and students who incidentally are knowledgeable people? One alternative education that is able to solve the above phenomena is Islamic education.

Islamic education is an effort to maintain nature in humans (covering physical, psychological, social and spiritual aspects). Thus, it is understood that Islamic education educates people as a whole. For this reason, Islamic education is said to be the formation of a true Muslim character. Humans themselves according to the terminology of the Qur'an can be seen from various points of view. First, humans are called al-Basyar, that is, humans are seen from their biological

aspects. From this point of view, humans are seen as biological beings who have primary drives (eating, drinking, sexual intercourse) and generative beings (generation). Second, humans are called al-Insan, which describes the function of humans as the bearer of God's caliph which is associated with the process of creation and growth and development.

Third, humans are called al-Nas which is generally seen from the point of view of the social relations he does. Apart from being social beings, humans are also burdened with social responsibilities, both in the form of the smallest social environment (family) and larger ones such as society, ethnicity and nation (Danim & Khairil, 2011). Humans with all their potential confirms that they are capable of implementing education and are also given education. Its development potential can be optimized through education itself.

Islamic education itself even though its name is labeled as Islam, but in practice it is not fully Islamic. That is not yet imbued with the values of Islamic teachings. So, in order to catch up with Islamic education from other education in the 21st century, the attention of Muslims towards Islamic education research both normatively, historically, philosophically and empirically began to be carried out (Nata, 2013: 1-3). Likewise with Islamic Education in Indonesia.

The stretch of Islamic education in Indonesia is increasingly being felt. This is evident from the emergence of Islamic educational institutions that offer many competencies that will be possessed by an alumni. For example, being able to memorize 30 juz of the Qur'an, speak Arabic well, understand the books of hadith and so on.

One source of Islamic teachings contained in Islamic education is ijihad ulama. Al-Ghazali is one of the scholars who have thoughts about Islamic education. Al-Ghazali said in his introduction in the book *Ihya' 'Ulum al-Din* that people who have knowledge are guides in the way of Allah swt. This is because those who are knowledgeable are the inheritors of the prophet, namely the messenger of truth. The number of people who are negligent and engrossed in the pleasures of the world make the good view bad, and vice versa the bad will turn out to be good, and people who have knowledge become part of them (Al-Ghazali, 2017: 10).

Islamic education is the best education for future generations in Indonesia. With a majority Muslim population, Indonesia needs an education system that is truly rooted in the needs of human nature. Because human life in this world is looking for and continues to look for what is in accordance with the needs of

his nature. Education must be able to deliver humans to find the basic needs of this nature. Everything becomes meaningless in life, if it turns out that what is obtained is contrary to the needs of nature. Islam teaches that every human being is born from the womb of a mother into this world in a state of fitrah. So consistent education based on Islamic teachings is Islamic education (Makbuloh, 2016: 19).

Education is a conscious effort made by humans in order to change their behavior from bad (unknowledgeable) to good (knowledgeable). So then, psychology as a science that studies the soul provides an important role in efforts to change human behavior Danim & Khairil (2011: 5) said that if psychology was combined with education, it would be related to the application of psychology in student learning and various related aspects, such as managing conditions so that their effectiveness could be increased.

Thus, the psychology of Islamic education as a study of awareness and educational experience through a psychological approach will also be different. One of the efforts that must be made is to review the various works of Islamic scientists, which when studied in depth have psychological concepts, and one of them is *Ihya' 'Ulum al-Din* by Abu Hamid Muhammad bin Muhammad Al-

Ghazali. In line with this, the educational ideas of a religious adherent whose scope is the relationship between educators and students and one of the goals is a change in educated attitudes and behavior is a field of study in Islamic educational psychology. In Islam, there are many works of Muslim scientists with a psychological nuance, especially the psychology of Islamic education, one of which is *Ihya' 'Ulum al-Din* the work of Imam Al-Ghazali.

Considering the discussion above, the researcher feels it is important to write a dissertation with the title: "Psychological Concepts of Islamic Education in *Ihya' Ulum al-Din* by Al-Ghazali". The research focus will be given to the psychological concepts of Islamic education, namely; science, educators and students.

B. LITERATURE REVIEW

1. The birth of al-Ghazali

Abu Hamid, Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Ghazali al-Tusi, al-Imam al-Jalil Hujjat al-Islam, born in Tus in 450 H/1058 or 1059 AD Al-Ghazali's life history is divided into two periods , where the first general period is referred to as the pre-Sufi period and the second period is called the Sufi period, and in each period consists of several phases.

Al-Ghazali's father was a poor honest man, living on his own business, weaving feathers and he often visited the houses of the ulema. He often prays to Allah to give him intelligent and knowledgeable children. However, not having had the chance to witness God's answer to his prayer, he died when his son was still a child. When al-Ghazali's father died, he entrusted the education of his two sons, namely al-Ghazali and Ahmad, to a trusted friend who was a Sufism (mutasawwif) from among good people. So, the foster father carried out his obligations until the inheritance was exhausted. Because he was poor and could no longer bear the cost of living for both of them, they were forced to enter the madrasa "as if to seek knowledge". His upbringing and family situation and that of his foster father's family where he learned to read and write and was educated on the values of Sufism. This is the basic education that first formed the soul of al-Ghazali. Then he studied jurisprudence at Ahmad ibn Muhammad al-Razakani, in addition to other sciences such as nahwu-sharaf, namely at the Nizamiyah madrasa in Tus.

2. Al-Ghazali Pendidikan Education

Al-Ghazali is strongly suspected that he entered the madrasa at the age of 10 years. At that time, al-Ghazali began to feel a great inclination to science. Because

according to his admission he was a genius and critical since childhood, so he wanted to continue his studies to a wider level. In the madrasa, al-Ghazali studied Fiqh from Ahmad bin Muhammad ar-Razikani and studied Sufism from Yusuf an-Nasaj for 20 years. Then al-Ghazali entered the Nizamiyah high school, and it was here that he met Imam Haramain.

Al-Ghazali with a group of youths from Tus continued his studies in Neshapur at Imam al-Haramain. This phase lasted for 5 years from 437 H until the death of Imam al-Haramain in 478 H. This was a very important phase in al-Ghazali's intellectual development, with extraordinary intelligence and critical analysis power and strong memorization, he showed activity serious study and with admirable achievements. Imam al-Haramain also dubbed al-Ghazali the "Drowning Ocean", appointed him to be an assistant professor in 483H/1090M in giving lectures and guidance to students, the total number of which was 400 people in Nizamiyah Neshapur. Here he was able to ijthad and compose books and become a reference for people so that his popularity skyrocketed.

The students were very fond of al-Ghazali's lectures because of the depth and breadth of his knowledge. Students and scholars of no less than 300 to 500 people are often fascinated by the lectures

delivered. Even the scholars and the public follow the development of his thoughts and views, so it is not surprising that he became very famous and popular in a relatively long time.

After the death of Imam al-Haramain, 25 Rabiul Akhir 478 H, al-Ghazali left Neshapur for the Vizier Nizam al-Mulk in Mu'askar, a beautiful city as if created by magic power, became the residence of the Seljuq dignitaries surrounded by scholars, prominent politicians and poets. He received an extraordinary response from the vizier, even excessive, especially after his superiority was proven in routine scientific discussions and debates at the vizier's palace which was attended by prominent scholars, politicians and poets, so that his popularity rose to the top and became a byword in the world. everywhere. Here he lived with his wife and three children for approximately 6 years from the death of Imam al-Haramain until moving to Baghdad, Jamada 484 H with three main activities debate.

Nizam al-Mulk appointed al-Ghazali as a professor and Chancellor of the Nizamiyah Baghdad at the age of 34 years. At that time, al-Ghazali's superiority appeared over other scholars. So his name became famous. During this period of his life, al-Ghazali studied and studied many branches of science, as well as philosophy.

He studied these sciences, perhaps to dispel the doubts that had arisen since he taught. But apparently these sciences did not give him peace of mind. The restlessness of his soul was even more tempestuous to the point of making him afflicted with a chronic psychic crisis.

As a result of this crisis, al-Ghazali then left his position as a professor at the al-Nizamiyah school and then lived a solitary life. In fact, by teaching at the college, he became so famous and achieved positions and powers that are difficult to achieve for ordinary people. The high priest's thoughts then turned to the pursuit of spiritual heights. The circumstances and reasons that led his mind to turn to the effort are written in his book *Minqidz min adh-halal* (apart from misguidance).

The actions taken by al-Ghazali arose because he wanted to be honest with himself. Because he realized that his motivation in teaching the sciences was nothing but to get a position and make him famous. Because of that, he now realized how low his motivation was and tried to rid himself of that self-effacing attitude. Regarding the crisis that befell him, al-Ghazali contemplated his condition, feeling that he had been immersed in worldly pleasures. He feels that his deeds, especially teaching, only accept useless knowledge. His intention was not because

of Allah, but only driven by position and fame, so that he felt that he had experienced destruction.

His old ideas receded and he began to live in doubt and restlessness. Then he was inclined to Sufism. However, here, practical practices are more required than mere belief. Inspired by this idea, he left his prominent position in Baghdad, dressed in Sufi clothes and sneaked out of Baghdad one night in 488 H. He went to Damascus and then isolated himself in a mosque room, and earnestly performed worship, meditation and remembrance. Here he spent two years in solitude and solitude. Regarding this, al-Ghazali explained that he entered Syria and lived for almost 2 years. Every day He entered the dome of al-Sakhrah and locked the door. Then, after visiting al-Khalil, His heart was moved to perform Hajj and take some of the blessings of Mecca and Medina and make a pilgrimage to the Messenger of Allah. Then, He went to the Hejaz. Until his children called him to return to his homeland and continue to pray, because he was so captivated by seclusion and cleansing of the heart for remembrance. However, the events of the times, the interests of the family and the primary needs for life obscure the face and interfere with the clarity of seclusion, so that the situation is no longer clear, except at intermittent times. seclusion, so that

when there is an obstacle, He does not do it and (sometimes) returns to seclusion, and continues to do so for 10 years. Until his children called him to return to his homeland and continue to pray, because he was so captivated by seclusion and cleansing of the heart for remembrance. However, the events of the times, the interests of the family and the primary needs for life obscure the face and interfere with the clarity of seclusion, so that the situation is no longer clear, except at intermittent times. seclusion, so that when there is an obstacle, He does not do it and (sometimes) returns to seclusion, and continues to do so for 10 years. Until his children called him to return to his homeland and continue to pray, because he was so captivated by seclusion and cleansing of the heart for remembrance. However, the events of the times, the interests of the family and the primary needs for life obscure the face and interfere with the clarity of seclusion, so that the situation is no longer clear, except at intermittent times. seclusion, so that when there is an obstacle, He does not do it and (sometimes) returns to seclusion, and continues to do so for 10 years.

Al-Ghazali is a thinker who is productive in his work and broad in his knowledge. He compiled many books and treatises, and these covered various fields, such as fiqh, ushul fiqh, kalam science,

logic, philosophy and Sufism. Many scholars and researchers from the West have expressed their admiration for al-Ghazali, in his position as the originator of thoughts that are still alive today. Al-Ghazali is one of the thinkers who has many thoughts that are still relevant to be applied today.

3. Science Concept

Science has advantages over other things, just as horses have advantages over other animals. Knowledge is an advantage in itself and is absolute without being associated with other things. As it is known that something valuable and desirable is divided into three groups, namely sought to get something else, sought for something itself, and sought to get something else as well as something itself (Al-Ghazali, 2017: 25-26).

4. Islamic education

Education, this word is also attached to Islam, has been defined differently by various groups, which are heavily influenced by their respective world views (*weltanschauung*). But basically, all the different views meet in a period of preliminary conclusions; Education is a process of preparing the younger generation to run life and fulfill their life goals more effectively and efficiently (Azra, 2014: 4).

Al-Qardhawi (1997: 157) gives the understanding, "Islamic education is the

education of the whole person, mind and heart, spiritual and physical, morals and skills. Therefore, Islamic education prepares people to live in both peace and war, and prepares them to face society with all its good and evil, sweet and bitter.

Langgulung (1980: 94) formulating Islamic education as "the process of preparing the younger generation to fill roles, transferring knowledge and Islamic values that are aligned with human functions to do charity in the world and reap the rewards in the hereafter". All of the above meanings are more global, more technically Ansari in Marimba (1980:23) provides an understanding of Islamic education as "a process of guidance (leaders, demands, proposals) by student subjects on the development of the soul (thoughts, feelings, will and intuition) and the body of the object of learning with certain materials, at a certain period of time, with a certain method, over a certain period of time. certain time, with certain methods and with existing equipment towards the creation of a certain person accompanied by evaluation in accordance with Islamic teachings.

In the social context of society, nation and state, this pious person can become *rahmatan li al-'alamin*, both on a small and large scale. The purpose of human life in Islam is what can be called the ultimate goal of Islamic education

(Azra, 2014: 8). In an Islamic education seminar on 7-11 May 1960 in Cipayung Bogor, he stated that the purpose of Islamic education is to instill taqwa and morals and uphold the truth in order to form human beings who are personal and virtuous according to Islamic teachings (Arifin, 1991: 41).

Adian Husaini in his notes delivered in a Saturday discussion at INSIST, June 12, 2010 said that this is the essence of the purpose of education, namely to produce good human beings, as formulated by Prof. SM Naquib al-Attas in his book, *Islam and Secularism*, "The purpose for seeking knowledge in Islam is to inculcate goodness or justice man as man and individual self. The aim of education in Islam is therefore to produce a goodman the fundamental element inherent in the Islamic concept of education is the inculcation is the inculcation of adab" (Alim, 2014: 42).

5. Islamic Educational Psychology

Islamic Educational Psychology is here to answer the phenomena that occur in the midst of society, ensuring that Islamic educational psychology is a science that studies human behavior involved in the Islamic education process.

The author tries to present the psychological concepts of Islamic education by exploring the psychological concepts contained in the book *Ihya' 'Ulum*

al-Din, these psychological concepts are the concepts of science, educators and students. Islamic education is monotheism. The concept is with *Iqra 'bi Ismi Rabbika al-ladzi Khalaq*. This is aimed at the task of humanity, namely managing nature (caliphate) and worship. Therefore, science is a message in Islamic education through two paths, namely the knowledge of the world and the science of the hereafter. Educators as directors, custodians and teachers and students are human beings who are directed, nurtured and educated together towards the direction of monotheism which is also human nature.

The concepts of science, educators and students that have been described above are studied and discussed with a psychological approach. This is done so that these concepts have a soul so that they are meaningful when implied in Islamic education. This is the focus of the author to be able to answer the phenomenon of educators or students who are recognized as knowledgeable people but are unable to internalize their knowledge into themselves, so that things happen that actually deviate and even harm others.

C. METHOD

This research uses a qualitative approach with a literature study method. The objects of this research study are books, final assignments, scientific

articles, and sources of scientific literacy related to the concept of Islamic education psychology in al-Ghazali's *Ihya' 'Ulum al-Din*. Data analysis was carried out comprehensively by analyzing the psychological concepts of Islamic education in the book through modern psychological theories and their impact on the psychology of Islamic education today. Furthermore, checking the data in this study can be done using reference materials (Assingily, 2021).

D. RESULTS AND DISCUSSION

1. Al-Ghazali's View of Science

Al-Ghazali can separate truth and falsehood that is mixed between existing systems of understanding, belief and doctrine, he must answer a question that is fundamental and fundamental to the system of investigation, namely the authority of a competent person to understand and assess the object of knowledge. and statements. Therefore al-Ghazali has established a definition of what is called definite knowledge, he states that the meaning of knowledge or knowing is the disclosure of something clear without doubt and error. Errors must be reinforced by conviction.

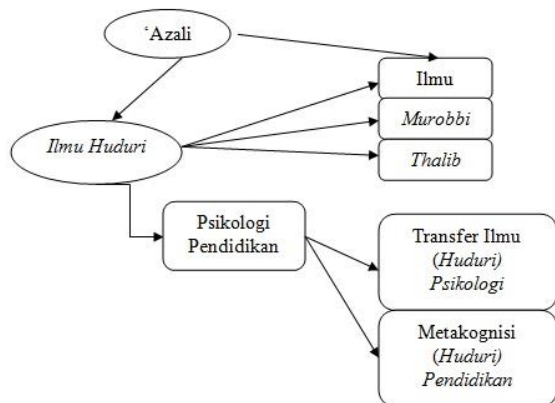
Knowledge or knowledge according to al-Ghazali not only keeps away from all doubts, but also avoids all possibilities for error and misguidance. In seeking the truth to the object he is facing,

in-depth research is needed, and through this research, the truth can be obtained to the object, so that the belief arises that the results of the research are correct. So this level of belief is the level of truth. Or in other words, that al-Ghazali's view of science is undergoing a long process in order to achieve true knowledge as follows:

- a. Knowledge that has a clear truth, namely the science of religion (Islam) which leads to the hereafter. Such knowledge can be known with the perfection of reason and wisdom of thought. The noblest human trait is reason. Because they have reason, humans accept the mandate of Allah, and with reason (science), humans will arrive at the presence of Allah swt.
- b. Science is judged by its benefits for humans in general. There is no doubt that science guides humans to achieve happiness in this world and the hereafter.
- c. Science, judged by the glory of its place, is something that can improve and control the human heart. The noblest being is man, and the most noble part of the human body is the heart. The pious always perfect, purify and guide the human heart to approach Allah SWT. Teaching knowledge is the most important act of worship. Allah opens the hearts of the knowledgeable

with His knowledge. Knowledge is the attribute of a noble servant of Allah. Therefore, what degree is more noble than being an intermediary between God and his creatures to draw closer to Him and take him to heaven?

When described, the concept of science is displayed in the form of the following scheme:



Imam Ghazali's Concept Scheme of Islamic Educational Psychology.

2. The Concept of Educator According to Al-Ghazali

Al-Ghazali used the term educator with various words such as, al-Mu'allim (teacher), al-Mudarris (teacher), al-Muaddib (educator), and al-Walid (parent). Therefore, this study covers all of these educational terms, namely educators in a general sense, who are in charge of and responsible for education and teaching.

3. Teacher's Obligations According to Al-Ghazali

A person who sets himself up and is determined to take a job as a teacher, he

must carry out the following duties and responsibilities:

- a. He must show kindness, sympathy and even empathy to his students and treat them like his own children. A teacher should have the intention and purpose of protecting his students from hellfire. While parents save their children from the fires of misery in this world, teachers should try to save their students from the torments of hellfire. The task of the teacher is heavier than the task of the parents. A father is the immediate cause of life, but a teacher is the cause of eternal life. It is because of the teachings of spiritual masters that people know and remember the afterlife. The teacher I mean here is the teacher of the sciences of the hereafter or the sciences of the world with the aim of the hereafter. A teacher is judged to be destroying himself and also his students if he teaches for the sake of this world.
- b. The second duty of a teacher is to follow the example and example of the Prophet Muhammad. In other words, he should not seek rewards and wages from his work other than closeness to Allah swt.
- c. The third obligation of a teacher is not to hide advice or teachings to give to his students. After finishing conveying the outer sciences, he must teach the

inner sciences to his students. A teacher should say that the goal of education is to be close to Allah, not power or wealth and say that Allah created ambition as a means of preserving the knowledge which is the essence of these sciences.

- d. The fourth duty is to try to prevent his students from having evil dispositions and behavior with great care and in a satire. With sympathy is not harsh and harsh, for if so it means that he eliminates fear and encourages disobedience in his students.
- e. The fifth obligation of a teacher is not to demean other knowledge in front of his students. Teachers who teach language usually look down on the science of fiqh, and teachers of fiqh despise the science of hadith and so on. These actions are despicable. The teacher of a certain science should prepare his students to learn other sciences and then he should follow the rules of gradual or tiered progress from one stage to the next.
- f. The sixth obligation that must be fulfilled by a teacher is to teach his students to the limit of their understanding ability. They should not be taught things or things that are beyond the limits of that capacity for understanding.

- g. The seventh duty of a teacher is to teach retarded students only that which is clear and which corresponds to his limited level of understanding. People often think that his wisdom is perfect, and the stupidest people are those who are content with knowledge and think that their reason is perfect. In short, the door of debate should not be opened in front of the common people.
- h. The eighth obligation is that the teacher himself must first practice what is taught and must not lie with what is conveyed. Knowledge can be perceived with the inner eye and charity can be seen with the outer eye. Many people have outer eyes but few have inner eyes. So if a teacher's actions are contrary to what he recommended, it means that he is not helping to give instructions and guidance but poison. The teacher can be likened to a stamp on clay and students like the clay. If the stamp does not have a solid character, then there will not be a single footprint on the clay.

4. The Concept of Learners According to Al-Ghazali

a. Duties of a Student

This etiquette consists of ten obligations, namely:

First, The first obligation of a student is to keep away from low moral

habits and despicable behavior. Efforts to acquire knowledge and knowledge is the practice of the heart. Knowledge cleanses hidden impurities (heart) and leads to the Creator. Prayers performed by the external organs, and also the worship of the heart, the source for gaining knowledge, cannot be achieved without getting rid of bad habits and evil qualities. The human heart is like a house, the abode of angels, where they move. Disgraceful qualities such as anger, lust, revenge, envy, arrogance, ujub and so on are like dogs. If the dog resides in the heart, is there a place for angels? Allah pours the secrets of knowledge into the hearts of men through the angels. They do not instill the secret of knowledge except into a clean soul, a pure heart.

Second, The second obligation of a student is to reduce his attachment to worldly affairs and try to find a place far from relatives and hometown because knowledge is impossible to obtain in such an environment. For that reason, an expert in wisdom said "Allah does not give two hearts in a person". For that reason another expert in wisdom said, "All knowledge will not be given to you until you submit your whole heart to it."

Third, The third obligation of a student is to be humble or not exalt himself in front of his teacher. He should entrust all his affairs to the teacher and submit to his advice like a patient to the

advice of his personal doctor. Rasulallah SAW said, "The habit of a believer is not to humble himself in front of others except when he is studying". Knowledge cannot be attained except with simplicity and humility.

Fourth, The fourth duty of a disciple is, first of all he should not pay too much attention to the difference between worldly and hereafter knowledge, because it can cleanse his heart so that he can lose his passion for studying science. He, first of all, must heed the words of his teacher and must not make a fuss about various schools or sects.

Fifth, The fifth obligation is that a student should not leave any branch of knowledge. He must try to become an expert in various branches of knowledge because each branch of science helps each other and some branches of science are closely related. If someone does not get something, then that something is often hostile.

A person's intelligence determines the results of good knowledge acquisition. Good knowledge leads humans to Allah or helps humans to live their lives well in this world. Every branch of science has got its fixed position. Whoever escorts him, he can be likened to a patrol officer patrolling the jihad border area. Everyone gets a certain degree in it and everyone gets a reward in the hereafter according to that

degree. The only requirement is that the object of seeking knowledge must be pleasing to Allah.

Sixth, The sixth obligation of a student is that he may not study or explore some or all branches of knowledge at one time. He must first learn the most important knowledge for his life because life is not enough to master all branches of knowledge. A little knowledge if obtained with passion and passion, God willing, will perfect the science of hereafter, the science of muamalat and the sciences of revelation. The purpose of obtaining muamalat knowledge is to acquire spiritual knowledge. The purpose of spiritual knowledge is to know God. Our goal with that knowledge is not to have that belief passed down from generation to generation. Our goal with this knowledge is to get the light that emanates from the trust that God instills in our souls.

Seventh, The seventh obligation of a student is that he is not allowed to explore a new branch of knowledge until he has mastered well the previous branch of knowledge, because usually knowledge is a prerequisite for the new knowledge. One branch of science generally becomes an introduction and guide for other branches of knowledge. In other words, a person will not study in depth a science before he has mastered the previous knowledge.

Eighth, The eighth duty of a disciple is to know the causes of knowledge beginning to be known. A noble science can be recognized from two things, namely the nobility of its fruit (results) and the authenticity (strength) of its principles. Take, for example, religion and medicine. The fruit of religious knowledge is getting eternal life and the fruit of medical science is gaining temporary life in the world. From this point of view, religious knowledge is nobler because the results are nobler. Now, take the example of mathematics and astrology. The former is nobler because the foundations are more authentic, solid and certain. From this it is clear that knowledge with fruit in the form of knowing Allah, His angels, His books and His messengers is the most noble knowledge, as well as the supporting branches of knowledge.

Ninth, The ninth duty of a disciple is to beautify his heart and actions with virtue, reach close to Allah and His angels and make friends with people who are close to Allah. The aim of a student's life should not be to acquire worldly things, amass wealth and wealth, argue with fools and flaunt arrogance and arrogance. A person who aims to gain closeness to Allah should seek knowledge that can help him achieve that goal, namely the knowledge

of the hereafter and the sciences that support it.

Tenth, the tenth obligation is that students must remain focused on the main goal of science. It is not your power and authority to be able to enjoy the delights of this world and the happiness of the hereafter at the same time. The world is our temporary abode. The body becomes the 'vehicle' to the goal and charity becomes the 'path' to the goal, which is Allah and there is none but Him. In Him all pleasure and happiness resides. Therefore, pay greater attention to the sciences that lead you to the ultimate goal.

b. Student Development According to al-Ghazali

Al-Ghazali explained that the body was not created by Allah in a perfect state, but little by little the body becomes strong and sturdy after experiencing the evolution of growth and obtaining food intake and others. So it is with the soul. Initially, it was lacking, but by providing education of noble character, noble character and filling it with various useful knowledge.

The explanation above explains that the element of life is in humans and equipped with nature, so humans experience development and changes in two aspects. First: the physical aspect, the physical aspect that has the potential and abilities of physical energy which, if properly and properly developed, will

become skills and work skills to take advantage of God's gifts on earth and in the sky, as a means to worship Him (devotion to him, to the Creator). Second: the psychic aspect which contains countless potentials, which, if true and both in education and development, will form humans who think scientifically, work scientifically and act scientifically in order to seek the ultimate truth, as well as human beings with moral character. glorious, strong personality and fear of Allah swt. (God the Creator of man and his nature).

c. Student Ethics towards Educators

Al-Ghazali explains the ethics of students towards these educators in detail in his book "Bidayatul Hidayah", which includes 13 rules, namely:

- 1) If you visit the teacher, you must respect and say hello first.
- 2) Don't talk too much in front of the teacher.
- 3) Don't talk if the teacher doesn't talk to you.
- 4) Don't ask if you haven't asked permission first.
- 5) Never rebuke the teacher's words.
- 6) Do not signal to the teacher, which can give a feeling of error with the teacher's opinion. If so, it considers the student to be greater than him.

- 7) Don't confer with your friend in his seat, or talk to the teacher while laughing.
- 8) If you sit in front of the teacher, don't look away, but sit with your head bowed and tawadlu 'as when praying.
- 9) Don't ask too many questions when the teacher looks bored or uncomfortable.
- 10) When the teacher stands, the student must stand while paying respects to the teacher.
- 11) When the teacher is standing and is about to leave, don't stop, you need to ask questions.
- 12) Never ask the teacher something in the middle of the road, but be patient later when you get home.
- 13) Never su'dlon (preference, think badly) of the teacher regarding his actions that seem ungodly or displeasing to Allah in the eyes of the students. Because the teacher better understands the secrets contained in the action."

Al-Ghazali's view, if implemented as well as possible, will create positive norms and values that will affect success in the education and teaching process, which include:

- 1) pay attention to the glory, honor and authority of the teacher, so that the relationship between teacher and student can run harmoniously.

- 2) pay attention to the concentration and atmosphere of teaching and learning in the classroom.
- 3) manners and etiquette in everyday life.

d. Duties and Obligations of Students

Al-Ghazali explains the duties and obligations of the students in a special section of his book "Ihya' 'Ulum al-Din." The discussion of this chapter is described as follows:

- 1) Prioritizing the purity of the soul

Al-Ghazali explained that the sanctity of the soul from low morals and despicable traits must take precedence. This is because science is a devotion of the heart, prayer of the soul and bringing the mind closer to Allah.

Learning and teaching are the same as praying, so prayer is invalid except by eliminating hadas and najis, so also in terms of seeking knowledge, first of all, we must eliminate despicable traits. However, if there are students whose character is bad and despicable but gains knowledge, then he only gets it on the skin and in appearance, not the content and essence so that it is not beneficial for himself and others.

- 2) Willing to wander in search of knowledge.

Al-Ghazali explained that a student must reduce his relationship with worldly activities and distance himself from his

family and hometown. Because both influence and turn the heart on the other.

The explanation above is to devote all energy, soul, body and mind in order to concentrate fully on science. Because a divided mind and soul will not have the maximum ability to know the nature of the truth of a science. Therefore, if the concept of wandering is carried out as well as possible, it will increase experience and knowledge by actually increasing friendship and increasing brotherhood, maturing oneself and broadening thinking horizons, as well as developing the functions of human life.

3) Do not boast about his knowledge and oppose his teacher.

Al-Ghazali explained that a student is not arrogant about the knowledge he has, so that he opposes his teacher. However, respect and obey his opinions and advice.

The teacher is someone who has high expertise and extensive experience, has carefully investigated the condition of the student so that he knows his weakness and illness, after that he only gives advice, instructions and treatment to his students according to the situation and conditions and needs for students.

4) Knowing the position of science

Al-Ghazali advises that a student must know the cause and position of knowledge. This is due to two things, first,

the glory of the result. Second, the belief and the strength of the argument.

A student must prioritize the most basic and noble knowledge, then important knowledge, then science as a complement and so on, because science is very close to one another and helps each other.

On the other hand, it is explained that according to the West, science is obtained from human sensory experiences, not the brain, because the brain is like a blank white paper. So it can be understood that science is in accordance with human reason which is subjective. So, science continues to grow and will continue to change. New experiences will be new knowledge as well. Meanwhile, according to Islam, knowledge comes from Allah SWT through the Qur'an and hadith. So, if you pay close attention, the first verse that was revealed in the Qur'an is Surah al-'Alaq verse 1-5 which describes the source of knowledge by means of iqro' bi ismi Robbika, which is sourced from Allah swt.

Educators in the Western concept state that through educational activities determine the direction of students in obtaining knowledge, this is because students are like blank paper, then education is the one who directs. In another explanation, it was revealed that students are children who have self-potentials that can be developed. So the role of the teacher is not more than just

giving and instilling a set of knowledge but guiding students according to their needs. On the other hand, the Islamic concept offers that educators in Islamic education can be interpreted as someone who has a responsibility in influencing the soul of students in terms of growth, knowledge, skills in an effort to develop self-potential in accordance with the values of Islamic teachings, This is by realizing that students carry their nature from birth. So it can be concluded that education in the Western concept is based on experiences (effort) and human reason. On the other hand, Islamic education offers human efforts (experiences) that are in line with divine values.

Al-Ghazali himself views knowledge as the light of the heart that comes from Allah SWT. He divides several responsibilities that must be owned by educators and students into their respective competencies. Al-Ghazali's view on every competency that must be possessed by educators and students is a competency that contains divine values.

E. CONCLUSION

Based on the results and discussion of the research, it is concluded that (1) the psychological concept of Islamic education contained in the book *Ihya' Ulum al-Din* implies the integrity and balance between science, educators and students as potential

"spirits" to change a person's behavior or character. (2) the psychology of Islamic education in the book *Ihya' Ulum al-Din* has an influence on the world of psychology in general. This is tested through analysis of modern theories, namely behaviorism, psychoanalysis, humanistic and transpersonal. (3) The potential of the book *Ihya' Ulum al-Din* and its contribution to contemporary psychology is considered to be very large. This can be seen from the efforts to balance and the principle of integrity between science, educators and students and help analyze the phenomena of Islamic education from the beginning in a psychological perspective.

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