

# Al-Ghazali's Knowledge Classification System in Modern Education: An Analysis of *Ihyâ Ulûm al-Dîn*

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## Abstract

Referring to historical developments, there is a dichotomy between religious knowledge and general science. Meanwhile, textually all knowledge comes from Allah without dichotomy. This research was conducted to analyze the classification of science according to al-Ghazali in the book *Ihyâ Ulûm al-Dîn* and to find out how relevant it is to modern education. In this research, the method used is library research which utilizes primary sources and secondary data sources. The primary source used is the book *Ihyâ Ulûm al-Dîn* by Imam al-Ghazali, while the secondary sources are articles related to the classification of science. The technique used to explore data sources is documentation techniques, namely using content analysis. The results of the research can be concluded as follows: 1) Al-Ghazali differentiated the legal classification of seeking knowledge, namely religious knowledge as *fardhu 'ain*, which includes the science of monotheism, the *'ilmu fiqh*, the science of tafsir, the science of hadith, and the science of Sufism. Meanwhile, general sciences as *fardhu kifâyah* include medicine, engineering, economics, animal husbandry, agriculture and others. Even though there are classifications of knowledge, in essence all knowledge comes from Allah and must be studied. 2) Spiritual values combined with the integration of religious knowledge and general knowledge, character development, use of active learning methods, multidisciplinary approaches and integration between technology and ethics have important points in developing Islamic education that suits students' needs in the current modern this context.

## Abstrak

Merujuk perkembangan sejarah, terjadi dikotomi antara ilmu agama dan ilmu umum. Sedangkan secara tekstual semua ilmu itu dari Allah tanpa dikotomi. Penelitian ini dilakukan untuk menganalisis klasifikasi ilmu

menurut al-Ghazali dalam kitab *Ihyâ Ulûm al-Dîn* dan untuk mengetahui bagaimana relevansi dengan pendidikan modern. Dalam penelitian ini, metode yang digunakan adalah *library research* yang memanfaatkan sumber primer dan sumber data sekunder. Sumber primer yang digunakan adalah kitab *Ihyâ Ulûm al-Dîn* karya Imam al-Ghazali, sementara sumber sekundernya adalah artikel-artikel yang berkaitan dengan klasifikasi ilmu. Teknik yang digunakan untuk menggali sumber data adalah teknik dokumentasi yaitu menggunakan *content analysis*. Hasil penelitian dapat disimpulkan sebagai berikut: 1) Al-Ghazali membedakan klasifikasi hukum mencari ilmu, yaitu ilmu agama sebagai *fardhu 'ain*, yang mencakup ilmu tauhid, ilmu fiqh, ilmu tafsir, ilmu hadis, dan ilmu tasawuf. Sementara itu, ilmu umum sebagai *fardhu kifayah* seperti ilmu kedokteran, teknik, ekonomi, peternakan, pertanian, dan lainnya. Meskipun ada klasifikasi ilmu, hakikatnya semua ilmu itu berasal dari Allah dan wajib untuk dipelajari. 2) Nilai-nilai spiritual yang dikombinasikan dengan integrasi ilmu agama dan ilmu umum, pengembangan karakter, penggunaan metode pembelajaran aktif, pendekatan multidisipliner dan keterpaduan antara teknologi dan etika memiliki poin-poin penting dalam mengembangkan pendidikan islam yang sesuai dengan kebutuhan siswa pada konteks modern saat ini.

### Keywords

Science, knowledge, Al-Ghazali, modern education

### Introduction

Knowledge is a deep understanding of the nature of something (Kosim, 2020, p. 93). People who have knowledge have several virtues, including being superior to worshipers and will be prayed for by the inhabitants of the heavens and the inhabitants of the earth (Naim, 2023, p. 9), people who have knowledge have a high degree in the sight of Allah SWT. compared to people who are not knowledgeable (Nahar & Suhendri, 2020, p. 82), and shown the path to safety and happiness in this world and the hereafter (Hemawati et al., 2022, p. 33).

Knowledge and its virtues and benefits are often not in sync with the implementation carried out by knowledgeable people. As reported by Al Zaytun, Panji Gumilang teaches misleading Hajj practices. Panji Gumilang's Hajj teachings are not to visit Mecca, but only to go to the Al Zaytun Islamic Boarding School which is held on Muharram 1. This is not in accordance with Islamic law as determined in Islamic jurisprudence (Setiawan, 2023, p. 1). Apart from that, violations related to medical science also occurred in Surabaya. The perpetrator, Susanto, was sentenced to 4 years in prison in a case of fraud as a doctor at a clinic owned by PT PHC for more than two years (Novellino, 2023, pp. 1–2). Another case related to violations and misuse of buying and selling knowledge occurred in Surabaya. Redy

Winarno, a former cellphone sales marketing employee, was charged with embezzlement. This action was revealed after the store admin verified stock, which caused a mismatch between the sale of goods and the amount of money received by the store (Devi, 2023, p. 1).

This incident is an important problem to be researched in order to immediately find a solution so that future generations as students of science do not continue to make mistakes which result in the violations and misuse of knowledge that occur today (Said, 2018, p. 93). If this situation is not resolved, there will be a clear dichotomy between general knowledge and Islamic religious knowledge (Mahmudah, 2023, p. 23), moral decadence in the flow of rapid globalization without proper knowledge (Casika et al., 2023, p. 16), low academic quality, especially mastery of natural sciences, mathematics and foreign languages (Ilmiyah et al., 2021, p. 37), social pathology in people's behavior (Cholis, 2022, p. 21), and the disintegration of science in contemporary society now (Haryanto, 2022, p. 1122).

Based on the results of the review, it was found in al-Ghazali's work in the book *Ihyâ Ulûm al-Dîn* that a Muslim studies the science of *fardhu 'ain* and the science of *fardhu kifâyah* without conflicting with each other to be studied. The science of *fardhu 'ain* has a role as a guide to carrying out worship well and delivering on religious goals. Meanwhile, studying *fardhu kifâyah* sciences has an important role as knowledge whose usefulness is really needed to meet the living needs of Muslim communities in the world (Al-Ghazaly, 2005, pp. 22–24).

## Methods

This research uses library research (Mustofa et al., 2023, p. 189) which relies on library materials to obtain research data. The book *Ihyâ Ulûm al-Dîn* by Imam al-Ghazali is the primary data source in this research (Al-Ghazaly, 2005, pp. 22–24). Meanwhile, secondary sources are articles related to science. The technique used to explore these sources is the documentation technique (I. N. Sari et al., 2022, p. 92), namely data collection is carried out by collecting information about variables or objects through searching for sources such as magazines, books, documents, meeting notes, inscriptions, and others. Data analysis in this research uses the content analysis method to draw conclusions that can be repeated and have data validity, taking into account the relevant context in the research (Krippendorff, 2004, p. 82). The stages of data analysis with content analysis include (1) the researcher carefully reading the translation of the book *Ihyâ Ulûm al-Dîn* to gain an understanding of the science of *fardhu 'ain* and the science of *fardhu kifâyah*; (2) determine quotes that are relevant to the research focus; (3) record selected quotations for comprehensive understanding; (4) carry out a coding process to select data that suits research needs; (5) analyze *fardhu 'ain* and

*fardhu kifâyah* knowledge from selected quotations; (6) conclude knowledge-science that must be studied in *fardhu 'ain* and *fardhu kifâyah* (Krippendorff, 2004, p. 84).

## Results and Discussion

His full name is Abu Hamid Muhammad bin Muhammad al-Ghazali ath-Thusi asy-Syafi'i. Al-Ghazali was born in Thus, Khurasan, Persia (currently Iran) in 1058 AD or 450 Hijriah, and died in Thus in 1111 AD or 14 Jumadil Akhir 505 Hijriah at the age of 52 years. He is famous as a Persian Muslim philosopher and theologian, known in the West as Algazel, especially during the Middle Ages. (Al-Latif, 2020, p. 14). Apart from that, al-Ghazali also has several nicknames, such as Al-Imam, Hujjatul Islam, Zainul 'Abidin, A'jubah az-Zaman, and Al-Bahr. (Fikri, 2022, p. 13).

Since childhood, al-Ghazali has shown intelligence and interest in science. His memory is extraordinary, and he is good at arguing. Because of his abilities and character, al-Ghazali was later nicknamed Hujjatul Islam. Al-Ghazali's education began at elementary school in Thus, his hometown. After that, he continued his studies in Jurjan, before returning to Thus. After living for a year in Thus, al-Ghazali went to Naisabur to study with a great scholar, al-Juwaini, also known as Imam al-Haramain. (Al-Latif, 2020, p. 19).

Al-Ghazali then went to Nizamiyah, a famous educational institution in Baghdad which attracted the interest of intellectuals and scholars at that time. In Nizamiyah academic circles, he was received with great glory because of his reputation as a leading scholar. Because of this reputation, al-Ghazali was appointed by the Prime Minister of the Seljuk empire, Nizam al-Muluk, as a major professor and head of this famous educational institution in Baghdad. Since then, al-Ghazali's name has soared and become famous as a great scholar and intellectual in various regions (Al-Latif, 2020, p. 20).

His most famous book is *Ihyâ Ulûm al-Dîn*, which is considered one of the greatest works written on the knowledge of legal rules, in which there is an explanation of what is permissible and what is prohibited, he brings together the smallest secrets (Al-Ghazaly, 2005, p. 11).

### ***Fardhu 'Ain* Knowledge Category**

In the book *Ihyâ Ulûm al-Dîn*, Al-Ghazali groups knowledge into two categories, namely *fardhu 'ain* science and *fardhu kifâyah* science. (Al-Ghazaly, 2005, p. 21). The knowledge of *fardhu 'ain* means the knowledge of how to do things that are obligatory, so if someone understands the obligations and when these obligations must be carried out, then this knowledge becomes the individual's responsibility (Al-Ghazaly, 2005, p. 23). Mutakallimin said that the science of *fardhu 'ain* is the science of kalam because through monotheism one can know the nature of God and his

attributes. According to Fuqaha', the science of *fardhu 'ain* is the science of fiqh, because through it the practices of worship can be known. According to tafsir experts and hadith scholars, the science of *fardhu 'ain* includes knowledge of the Qur'an and as-Sunnah, because from these two sources, all the basic principles of the Shari'a can be understood. Meanwhile, according to Sufi circles, the knowledge of *fardhu 'ain* is a person's understanding of his position and relationship with Allah (Al-Ghazaly, 2005, p. 22). The knowledge included in *fardhu 'ain* focuses on knowledge that guides a Muslim in carrying out his obligations. However, the application of *fardhu 'ain* knowledge can be adjusted to the needs and capabilities of each individual over a short or long period of time (Al-Ghazaly, 2005, p. 23). The science of *fardhu 'ain* is further divided into the science of *mu'âmalah* and the science of *mukâsyafah* (Al-Ghazaly, 2005, p. 22).

The science of *fardhu 'ain* is knowledge that explains how a Muslim can fulfill the obligations that have been mandated by Allah SWT. This knowledge is also needed to guide worship and must be studied individually (Nurul Laylia et al., 2020, p. 210). In the classification of this first type of knowledge, *fardhu 'ain* knowledge must be studied and must be able to be implemented by every Muslim without being negotiable (Khalid et al., 2020, p. 8). Responsibilities in pursuing knowledge can change in line with the changes experienced by the individual. This change occurs because changing situations will demand different responsibilities. So the obligations will differ depending on individual tendencies in each science (Dedik, 2023, p. 184).

The boundaries of *fardhu 'ain* knowledge refer to the category of religious knowledge including knowledge of the Koran and Hadith. Apart from that, it includes the principles of worship such as prayer, fasting, zakat, etc. For example, knowledge of how to perform prayers is an obligation for individuals who are required to perform prayers. (Wisudaningsih, 2020, p. 5). The classification of *fardhu 'ain* sciences, including *mu'âmalah* sciences, where this science has power in the practice of worship. There is a connection between teachings and practice in this science, with the aim of protecting the soul in order to obtain happiness in the afterlife. The science of *mu'âmalah* consists of three aspects: beliefs, actions, and actions that are not carried out (M. Sari & Marhaban, 2022, p. 37). *Mukâsyafah* knowledge is knowledge given to a servant directly by Allah SWT. in this situation, including intuition and inspiration received by humans, it feels as if it just appears in the mind (Yani et al., 2020, p. 186).

Knowledge of *fardhu 'ain* is needed to carry out the duties of the afterlife well, leads to the achievement of religious goals and is an individual obligation for everyone. Scholars have different opinions in categorizing the science of *fardhu 'ain*. This difference is because they feel that there are benefits of knowledge in getting closer to Allah SWT. Each group places

*fardhu 'ain* on the science that is their own tendency so that they can claim that their field is included in the science of *fardhu 'ain*. Overall, the sciences that must be studied in *fardhu 'ain* include the science of monotheism, the science of fiqh, the science of exegesis, the science of hadith, and the science of Sufism. In practicing the knowledge of *fardhu 'ain*, if we refer to al-Ghazali's opinion, it depends on each person's life situation. For this reason, obligations in pursuing knowledge can change according to the changes experienced by the individual over time, this is because different situations will demand responsibility. different too. For example, the responsibilities of a leader are different from those of a citizen, and the responsibilities of someone who is healthy are different from those who are sick, the responsibilities of a rich person are different from those of a poor person, and so on.

### ***Fardhu Kifāyah* Knowledge Category**

The sciences of *fardhu kifāyah* according to al-Ghazali in the book *Ihyâ Ulûm al-Dîn* are sciences that if no one practices them in a country, it will become a shame for the people of that country, and if only one person does it, then that is enough. and other people's obligations disappear (Al-Ghazaly, 2005, p. 24). *Fardu kifayah* is divided into two aspects, where the first is *syar'iyah* knowledge which is rooted in the revelation of Allah and the Sunnah of the Prophet Muhammad. and the mind is not fair enough to guide this knowledge. The second part consists of *ghiru syar'iyah* knowledge which is divided into praiseworthy, reprehensible and permissible knowledge. Commendable knowledge includes knowledge of worldly matters, such as medicine and mathematics. Ignorance includes practices such as amulets, magic, and spells. What is permissible is the knowledge of reasonable poetry and history (Al-Ghazaly, 2005, p. 24). The knowledge included in *fardhu kifāyah* is knowledge that is essential for survival in the world, such as medical science which is important for maintaining the health of living creatures, mathematics which has a crucial role in trade and determining inheritance, industrial technology, agriculture, politics, military, textile technology, sewing, and other fields. Although not every individual Muslim must have expertise in this knowledge, this knowledge is very much needed to support world affairs (Al-Ghazaly, 2005, p. 24).

*Fardhu kifāyah* knowledge is obtained through group obligations (Ika et al., 2023, p. 114). *Fardu kifayah* itself means that everything must be fulfilled by a group, and if something has been completed by one individual in the group then the other individuals are free from that obligation. Therefore, the acquisition of *fardhu kifāyah* knowledge is through group obligations (Khoirudin & Muslimah, 2021, p. 81). If the obligation to study *fardhu kifāyah* is forgotten, and the benefit of society is neglected, then people

who have the ability to learn will bear the sin, likewise people who are unable will also bear the sin for not supporting that person in learning this knowledge (Sarjuni, 2018, p. 51). The sciences in *fardu kifayah* are further grouped into two parts: first, religious science (*syar'iyah*) which is further divided into several categories of science, namely initial science (*muqaddimat*) and complementary science (*mutammimat*). Early sciences, such as linguistics and *nahwu*, refer to basic knowledge. Meanwhile, complementary sciences, such as the science of the Qur'an ('ulum al-Qur'an), the science of *ushul fiqh*, and the science of *hadith* ('ulum al-hadist), refer to more in-depth knowledge. The sciences that developed from *syar'iyah* science are the science of *fiqh* and the science of *kalam* (Ahmad & Abdullah, 2023, p. 133). The second part, namely non-religious science (*ghairu syar'iyah*), is knowledge that comes from the process of human reasoning, experience and experimentation, such as medicine, mathematics, economics and astronomy (Baihaqi & Adesra, 2021, p. 220).

The obligation to study *fardhu kifayah* must be fulfilled collectively by the community. If some people have knowledge in the science of *fardhu kifayah*, the obligation is considered to have been fulfilled, and these people are free from sin. However, if no one learns the science of *fardhu kifayah*, then the entire community will be responsible for the consequences of this sin. These sciences are not religious knowledge, but their use is very necessary to meet the living needs of Muslim communities in the world. If these knowledges are not obtained and mastered by Muslims, then they will face difficulties and setbacks in maintaining their current survival. Moreover, if we have to compete and interact with other people who are very diligent and serious in studying these sciences, of course as Muslims, we cannot remain silent in following scientific developments so as not to be left behind by other people.

### **Relevance to Contemporary Knowledge Classification**

The concept of science classification according to Al-Ghazali has significant relevance to the modern educational context, including:

#### **A. Integration of religious science and general science**

Al-Ghazali emphasized the importance of a comprehensive understanding of religious knowledge and general knowledge as a unified whole. This can be interpreted in modern education by encouraging integration between religious and non-religious subjects. Educational methods that integrate moral values, ethics and spirituality into the scientific curriculum can enrich students' educational experiences.

#### **B. Character development**

Al-Ghazali placed great emphasis on the formation of strong character and morality in education. Principles such as patience, integrity, responsibility, and discipline can be taken as guidelines in developing

educational methods that focus not only on academic knowledge but also on the formation of good character.

#### C. Use of active learning methods

Al-Ghazali's principles can provide a reference for the application of active learning methods such as discussion, independent research and problem solving. This will provide opportunities for students to be more actively involved in the learning process. Through the application of these principles, educational methods can become more holistic, emphasizing the development of the whole individual, and not just the intellectual aspects. This can help in creating a more holistic educational environment and support the overall development of students.

#### D. Multidisciplinary approach

Al-Ghazali divided knowledge into categories, but also viewed it as an interrelated unity. This concept can be applied in modern education by encouraging a multidisciplinary educational approach, where students not only study one field of science separately, but also see the relationship between different fields of science.

#### E. Integration between technology and ethics

Al-Ghazali's classification of science offers a way to reconcile technological advances with ethical and moral considerations. In the modern context where technology is developing rapidly, it is important to consider the ethical consequences of these innovations, according to the education provided to students.

### Conclusion

Departing from this study, there are several conclusions that can be outlined regarding the classification of science according to Imam Al-Ghazali in the context of modern education through analysis of the book *Ihya*. The explanation is as follows: Al-Ghazali classifies science into two main parts, namely the science of *fardhu 'ain* and the science of *fardhu kifâyah*. *Fardhu 'ain* knowledge is the knowledge needed to carry out tasks in the afterlife, achieve religious goals, and is an individual obligation for each person. The sciences that must be studied according to *fardhu 'ain* include the science of monotheism, the science of fiqh, the science of exegesis, the science of hadith, and the science of Sufism. The knowledge of *fardhu kifâyah* is fulfilled if someone has studied it, but if no one has studied it, they will suffer sin. The sciences that must be studied include medicine, nursing, engineering, economics, animal husbandry, agricultural science, and other fields. Even though they are classified as *fardhu 'ain* sciences and *fardhu kifâyah* sciences, it is important to know that these two sciences come from Allah and there is no difference or contradiction in studying them.

The concept of classification of science according to al-Ghazali provides a strong foundation for facing contemporary challenges. Spiritual

values combined with the integration of religious knowledge and general knowledge, character development, the use of active learning methods, a multidisciplinary approach and integration between technology and ethics have important points in developing Islamic education with the life and needs that exist in today's modern context.

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### **Conflict of Interests**

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

### **Ethical Considerations**

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