

Developing Noble Morals in Children through Al-Ghazali's Concept of Moral Education

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Abstract

The cultivation of strong moral principles in youngsters can, indeed, be accomplished through the educational process. The present societal circumstances of adolescents elicit apprehensions, particularly regarding their conduct within social interactions. This essay seeks to analyze Al-Ghazali's notion of moral education in fostering virtuous morals in children. This article, unlike prior study, not only addresses the topic of children's moral education but also outlines the processes for cultivating admirable values in children, the methodologies for imparting moral teachings, and the role of the family environment in this education. This research employs the library study approach, utilizing data analysis techniques that include data gathering, data reduction, data presentation, and conclusion formulation. Al-Ghazali underscored the significance of training and cultivating children's morals through practices and habits aligned with their cognitive development. According to Al-Ghazali's perspectives, the formation of a child's moral character comprises ten steps. The initial method entails explicit instruction utilizing texts from the Quran and hadith that convey the moral principles of the Prophet Muhammad. The second strategy entails indirect means, such narratives that embody moral values or behaviors that incorporate elements of worship. Additionally, Al-Ghazali's framework delineates eleven phases in the development of a child's moral character, emphasizing the importance of fulfilling and adhering to moral commitments.

Abstrak

Pembentukan akhlak yang baik pada anak tentu saja dapat dicapai melalui proses pendidikan. Saat ini, situasi pergaulan anak remaja menimbulkan keprihatinan, termasuk perilaku mereka dalam konteks kehidupan sosial. Artikel ini bertujuan untuk meneliti konsep pendidikan akhlak Al-Ghazali dalam membangun akhlak terpuji pada anak. Berbeda dengan penelitian sebelumnya artikel ini selain membahas konsep pendidikan akhlak anak juga membahas langkah-langkah dalam membangun akhlak terpuji pada anak, cara yang ditempuh dalam membawakan ajaran-ajaran akhlak kepada anak dan mendidik anak-anak di lingkungan keluarga. Penelitian ini menggunakan metode studi kepustakaan, teknik analisis data yang digunakan adalah pengumpulan data, reduksi data, penyajian data

kemudian penarikan kesimpulan. Al-Ghazali menekankan pentingnya mendidik dan membentuk akhlak anak melalui latihan-latihan dan kebiasaan yang sesuai dengan perkembangan jiwa anak. Ada sepuluh langkah dalam membentuk karakter moral anak berdasarkan pandangan Al-Ghazali, Pendekatan pertama melibatkan pengajaran langsung menggunakan ayat-ayat Al-Qur'an dan hadits yang mengajarkan nilai-nilai akhlak dari Nabi Muhammad saw. Pendekatan kedua melibatkan metode tidak langsung, seperti menceritakan kisah-kisah yang memuat nilai-nilai akhlak atau melibatkan kebiasaan dan latihan-latihan yang mencakup unsur peribadatan. Selanjutnya, terdapat sepuluh tahap dalam membentuk karakter moral anak berdasarkan konsep Al-Ghazali, yang melibatkan pemenuhan dan pematuhan terhadap akhlak dan kewajiban anak.

Keywords: Children's Morals, Moral Education, Al-Ghazali

INTRODUCTION

The thoughts of Al-Ghazali, a famous philosopher, have a significant impact on shaping and developing the thought systems of those who practice, maintain, and maintain their own philosophy (Azzuhri, Huang, and Irawanto 2024). This is due to the good documentation of Al-Ghazali's philosophical thoughts, the widespread distribution of his translations, and the intensive involvement of many individuals, groups, and communities in reading them. In the Muslim community, Al-Ghazali's ideas and thoughts are in great demand because his philosophy and thought system are closely integrated with religious teachings (Abdullah, 2020, p. 24). The main tool for fostering, motivating, and growing someone to achieve a high level of civilization is education, which is interpreted as an effort to develop all aspects of human nature, not just the brain. Islamic faith in this framework, highly values and values education. This is because humans are endowed with reason to distinguish between right and wrong actions (Setiawan, 2017, p. 44).

Although ethics and morals are often considered to have similar meanings because both discuss the issue of good and bad human behavior, they actually have differences (Choli 2020). Morals are more related to behavior or morals that are applicable, while ethics refer more to the philosophical foundations or moral principles that underlie human actions and decisions. In other words, morals emphasize practical aspects and everyday behavior, while ethics include deeper philosophical considerations related to moral principles (Tohir, 2021, p. 59).

Generally, children between the ages of 10 and 13 sometimes use bad words. They may curse like adults as a way to release frustration, anger, or sudden pain. The use of these bad words can occur when they are with their friends, and is often a way to feel connected to their group or to appear more mature. It is easy for children to learn bad words, because they can

be exposed to their surroundings, including through TV shows, movies, social media content, peers, and adults around them (Faza, 2021, p. 36).

Moral education from an early age is an important need. The social conditions of teenagers today are a serious concern, including their behavior in the context of social life. Although not all teenagers are involved, quite a few of them do not get enough education about morals in social interactions. The problem of moral crisis remains a serious concern in our society. News conveyed by print and electronic media presents an increasingly concerning picture of the decline in morality among the nation's children. This phenomenon is reflected in the rampant fights or brawls, both between individuals and between students, which seem to have become a culture in themselves with a fairly high incidence rate. In addition, the tendency for unlimited socializing accompanied by the practice of free sex is also increasingly common, even in junior high school environments to college environments (Putria, 2023, p. 11).

In facing the various challenges mentioned, returning humans to their natural creation in this world is very important. Humans are reminded to understand their role as servants of Allah who have the responsibility to serve and function as caliphs on earth. As caliphs, humans' duty is to maintain good relationships with others. Therefore, the importance of moral education is emphasized, especially for children from an early age. This aims to enable them to grow into individuals who are in accordance with the desired hopes and values.

Several previous studies have been conducted related to Al-Ghazali's moral education, such as that conducted by Moh Mukhlas, regarding the Actualization of Al-Ghazali's Moral Education Concept in Youth Development. The findings of this study indicate that the implementation of Al-Ghazali's moral education concept in adolescents with various developments can be done by instilling positive faith and morals. This approach uses methods that are appropriate to the developmental stage of each individual (Mukhlas, 2008). Research by Wardi A. Wahab on Analysis of the Concept of Moral Education in Early Childhood from Al-Ghazali's Perspective shows that moral education in early childhood according to Al-Ghazali can be implemented through the mujadah and riyadhah-nafsiyah methods. In early childhood moral education, focus is given to perseverance, psychological training, and repetition of good deeds. Playing is considered a fun means of learning through various physical activities, skills and arts. Meanwhile, the introduction of letters, the environment, agriculture and the universe is adapted according to the child's understanding of the world, helping to develop a holistic approach to moral education (Wahab, 2020).

Research conducted by Tita Rostitawati, regarding the Concept of Children's Moral Education from Al-Ghazali's Perspective, discusses how to teach children morals. In this context, the proposed method is taqdim al-takhali'an al-akhlaq al-mazmumah, summa al-tahalli bi al-akhlaq al-

mahmudah. This means that the approach to convey moral teachings or commendable morals is to teach children to leave or avoid reprehensible morals, then fill in or implement commendable morals. The process of delivering these moral teachings can be done by giving advice and praying. Furthermore, in teaching morals, faith is considered the foundation and main source. Thus, the emphasis on good moral values is done by eliminating or abandoning undesirable behavior and replacing it with commendable behavior, and rooting it in the foundation of faith as a key aspect in shaping children's character (Rostitawati, 2016).

In contrast to previous studies, which discussed the concept of moral education, the analysis of the concept of early childhood moral education in Al-Ghazali's perspective and Al-Ghazali's concept of moral education in adolescent development. In this article, in addition to discussing the concept of children's moral education, it also discusses the steps to form commendable morals in children through Al-Ghazali's principles involving how to bring moral teachings to them and educate children in the family environment.

Based on the description above, this article discusses further how to build commendable morals in children through Al-Ghazali's concept of child education, which aims to examine Al-Ghazali's concept of moral education in building commendable morals in children. This article is expected to provide insight to parents, society, especially the scope of education on how to build commendable morals in children.

METHOD

This research employs a literature review methodology accompanied by descriptive data analysis. Descriptive data analysis procedures are methodologies employed in research to assess the characteristics of a population, study subjects, prevailing conditions, and contemporary events (Prof. Dr. A. Muri Yusuf, 2017 in Fauzi, 2022, p. 97). The author employs four stages in data analysis: data collecting, data reduction, data presentation, and conclusion drafting. As stated by Sarwono (in Mustofa et al., 2023, p. 51), a literature study involves the examination of reference texts and prior research findings of a similar nature to establish a theoretical foundation for research. The author utilized books, journals, records, and websites pertaining to children's morality and Al-Ghazali's moral education as data sources in this study.

RESULTS AND DISCUSSION

Biography of Al-Ghazali

Abu Hamid Muhammad bin Muhammad Al-Ghazali al-Thusi is the full name of Al-Ghazali, an Al-Ghazali, Ash'ari scholar of monotheism,

Shafi'i jurisprudence, and Sufism. An Ash'ari scholar of monotheism, Shafi'i jurisprudence, and Sufism. He is known by the name Al-Ghazali because, three years after the Seljuk Dynasty took control of Baghdad, he was born in the city of Ghazlah, a city in Khurasan, Iran, in 450 H / 1058 AD. Three years after the Seljuks took control of Baghdad, he was born in the city of Ghazlah in Iran, a city in Khurasan, in 450 H / 1058 AD. He died in Thus on December 19, 1111 AD, or on Monday 14 Jumadil Akhir in the year 505 H (Dodego, 2023, p. 15).

Imam Ghazali's father was a pious and persistent man, only consuming the results of his own work as a wool spinner which was sold in his shop in Thus (Griffel 2009). Although he lived simply, his father was very deep in Sufi teachings and became a great Sufism expert in his area. When he was seriously ill before he died, he gave a will to his close friend, a Sufi expert named Ahmad bin Muhammad Al-Rozakani, to take care of Al-Ghazali and his brother, Ahmad (Atabik, 2014, pp. 21–23).

Since childhood, Al-Ghazali showed great interest in science. Next he continued his study process at Zarzan and studied under the direction of a leading scholar, namely Imam Abu Nasr Al-Ismaily (Alavi 2007). While studying from him, Imam Al-Ghazali succeeded in collecting notes on the knowledge of Al-Ta`liqah. Al-Ghazali's journey of seeking knowledge then continued to the Nizhamiyah Madrasah in Nishapur. This school was a leading educational institution at that time and was led by the famous cleric, Imam Haramain Abu al-Ma'ali al-Juwaini (Rodiah and Al Hamdani 2018). During his studies there, Al-Ghazali achieved striking achievements, which are proven by several pieces of evidence, including writing a book in the science of Usul Fiqh, namely the book Al-Mankhul. Because of this work, Al-Ghazali received appreciation from Imam Haramain with the praise "you have buried me While I was still alive".

After his teacher died, at the age of 28, Al-Ghazali had left Nishapur and decided to go to the city of Nizhamiyah in Baghdad. There, he was given the opportunity to become a teacher at Nizhamiyah Baghdad after being offered the position. He was appointed as Rector of the Madrasah in 484 H. Being appointed as the head of one of the leading universities at that time was a sign of the Muslim community towards the deep and broad knowledge possessed by Muhammad Al-Ghazali. Then he performed the Hajj in 488 H and visited Jerusalem and Syria before finally reaching Damascus.

During that period, he composed his monumental work, namely the book *Ihya Ulumuddin*. Al-Ghazali lived a very simple life at that time, wearing rough clothes, reducing food and drink intake, often traveling to villages and mosques to fully immerse himself in worshipping Allah SWT. He then returned to Baghdad to teach the book *Ihya Ulumuddin*. Al-Ghazali founded a Sufi lodge and a madrasah for fiqh scholars in his hometown in the city shortly before he died. He spent the rest of his life

teaching students until he died on the 14th of Jumadal Akhir in the year 505 AH (1111 AD). Al-Ghazali left a great intellectual legacy in various fields of science, including theology, fiqh, logic, philosophy, spirituality, and exegesis (Damairi, 2020, pp. 81–82).

Al-Ghazali's Concept of Moral Education

Exactly, the word "morals" comes from Arabic, namely from the word "khuluqun" this word is the plural form of the word "khuluq" and includes meanings such as character, temperament, behavior, nature, habits, customs, heroism, chivalry, masculinity, religion, and anger (Al-Ghodhob). In the context of moral and ethical values, the term "morals" refers to a person's moral behavior and attitude that reflects his character and integrity in everyday life (Oktavia et al., 2022, p. 98). Based on the word "khulqun," it can be concluded that morals have the purpose of being a guide that regulates interactions between humans, the Creator, and other creatures.

Al-Ghazali, in *Ihya Ulumuddin*, explains morals as "an expression embedded in the soul that produces simple and easy-to-do actions without the need for thought and consideration." Therefore, moral education does not only aim to show children the difference between right and wrong, but also involves the formation of positive habits so that children can understand, feel, and are willing to apply them (Efendi, 2020, p. 19). According to Imam Al-Ghazali, morals are ingrained habits that people have. able to encourage actions without requiring deep consideration first. Al-Ghazali stipulates two essential conditions that must be met by morals, namely: (1) to make an activity a habit it must be done in the same way over and over again. It is clear from this definition that the ideas of implementing and implementing morals with natural habits that arise from the soul, heart, or will rather than deliberate actions. (2) Constant actions must grow easily Islam concludes that moral and moral education is the core of Islamic education, with the main goal of achieving perfect morals. Al-Ghazali expressed his views regarding the dynamics of morals, stating that changes in a person's attitude can occur at any time and are not innate. For example, someone who was initially lazy can change into being diligent, according to Al-Ghazali this is very possible. This opinion is a criticism of the nativist school of thought which argues that human morality is innate. (Azhari & Mustapa, 2021, p. 30).

Al-Ghazali explains that the goal of moral education in Islam The main goal of having good morals is to stop excessive love for the world in one's heart, and instead, increase love for Allah SWT. Therefore, what a person wants most is an encounter with Allah SWT (Busroli, 2019, p. 80).

Moral education is an effort made deliberately to instill faith in a person's heart, with the aim of achieving good and directed behavior and making it a good habit in accordance with reason and sharia. Therefore, it is clear that moral education is very important for all individuals, who must

continue to learn and seek education in order to be respected by those around them.

Moral Education for Children According to Al-Ghazali

Moral education is the process of fostering children's morals so that they become noble morals (akhlaqul karimah) (Rahman, 2019, p. 39). Children are considered as a gift from Allah to their parents, coming without being asked, having an existence and important role as the next generation of the future. According to Al-Ghazali's "Ihya" 'Ulumuddin', children are gifts from Allah given to both parents. The soul of a child is pure compared to an untainted diamond. In the context of modern education, the term used to refer to children is students (Suwardi; Daryanto, 2017: 1).

In this case, the role of parents is very important in providing comprehensive religious education. The ethics and behavior of children are influenced by the habits and behavior of their parents and siblings at home. Therefore, it is natural for parents to be role models for their children, exemplifying polite and courteous behavior both in speaking and in everyday actions. In providing moral education at home, parents can start with small things, such as teaching children to be devoted to their parents, obey their parents' words, be polite to their parents, siblings, and so on.

Al-Ghazali's best advice in the field of education, especially for children, is to pay special attention to their education system from the beginning of their life. According to him, the quality and character of a child in the future are greatly influenced by how their education is organized and started early (Rahman, 2019, pp. 39–40). If good attention is given to children's education from an early age, the results will reflect goodness when the child grows up. Thus, what Al-Ghazali suggests can be considered as a rule and the best method in shaping children's education, especially in terms of morals and high morals at an early age. In addition, education is directed at instilling noble values and practicing good morals towards oneself, teachers, others, and the surrounding environment (Saifuddin Amin, 2019: 55). Furthermore, education aims to instill high moral standards and positive values towards students, instructors, others, and the environment (Saifuddin Amin, 2019: 55). One method to achieve educational goals through the accumulation of knowledge is to have good morals, ethics, and attitudes. Because the pursuit of knowledge is greatly influenced by morality and ethics.

Steps to Building Commendable Morals for Children

Forming children to have commendable traits can not only be achieved through conceptual explanations alone, but also through habits and exercises that direct them to behave well and avoid undesirable behavior. Al-Ghazali highlighted the importance of teaching children and forming their morals through activities and habits according to their stage of development. Al-Ghazali emphasized the importance of educating

children and forming their morals through exercises and habits that are appropriate to the stage of development of their souls. Although sometimes it feels like it is done in a rather strict manner, this aims to prevent children from going in the wrong direction. These habits and exercises form a positive attitude in children, which over time will become clearer and stronger, becoming an unshakable part of their personality. (Rahman, 2019, p. 43). According to Al-Ghazali, children are taught about good morals directly and indirectly. (Rahman, 2019, pp. 44–45).

a. Direct method

The teachings of the Prophet Muhammad (pbuh) are highly regarded as the best guide for mankind. Therefore, Islam can explicitly quote verses from the Qur'an and Hadith that discuss the morals of the Prophet Muhammad when discussing morality. Children learn morals through direct and indirect methods. The application of this direct method allows Islam to convey moral teachings accurately and authentically. By citing verses from the Qur'an and Hadith related to morals, Islam invites every individual to follow the commands of Allah SWT and the guidance of His Messenger. This approach strengthens the foundation of moral teachings in Islam and ensures that these teachings are passed down authentically through the example of the Prophet Muhammad.

b. Indirect Method

In conveying moral values, indirect methods can also be used, namely: (1) Stories about morals have a certain appeal as a kind of education that is interesting to various age groups, including adults and children. As a result, it is very important that stories or stories are given concisely and have a clear purpose. This is intended so that by using this method, children or students will be able to investigate knowledge and learn from the stories told. (2) Worship-based routines or activities are powerful tools for shaping children into admirable adults. Conceptual explanations alone are not enough, but rather it is necessary to accustom children to doing good deeds, with the hope that they will internalize these positive traits and stay away from undesirable behavior. These habits and exercises are what help children tend to choose positive actions and abandon bad behavior. From an early age, children should be introduced and accustomed to religious activities that require worship, such as prayer, reading the Qur'an (memorizing verses or short letters), and participating in congregational prayers, whether they are held in mosques, schools, or other locations. Thus, gradually, children will feel happiness in carrying out this worship.

Al-Ghazali recommends that children's education in the family environment should be carried out through habituation and training. The aim of this approach is to prevent children from committing reprehensible acts and ensure that their behavior is in accordance with community norms and the teachings of the Qur'an, for example: First, Al-Ghazali emphasized

that swearing should not be allowed at all, whether someone is in the right or wrong. This approach aims to prevent children from getting used to the habit of swearing from a young age, so that when they grow up, they do not easily break their oaths at will.

Second, Al-Ghazali suggests giving advice to children not to like accepting gifts from their friends, especially if the request comes from themselves. Children should be given an understanding that nobility lies in the ability to give, not receive. By getting children used to enjoying giving, this practice, if done continuously, can produce a generous and helpful character when they grow up.

Third, Al-Ghazali suggested that children be supervised not to boast about themselves, especially regarding the food or clothing provided by their parents, and to avoid opposing their families. This is because such behavior, if left unchecked, can slowly damage the child's soul. In addition, it is feared that children who are accustomed to living in luxury can develop a sense of envy if not properly supervised.

Fourth, Al-Ghazali emphasized that children should be prohibited from all forms of actions that are carried out in secret. This is because such actions can teach children to engage in bad behavior. By prohibiting children from acting in secret, it is hoped that they will not only know that such actions are bad, but will also be taught to avoid them openly and honestly, without fear of reprimand or punishment from their parents or teachers.

Fifth, Al-Ghazali emphasized that children should stay away from all vile acts, such as stealing and indulging in taboo foods. According to him, public opinion and Islamic law must be considered when deciding whether an action is good or bad, commendable or disgusting, right or wrong, or prohibited or mandated.

The steps to build commendable morals for children according to Al-Ghazali include (Bahri, 2022, pp. 35–38). First, cleanse the heart from immorality and disgusting traits. The initial step in educating morals for young people, as described in *Ihya 'Ulumuddin* by Imam al-Ghazali, aims to cleanse the heart from immoral behavior and reprehensible traits. According to Al-Ghazali, the most important step before starting to learn is to purify the heart from bad traits. Children are reminded to stay away from reprehensible traits that can hinder the arrival of knowledge into their lives. Because knowledge is light, it cannot penetrate the heart of a person filled with negative emotions, lust, hatred, envy, arrogance, and other traits. Al-Ghazali emphasized that in order to receive knowledge with blessings, children must cleanse their minds and souls. It is recommended that they learn ablution before studying to build their minds and souls clean and pure. As a foundation for achieving a goal, intention becomes very important. The main goal of the effort to pursue knowledge is to achieve

the pleasure of Allah SWT. In other words, a child's seriousness in studying is instilled through good intentions and gratitude to Allah SWT.

Second, set aside interaction with the outside world and keep family and environment at a distance. According to Al-Ghazali, a young person should refrain from visiting his family while they are studying. He does not have to worry about his family anymore, allowing him to live freely and concentrate on his studies. This should not mean that the young person lacks humility or respect for his family. This will allow him to focus and approach the learning process seriously. A child's learning opportunities may be limited if he lives close to his family because he may be too busy taking care of his siblings or supporting his parents. Children are more willing to help and reduce the burden on their parents when they are at home. Al-Ghazali further emphasized that a young person cannot work while receiving an education. This is a result of his concern that work will interfere with his capacity to reason properly about his work and study duties. It is essential that children prioritize learning as a result. After graduating from school they can choose a job that suits their skills.

Third, avoid arrogance in knowledge in children by giving full responsibility to the teacher and following his advice. Al-Ghazali stated that the relationship between a student and his teacher can be likened to the relationship between a sick patient and his doctor. In order to achieve healing, the patient needs to obey the instructions of his doctor. In this context, a child must obey his teacher, this is because the child is trying to seek reward and blessings from Allah SWT by obeying his teacher. Al-Ghazali views knowledge as a very valuable wealth, because knowledge provides protection, while wealth can be lost. Similar thoughts were expressed by Ali bin Abi Thalib, who stated that knowledge is a very valuable treasure, and the knowledge possessed will last forever in the heart. As a trustworthy trait, a child should have the ability to wisely choose an educator as his teacher.

Fourth, emphasize listening to those who have various ideas about whether the subject being studied is worldly or the afterlife. According to Al-Ghazali, a child should make a wise selection first to study the teachings that have been chosen by his teacher. This is due to the knowledge possessed by the educator regarding which knowledge should be mastered first and which should be given priority in the initial delivery. This was done to encourage children to enroll in the courses that their teachers had chosen for them. Al-Ghazali argued that cramming science into a rushed learning process could lead to fatigue and impair understanding. In this context, patience and thoroughness in learning were considered the keys to achieving a deep understanding of the knowledge being studied.

Fifth, paying close attention to each of the well-known disciplines to understand its purpose. Al-Ghazali said that children should concentrate primarily on learning the knowledge that is considered most important, such as Sufism, Tawhid, and fiqh (the study of the afterlife). Meanwhile, he

acknowledged that international fields, such as medicine, were acceptable as long as the main goal being pursued was survival. Specifically, it was recommended to acquire knowledge in everything that did not contradict the principles of Islamic law and was directed towards the interests of Allah. However, according to Al-Ghazali, mastery of some disciplines should be limited to a basic understanding, while other sciences, as discussed earlier, should be given priority and developed further.

Sixth, participating in several disciplines at once while maintaining prerogative rights. According to Imam Al-Ghazali's theory, this stage is comparable to the previous one because the child should concentrate and investigate the information that must be learned first. Al-Ghazali argued that the highest goal is to become an expert in disciplines related to the afterlife, considering that humans generally only live up to the age of 60, and living beyond that is considered a gift. Due to the limited time that children have to understand all the knowledge, it is necessary to emphasize the priority of certain information, such as the knowledge of mu'amalah (social relations) and ma'rifatullah (knowledge of Allah). Therefore, a child must first study the knowledge that is required individually, such as knowledge of faith, commands, obligations, and prohibitions. After that, the child can explore the knowledge that is included in the fardhu kifayah category, both religious and non-religious.

Seventh, trying to know the essence of the virtue of a knowledge. Al-Ghazali emphasized that the greatness of the results, belief in the evidence, and the power of the evidence are crucial elements in pursuing knowledge. Knowledge of Allah 'Azza Wa Jalla, His angels, His writings, and His prophets, according to Al-Ghazali, is the most sublime knowledge. Awareness of the route to these sciences. By emphasizing the primacy of these religious sciences, Al-Ghazali highlights the importance of knowledge of the spiritual and divine aspects in the formation of one's morals and personality.

Eighth, delving into a discipline after full mastery of the previous field of science. Imam Al-Ghazali emphasized that the process of learning a science should be done sequentially. Children are not advised to switch to another subject before fully mastering the science they are studying. According to Al-Ghazali, part of a science is a path to the next part, so children need to follow the stages and sequences carefully. In this context, Al-Ghazali also stated that some sciences.

Ninth, knowledge reaches its target by immediately flooding the mind with all aspects of virtue. Imam Al-Ghazali emphasized that children should pay attention to and improve their academic goals with sincere intentions. Learning and seeking knowledge should not be solely for the purpose of gaining leadership in guiding people, achieving prosperity, rising to a prominent position, engaging in friendly competition, or showing off knowledge to others in public. Rather, the main purpose of learning is to seek the pleasure of Allah, so that they can achieve happiness

in the hereafter. The importance of sincere and honest intentions in seeking knowledge shows that Al-Ghazali prioritizes the spiritual dimension and moral goals in the educational process. Children are invited to view knowledge as a means to get closer to Allah and achieve happiness in the hereafter, not just as a tool for worldly interests alone.

Tenth, understanding the relationship or series of connections between knowledge and the goals to be achieved. Imam Al-Ghazali emphasized that in this final stage, there is a special emphasis on the priority of certain knowledge. In particular, knowledge that will lead a child to salvation in this life and the next should receive the most emphasis. Al-Ghazali suggests that a child give higher priority to knowledge that brings him closer to Allah than knowledge that is further away from the spiritual aspect. This view emphasizes the importance of choosing knowledge that not only provides worldly expertise but also brings blessings and salvation in the afterlife. Therefore, children are encouraged to focus more on knowledge that can guide them towards a spiritual journey and blessings in both worlds.

Al-Ghazali's presentation of the steps taken by a child, which involves ten stages as described, includes aspects of morality and obligations that must be obeyed and fulfilled by the child. Moral education applied by Al-Ghazali plays an important role in guiding children's behavior and morals, so that they can grow into individuals with high morals and noble character. In the context of the era of fitnah, moral and ethical education is a top priority, and this education is considered a strong foundation for gaining knowledge that has meaning, both for life in the world and in the hereafter. Not only in schools, but also in the family environment, children's moral education is considered crucial. Thus, this study attempts to highlight the importance of children's moral education from an early age, especially in the context of the family.

CONCLUSION

Moral education plays an important role in shaping a person's morals and morals and this is an integral part of the education process. Imam Al-Ghazali highlighted that the goal of moral education is to control a person's mental state so that it is at a level of simplicity. Achieving this level involves controlling the passions by following the guidance of reason and the Shari'a. Moral education is also defined as the process of developing children's morals, aimed at making them have akhlaqul karimah, namely noble morals. This includes aspects such as integrity, honesty, compassion, and other positive attitudes. In his work *Ihya' Ulumuddin*, Imam Al-Ghazali introduced the idea that children are a trust that Allah has given to both parents. Children are compared to extraordinary and pure gems that can be shaped by nurturing and teaching. Al-Ghazali places great emphasis on the value of educating children and instilling moral values in them at a

young age. He recommends the use of exercises and habits that are appropriate to the development of the child's soul, although sometimes they must be done firmly. The goal is for children to avoid deviant behavior and be in accordance with values that are in accordance with religious and moral teachings. In Al-Ghazali's concept, there are nine stages in building commendable morals in children. These steps involve aspects of behavior and responsibility that must be fulfilled and obeyed by a child. This entire process is intended to form good character and build a strong moral foundation from an early age.

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