

# Study The Perils of Science, The Signs of The Scholars of The World and The Hereafter According to Imam Al-Ghazālī in *Ihyā' Al-Ulūm Al-Dīn*

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## Abstract

Science is a sacred thing and has dangers if it is wrong in its use. In order not to misuse knowledge, it is important to know the signs of world scholars and afterlife scholars. This study aims to identify and analyze the dangers of science as well as the characteristics of scholars and the afterlife. according to al-Ghazālī. The main source in this study comes from *Ihyā' al-Ulūm al-Dīn* written by Imam al-Ghazālī and secondary data sources come from journal articles on the concept of science and the concept of scholars or teachers according to Imam al-Ghazālī in *Ihyā' al-Ulūm al-Dīn*. The research approach used is *library research*. The data analysis technique in this study is to use *Content Analysis* which is centered on procedures to produce valid conclusions by identifying and analyzing and drawing conclusions from them. This research found two concepts, namely: *first*, science is able to elevate human status but can also destroy humans if misused. *Secondly*, the prominent difference between the scholars of the world and the afterlife is in its purpose. World scholars have knowledge aimed at the pleasure of the world, while scholars of the afterlife are aimed at the benefit of the afterlife.

## Abstrak

Ilmu pengetahuan adalah hal yang sakral dan memiliki bahaya jika salah dalam penggunaannya. Agar tidak menyalahgunakan ilmu maka penting mengetahui tanda-tanda ulama dunia dan ulama akhirat. Penelitian ini bertujuan untuk mengidentifikasi serta menganalisis bahaya ilmu serta ciri-ciri ulama dan akhirat. menurut al-Ghazālī. Sumber utama dalam penelitian ini berasal dari kitab *Ihyā' al-Ulūm al-Dīn* yang ditulis oleh Imam al-Ghazālī dan sumber data sekunder berasal dari artikel jurnal tentang konsep ilmu

serta konsep ulama atau guru menurut Imam al-Ghazālī dalam *Ihyā' al-Ulūm al-Dīn*. Pendekatan penelitian yang digunakan adalah penelitian kepustakaan. Teknik analisis data dalam penelitian ini adalah menggunakan *Content Analysis* yang berpusat pada prosedur-prosedur untuk menghasilkan kesimpulan yang valid dengan cara mengidentifikasi dan menganalisis serta menarik kesimpulan dari hal tersebut. Penelitian ini menemukan dua konsep yaitu: *pertama*, ilmu mampu mengangkat derajat manusia akan tetapi juga dapat menghancurkan manusia jika disalahgunakan. *Kedua*, perbedaan yang menonjol antara ulama dunia dan akhirat adalah pada tujuannya. Ulama dunia memiliki ilmu yang ditujukan untuk kesenangan dunia, sedangkan ulama akhirat ditujukan untuk kepentingan akhirat.

**Keywords:** Perils of science, al-Ghazālī, *Ihyā' al-Ulūm al-Dīn*

## Introduction

Science is classified, measurable and demonstrable knowledge that is true in empirical form (Harianto, 1999: 14). In the Islamic view, science is a knowledge that examines things based on the Qur'an and Sunnah (Siswanto, 2015: 6). Seeing from the power of science and the essence in conveying knowledge, a teacher must have extensive knowledge and be able to study knowledge in depth (Fitri, 2020: 87). Many ethics in conveying knowledge must be considered because da'wah based on ethics will help humans in making decisions about what actions they need to take so as to avoid misuse of their own knowledge (Sunarto, 2015: 3).

Based on detik.com media, on June 14, 2023, honorary teachers in the city of Bandung poured their complaints because their salaries were not immediately disbursed (Detikjabar.com, 2023). The same thing was also quoted in kompas.com media that on March 30, 2023, there were hundreds of honorary teachers who came to the Jambi DPRD building to ask for justice for PPPPK recruitment (Kompas.com, 2023). Likewise, it was quoted in bobo.id media on September 29, 2023 that one of the causes of abuse is globalization (bobo.id, 2023).

These events must have the right solution. The reason this problem is important to find a solution is that little by little it will erode the quality of teacher competence (Leonard, 2016: 193). Another thing that can happen is that it will trigger the emergence of educational capitalism (Ni'am et al., 2022: 64). The problem will also trigger misuse of science for students as well as misuse of science and technology (Ratnaya, 2011: 23). In addition, it is undeniable that it will narrow access to education that should be accessible to all groups (*education for all*) became accessible only to the special because education was so important to everyone (Alpian et al., 2019: 71).

Based on the results of the review, an appropriate discussion was found, namely the discussion located in chapter six of the book *Ihya' al-Ulūm ad-Dīn* written by Abu Hamid Muhammad bin Muhammad bin Muhammad Al-Ghāzali to overcome these problems, one of which is to reactualize the scientific values in it (Al-Ghazāli, 2005: 72). Badruttamam in his writings analyzed the style of Islamic thought contained in the book (Badrittam, 2022: 103). In Fransiska Anggraini's writing, she also mentioned that there is a pattern of children's moral development based on the same book (Anggraini, 2020: 314). Another study that uses a similar biblical perspective is related to children's education in Islam (Nasokah, 2019: 119). Likewise, Misabahul Munir's writings discuss the concept of patience which is also studied in the book's essay (Munir, 2019: 124). The same thing was written by Mohammad Imron based on the same book about teacher and student ethics in learning (Khafrawi, 2021: 12).

Based on the description above, this article has explained the urgency of science both in terms of use and delivery. Science that is important to note makes the author interested in studying more about science and its impact on humans themselves because science has its own dangers if humans use it wrong. Discussing a lot about teacher ethics, the author is also interested in discussing the essence of a teacher as a scientific bridge for students by studying what is meant by world scholars and afterlife scholars and their characteristics.

## Method

The research in this journal article uses a qualitative approach that focuses on literature studies by analyzing textbooks (Krippendorff, 2016: 309) that is used as a data source. The sources of data in this study are (1) chapter six on the book *Ihyā' al-Ulūm al-Dīn* by Imam al-Ghazāli as the main book source; (2) journal articles on science concepts; and (3) journal articles on the concept of scholars. In the process of data analysis, researchers use content analysis methods by identifying and analyzing the sixth chapter textbook on the book *Ihyā' al-Ulūm al-Dīn* written by Imam al-Ghazāli. *Content Analysis* namely data analysis techniques that use certain procedures in making conclusions that are declared valid and in accordance with policy (Weber, 1985: 9). The data analysis procedure in this study is to identify and analyze the textbook under study or primary data source and then draw valid conclusions from the text to be used as context.

## Results and Discussion

### *Perils of Science*

Previously it has been explained about the fadhilah of science and scholars. The Prophet Muhammad stated that people who obtain doom on the Day of Judgment are people of knowledge who have no benefit with their knowledge." The Prophet Muhammad also stated that whoever hides his knowledge, Allah will curb him with the bridle of hellfire. In another hadith, the Prophet Muhammad also stated that he who adds knowledge but does not add guidance will not receive an addition from Allah until the next day (away from Allah). These narrations show how great the danger of science is, because a scholar will be faced with eternal destruction or eternal happiness, and by studying science he has deprived himself of salvation if he does not achieve happiness (Al-Ghazālī, 2005: 72).

Science has a great influence on someone who has it because it is able to increase its degree (Wahyuni & Fitri, 2018: 3). Knowledgeable people have seven hundred degrees above believers (Setiawan, 2018: 42). Imam al-Ghazālī explained that science can be used to achieve happiness in this world and the Hereafter (Mubarak, 2020: 32). Science has an effect that can be spiritually happy for the culprit, not vice versa cause misery if in his experience it is true (Sarjuni, 2018: 51). If science when studied will bring glory and reduce confidence in Allah then stay away, but if the knowledge learned raises the purity of the soul and draws closer to Him, then it is mandatory to learn (Azhari & Mustapa, 2021: 277).

In the explanation above, it is mentioned how sacred science is so that there are dangers of science that we cannot foresee. Because basically our thinking so far, science is something that becomes a symbol of the richness of one's thoughts. But such thinking is undermined by statements about the dangers of science. Science can lift the degree as well as vice versa science will make us perish if we use it wrong.

### *Signs of the Scholars of the World and the Hereafter*

The knowledgeable person in question is a knowledgeable person who is tyrannical. The person will receive multiple punishments, because of his immorality. Because he does immorality with knowledge. That person has become a world scholar who has a worse situation and his punishment is heavier than one's foolishness. And it is said that those who gain victory are those who are close to Allah who are called scholars of the Hereafter. Scholars of the hereafter are people of love who have signs: do not seek the world with their knowledge, realize how small the world is, the cruelty of the world, the turmoil of the world and endless. Scholars of the hereafter realize the majesty of the hereafter, the permanence of the hereafter, the

tranquility and happiness of the hereafter and the majesty of possession in the hereafter (Al-Ghazāli, 2005: 73).

Ulama are the heirs of the Prophets or called ulama *Sabik AL-Khairat* that is, scholars who do good by Allah's permission (Muslim Zainuddin, 2017: 169). The Prophet (peace be upon him) said: “*The ulama (one who has religious knowledge) is the heir of the Prophets.*” (Setiawan, 2018: 44) A scholar must become beneficial as well as fearful of Allah (Paisal, n.d.: 93). The character of scholars are people who fear Allah (Nasution, 2023: 17). The function of ulama according to the Qur'an is the function of ulama as *tabligh* (conveying), *tibyan* (explaining), *tahkim* (deciding), and *uswah* (as a role model) (Akmal, 1985: 185).

The explanation of the differences between world scholars and afterlife scholars that have been described above proves the very important role of scholars in people's lives. Ulama is an intermediary bridge or referred to as the prophet's heir to the teachings brought by the Prophet Muhammad. It is very true that as a scholar must have an attitude that prioritizes ukhrawi and uses his knowledge for the purposes of the afterlife. A good scholar is an afterlife scholar where the afterlife scholar sets aside personal interest in living the life of the world because the only goal is the happiness of the hereafter.

## Conclusion

Based on the above description, according to al-Ghazāli in his book entitled *Ihyā' al-Ulūm al-Dīn* explains the dangers of science very much because science is sacred. Science is able to easily elevate a person but can also destroy a person if it is wrong in its use. If it is associated with a good way of using science, it is necessary to understand the signs of the scholars of the world and the scholars of the hereafter. In the book *Ihyā' al-Ulūm al-Dīn*, al-Ghazāli explains that world scholars are scholars who use their knowledge as a bridge to the pleasures of the world, while scholars of the hereafter are scholars who seek knowledge and surrender all their knowledge for the benefit of the hereafter and always put aside personal interests.

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### Conflict of Interests

For the author of this article there is no special interest and I declare that this article is purely made by the author himself and has never been published.

### Ethical Considerations

The source of this research is articles, books, research results and other scientific works that are free from copyright infringement.

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