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Research Article

## Islamic Child Personality Education Concepts By Al-Ghazali

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**ABSTRACT.** This research is intended to answer the following problems: 1) What is the concept of personality education according to Al-Ghazali in the book *Ayyuhal Walad*? 2) How is it relevant to the concept of child personality education according to Al-Ghazali in the *Ayyuhal Walad* book with education in Indonesia? This research is a literature research qualitative category, with the data source in the form of a book by Imam Al-Ghazali. Data collection is done through observation of primary and secondary data sources. Data analysis was carried out by giving meaning to the data that was collected and from that meaning a conclusion was drawn. The results of this study indicate that the *Ayyuhal Walad* book contains personality education for children, namely: 1) Forming an obedient and pious person to Allah SWT. 2) Forming a trusting personality 3) Forming a sincere personality 4) Forming a

person who is istiqomah 5) Forming a person who has tolerance and a social spirit 6) Forming a person who respects the teacher. In addition, the concept of personality education in the *Ayyuhal Walad* book is relevant to education in Indonesia, such as the goals of national education and character and exemplary education in education.

**Keywords:** Personality Education, Islamic Education, al-Ghazali.

## INTRODUCTION .

Personality is a person's unique characteristics and behavior that distinguishes him from other people, the integration of characteristics and structure. patterns of behavior, interests, attitudes, abilities and potential that a person has (Sjarkawi: 2015). Personality is not something static because personality has dynamic characteristics which are called personality dynamics. Personality dynamics develop rapidly in children (childhood) because basically they have immature personalities, namely the personality formation period. As something that has a dynamic nature, the character of a person's personality can change and develop to a certain level of maturity.

Development is in line with the development of one's ability to think. The ability to think in this way is influenced by the environment around a person which crystallizes as experience and learning outcomes. It is these learning outcomes and experiences that give color to one's life later (Jenny Gichara: 2006). In essence, all humans are good as stated in his words in the Al-Qur'an letter At-Tin: 4, Allah SWT says: " *Verily, we have created humans in a very good ( perfect ) form*", (QS At-Tin: 4 ).

Personality development is basically universal, but in fact personality can be transmitted or influence others. Teenagers who are born in good families are not necessarily adults when they become adults with mature and positive personality traits automatically. If he associates with friends who have negative personalities such as being lazy, likes to break rules/ discipline, is apathetic and likes to lie, of course he will have the opportunity to become a negative character. Therefore it is necessary to have knowledge about methods of forming a child's personality that can be used as a guide by parents and teachers as early childhood educators to be able to form children who have good and noble personalities.

Indonesia and other countries in the world face the same problems in children/adolescents, including problems with social behavior deviation, promiscuity, delinquency, and drug abuse. Most of those involved in these activities experience personality disorders, one of which is a form of psychopathy. Children with psychopathic personalities when they grow up will show various anti-social behaviors, including criminal acts which in turn will disrupt public security and order. Many people are worried about this moral decline. And if we trace the thread, then it boils down to the child's education factor.

Another fact shows that the abuse of narcotics and illegal drugs among the younger generation today is increasing. The National Narcotics Agency (BNN) stated that in 2008, 32% of drug use in Indonesia was students and students (Agus Wibowo: 2012). This figure is likely to increase again due to the circulation of a number of new types of narcotics. The target for the distribution of these narcotics is student age, which ranges from 11 to 24 years of age. This is due to their age that is unstable and

easily influenced. The rampant deviations in the behavior of the younger generation can endanger the survival of this nation in the future. Because youth as the next generation of the nation, are increasingly vulnerable to being eaten by addictive substances that destroy nerves. So that these young people cannot think clearly as a result, the generation of hope for the nation who has a strong and intelligent personality will only be left as a memory.

The Indonesian nation is now busy looking for the right formulation for character education, the nation's character, all of which require comprehensive and continuous personality development. For this reason, the author feels it is very important to offer a study on the development of the personality of children who are oriented towards Islamic teachings as discussed by Imam Ghazali, as a Muslim thinker, theologian, jurisprudence, and Sufi who is much involved in the field of practical and theoretical education. Many persevere in practicing the theory of Sufism which is related to morals, morals in shaping the child's personality. According to the author, it is very appropriate if his study is about morals and personality development, which is very much oriented to the sources of the Al-Qur'an and Al-Hadith, it can be used as study material for the formulation of personality development in Indonesia. His thinking is expected to be able to answer the problems of moral and character education in Indonesia in the affective and psychomotor fields.

## **METHOD**

This study is entirely based on literature review or literature study. Therefore the nature of the research is library research. The data collected and analyzed all came from literature and other documentation materials, such as writings in journals, as well as other media that are relevant and are still being studied. The data collected in this study were of two types, namely primary data and secondary data. In the process of this research, the writer uses several methods as a reference in writing scientific papers (Sutrisno Hadi: 1980).

## **RESULTS AND DISCUSSION**

In the history of Islamic thought, Al-Ghazali is known as an expert and practitioner of education, religion, Islamic law and has extensive knowledge of philosophy, tasawuf, spirituality, morals and Islamic spirituality (Yahya Jaya: 1994). Al-Ghazali commented a lot on moral education and personality development, this can be seen from all of his works, especially in *Ihya ulumuddin*, *mizab al-amal*, *Mi'raj al-salikin* and *ayyuh al walad*. The definition of education according to Al-Ghazali is not much different from what was put forward by educational experts, which is centered on the inheritance of cultural values of a society to individuals in it so that life can develop. (Musya Asy'ari: 1984) .

One of Al-Ghazali's works which is no less phenomenal in the world of education is *Ayyuh al Walad* . The book discusses several points of discussion about religion. One of the things that is interesting in the discussion of this book is about the concept of moral education to make human beings with character. The *Ayyuh al Walad Book* can help to improve the personality education of today's children who are

starting to experience a decline. As well as being able to contribute in Islamic religious education.

With regard to personality education and instilling moral values, Imam Al-Ghazali in *Ayyuhal Walad* has provided sufficient concepts, one of which is that moral education emphasizes children on patterns of coaching and the application of methods in the process of forming a Muslim personality, one of which is getting children to always do good deeds, righteous and practicing useful knowledge and to always worship closer to Allah SWT. The statement shows that Al-Ghazali provides a fundamental concept in the process of developing children's morals and aims for the development of his personality. Therefore the offer of Al-Ghazali's concept is very important in studying the thoughts of Imam Al-Ghazali regarding the development of the child's personality.

In this book, Al-Ghazali makes use of the method of fostering children's personality in the form of normative advice. For this reason, efforts to examine more deeply the concept of child personality from the perspective of Imam Al-Ghazali in this book are very important. There are several things that underlie it, the *first* is the use of this book as teaching materials for Islamic boarding schools in Indonesia, this is still being carried out. This is possible because Sufism-based thinking and education have contributed a lot, especially to the behavior of Muslim children in their education. These *two* books can potentially become practical guides, educating children with the strategy of transforming it into languages that the Indonesian people understand.

It is hoped that various negative causations experienced by children today in Indonesia can be minimized by practicing the contents of the work of Imam Al-Ghazali even though this was written in the 12th century AD. The contents have relevance to modern times, the *three* methods of moral education offered by Al-Ghazali in This book provides a potential alternative for inculcating moral values in children. Method the advice in this book has psychological weight in the form of closeness between the parents and children as well as theological weight in the form of learning for children to have morals towards Allah SWT, creatures and their environment. Some of the personality education materials in the *Ayyuhal Walad Book* include:

#### **Forming a Person Who Is Obedient and Fearful of Allah SWT.**

The material compiled by Al-Ghazali in the Book of *Ayyuhal Walad* begins with the obedience of a servant to Allah SWT by forming a pious person to Allah SWT. Piety is keeping oneself from the torment of Allah by following all His commands. Piety is the most important charity for Allah SWT. Those who are pious are the noblest and purest of Allah's servants. While the Qur'an is the clearest explanation for those who are pious. Servants of Allah who are pious always equip themselves with taking the contents of the Qur'an and seeking the pleasure of Allah.

Faith is a priceless treasure. He is the most expensive wealth, the secret key that can open all the gates of goodness, and the means to heaven. Humans with the virtue of piety means trying to appreciate all forms of good paths and avoid all forms of bad paths.

### **Forming a Trustworthy Person**

Tawakal means relying on Allah, and entrusting and representing all matters to Allah. Tawakal is one of the maqom and stages of religious progress of a believer. It can even be said that it is the highest stage of the stages of people trying to get closer to God. But trustworthiness does not have to stand idly by, sitting cross-legged waiting for possessions to come without any effort. Tawakal can also contain the meaning of trying earnestly while relying on Allah alone. Tawakal is the process of believing that only God's help can make a servant's business successful.

Imam Ghazali explained that many people think that trustworthiness is not wanting to make a living, leaving them to make a living, leaving their business, and just lying down waiting for the food to come on the table by itself. In fact, this is the assumption of ignorant people regarding trustworthiness and this is not justified and prohibited by the Shari'a (Al-Ghazali: 2014).

### **Forming a Sincere Person**

Imam Al Ghazali said about sincerity in the book *Ayyuhal Walad* as follows: *"Sincerity is that you always make your deeds only for Allah ta'ala, without being accompanied by the pleasure of human praise and without caring about their insults"* (Al-Ghazali: 2019).

From the description above it can be concluded that sincerity is an act or worship that is done not because of material rewards, but by purifying obedience to Allah SWT. Sincerity is one of the conditions for acceptance of acts of worship by Allah SWT, in addition to knowledge and in accordance with the sunnah of the Prophet Muhammad, sincerity means selfless or without expecting anything other than Allah SWT to do something that pleases Allah SWT, not expecting anything other than and to other than Him, that's sincere. Instilling sincere personality in children is admittedly not as easy as saying it. But the most important thing is that parents try to do and do it honestly. Give enlightenment to children that sincere because Allah will get a reward. That people who do something based on sincerity are more likely to feel at ease and comfortable.

### **Forming an Istiqomah Personal**

To achieve happiness or luck, one must be istiqomah and it is not enough just to hate sin. Moreover, he must find joy and enjoyment in doing good deeds. Because the nature of istiqomah must be possessed by every Muslim in order to achieve success in this world and in the hereafter. Reflecting on the success achieved by Rasulullah SAW, he was steadfast in carrying out the mission of his da'wah treatise even though thousands of obstacles and obstacles were facing him. Unfortunately, this attitude of constancy started fading between us. On the other hand, the spirit and pearls of the Prophet's morals have become a source of inspiration for other nations who are not Muslims.

The attitude of istiqomah shows the power of faith that penetrates the whole soul, so that a person will not be easily shaken or give up quickly to challenges or pressure. A professional and moral Muslim person has a consistent attitude, namely ability to be unyielding, able to maintain principles and commitments even though

they have to face risks that endanger themselves. They are able to control themselves and manage their emotions effectively. Consistent attitude has given rise to strong self-confidence and integrity as well as being able to manage stress with passion. A person who is istiqomah is not easy to change direction even though the temptation to change goals is so alluring

## CONCLUSION

The concept of child education by Imam Al-Ghazali in the Book of *Ayyuhal Walad* is to instill good habits ( *habituation* ) about what is good, so that students understand, are able to feel, and want to do it. Educational materials for children's personality in the book *Ayyuhal Walad* in the form of forming a person who is obedient and pious to Allah SWT, forming a person who is trustworthy, forming a sincere person, forming a person who is istiqomah, forming a person who respects the teacher, will foster other personalities such as patience. , gratitude, responsibility, and forming a strong personality will be useful for reducing life.

The *Ayyuhal Walad Book* is very relevant to Islamic Religious Education such as materials, methods and objectives. Related to the most relevant material is about the formation of personality so as to be able to form human beings who have superior personalities, and are good in *hablum minallah and hablum minannas*. The relevance of Al-Ghazali has similarities in the context of his adjustment to child development. The educational goals put forward by Al-Ghazali have relevance to the goals of Islamic Education, namely the growth of moral values in the child's personality.

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