

IMPLEMENTING MORAL EDUCATION THROUGH AL-GHAZALI'S PERSPECTIVE IN ISLAMIC STUDIES: A CASE STUDY AT ELEMENTARY SCHOOL IN YOGYAKARTA

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Abstract:

The moral crisis is happening to students in Indonesia. This is evidenced by several criminal cases involving children and adolescents of school age. The purpose of this research is to find out how moral education is implemented in Islamic education learning in grade VI at SDN Sleman, Yogyakarta, based on al-Ghazali's perspective. This research was a case study. The data collection methods used in this research were observation, interview, documentation, and literature study. The research subjects were an Islamic education teacher and students of SDN Sleman Yogyakarta. The results showed that the Islamic education teacher at SDN Sleman Yogyakarta had implemented moral values in Islamic education learning. However, the surrounding environment is the biggest obstacle in instilling moral values in students.

Abstrak:

Krisis moral sedang terjadi pada pelajar di Indonesia, hal ini dibuktikan dengan beberapa kasus kriminalitas yang melibatkan anak-anak dan remaja usia sekolah. Tujuan penelitian ini adalah untuk mengetahui bagaimana implementasi pendidikan Akhlak dalam pembelajaran Pendidikan Agama Islam (PAI) di Kelas VI SDN Sleman Yogyakarta dengan perspektif al-Ghazali. Jenis penelitian ini adalah studi kasus. Metode pengumpulan data yang digunakan dalam penelitian ini adalah observasi, wawancara, dokumentasi, dan studi pustaka. Subjek penelitian terdiri dari seorang guru dan siswa PAI SDN Sleman Yogyakarta. Hasil penelitian menunjukkan bahwa guru PAI SDN Sleman Yogyakarta sudah menerapkan nilai-nilai moral dalam pembelajaran PAI namun lingkungan sekitar menjadi kendala terbesar dalam menanamkan nilai-nilai moral pada siswa.

Keywords:

Moral Learning, Al-Ghazali's Perspective, Islamic Education

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INTRODUCTION

Knowledge is highly glorified in the Islamic tradition. This is stated in the Qur'an, which discusses knowledge in its verses. The teachings of Islam from the Prophet Muhammad changed society from *Jahiliyyah* (ignorance) to prosperity in knowledge and civilization (Bakhtiar, 2016). The discussion about science in Islam continues and attracts the interest of Muslims from various circles, including Imam al-Ghazali, who also spoke about science from an Islamic perspective. Imam al-Ghazali's full name is Abu Hamid Muhammad bin Muhammad bin Ahmad at-Thusi al-Ghazali; his title is *Hujjatul Islam* (authority on Islam). He was born in 450 AH/1058 AD in a nearby village, part of the province of Khorasan, Iran (Al-Ghazali, 2021). With a simple family background, al-Ghazali became an influential Islamic scholar. His thoughts are still being studied, including in the world of education, especially in Islamic education related to morals (Bahri, 2022).

Al-Ghazali discusses the concept of moral education for children or students. His book, *Ihya Ulumuddin*, explains that the child is a gift God (Allah SWT) gave to his parents. The child's soul is still in a state of purity and is still noble and straightforward in that it does not demand material things; the child's soul has not been formed in any style (Hasbi, 1998). Based on this, it is highly emphasized to be able to form good morals for children through the learning process; this is also in line with al-Ghazali's view, which states that the learning process is a way to humanize humans, of course, this is intended to make humans have good morals so that they deserve to be called humans (Halim, 1994). In addition, Morals (*akhlak*), according to Ibn Manzur, as mentioned in his book *Lisanul Arab*, is temperament. He mentions the hadith that on the Day of Judgment, there is nothing heavier on the scales than good morals in language. He defines morals as temperament and character, which is the inner atmosphere of humans (Al Ifriqi, 2010).

Today, morals are essential in education because today's moral crisis is mostly carried out by students and adolescents who are still classified as students. This is evident from several cases carried out and published in electronic and print media (Pangwa, 2021; Syahrin, 2023). Such things certainly occur because the moral values of students are still far from the value of goodness. Education should be able to make students have noble morals, especially in Islamic Religious Education learning, which is identified with religion and cannot be separated from the value of morals and noble character. Therefore, the researchers are interested in examining how moral learning, based on al-Ghazali, is implemented, especially in Islamic Education subjects in grade VI students at SDN Sleman, Yogyakarta.

RESEARCH METHOD

This study used qualitative research through the case study. Qualitative research examines an event and its development, where the data collected is information such as about life history and other things related to the research topic (Pohan, 2007). This type of research is sometimes interpreted as research that produces descriptive research data or text, which can also be in the form of words that come from the mouth of a person asked for information (Lexy, 2005). A case study explores a case over time through in-depth data collection and involving various sources of information in the context of the research to be studied. In addition, a case study is one in which researchers explore a particular case or phenomenon in an activity and collect detailed and in-depth information using data collection procedures (Creswell, 1998). The case study approach is preferred in qualitative research. Patton (1991) said that the depth of qualitative research comes from case studies. Through case studies, phenomena in the research field can be identified from the smallest to the largest.

This study was carried out in SDN Sleman, Yogyakarta. The subjects of this study were an Islamic education teacher and students in grade VI of SDN Sleman, Yogyakarta. The purpose of this study was to find out how the implementation of moral education in learning Islamic education in grade VI at SDN Sleman, Yogyakarta, from the perspective of al-Ghazali. The data collection technique used in this research was in four stages: observation, interview, documentation, and literature study. The observation was carried out by looking at the overall facilities and school environment as well as the learning environment for Islamic Education grade VI at SDN Sleman, Yogyakarta. Interviews used were unstructured interviews, meaning that researchers did not have a list of questions that were arranged in such a way as to get an answer. The guidelines for questions for interviews conducted are only in the form of outlines related to the problems to be studied in this study (Halim, Nugroho, & Hutabarat, 2019). The interview also occurred spontaneously and would find other questions for the informant's answer. In this study, researchers interviewed the only Islamic Education teacher at SDN Sleman, Yogyakarta. The teacher was given the code "Mr. R1." Through interviews, researchers obtained brief school data, implementation of moral learning in Islamic Education subjects, and constraints in instilling *akhlakul karimah* (noble morals) values in students. Documentation is in the form of images and documents about the school's condition, vision and mission, and the condition of Islamic Education learning at school. Literature study is sources related to the research topic. It can come from books and journals related to the research topic. Observation was also carried out to observe the condition of the school and learning Islamic Education at SDN Sleman Yogyakarta.

RESULTS AND DISCUSSION

A Brief Profile of SDN Sleman, Yogyakarta

SD Negeri Sleman Yogyakarta is located in Ngemplak Nganti, Sendangadi Village, Kapanewon Mlati, Sleman, Yogyakarta. This school is in a village with a fairly dense population. The school environment is fairly quiet, away from the noise, so it is comfortable and conducive to learning. Many people in the school neighborhood are

migrants and do not live permanently. The nearest neighbourhood is Jombor Terminal. The surrounding community mostly works as traders and laborers in the market, and a small portion is civil servants. The school is also close to an elite residential neighborhood that prefers sending its children to private rather than public schools.

In the 2022/2033 academic year, Sleman Yogyakarta State Elementary School has 81 students divided into six grades. Grade I has 9 students, grade II has 14 students, grade III has 12 students, grade VI has 14 students, grade V has 16 students, and grade VI has 16 students. The condition of the school building is adequate to support the teaching and learning process. Each grade has one homeroom teacher. The number of educators and education personnel at SD Negeri Sleman, Yogyakarta, is quite adequate, with 11 people. They consist of 1 principal, 8 educators, 6 homeroom teachers, 1 Islamic teacher, and 1 physical education teacher. The education staff also consists of 1 administrative staff and one janitor.



Figure 1. School Environment

Educators and education personnel have different statuses. Five of them are civil servants, two are PPPK (Government Employees with Work Agreements), and four are honorary status. Moreover, eight educators have education levels, including 1 master's degree, 6 bachelor's degrees, and 1 teacher currently pursuing a bachelor's degree. Administrative personnel have a D3 (diploma) qualification, while the janitor is a high school graduate.

The learning process is an important factor influencing school output, which illustrates the quality of education in a school. The learning process can run well if supported by quality human resources input and education unit resources. The quality of education at SD Negeri Sleman, Yogyakarta, based on the results of the Computer-Based National Assessment of 2021 listed on the Ministry of Education and Culture's report card, can be assessed based on student learning outcomes, a climate of safety and inclusiveness, and the competence of teachers and education personnel. The student learning quality, security climate, and inclusiveness are shown in the following figures:

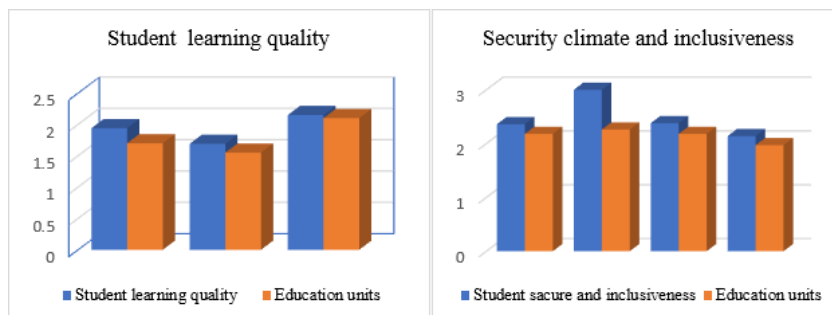


Figure 2. a) Student Learning Quality b) Student Security and Inclusiveness

The quality of student learning outcomes includes literacy, numeracy, and student character index (Figure 2a). The results of literacy skills showed 1.94 from the average of similar education units of 1.70, which means that most students have reached the minimum competency limit for reading literacy. The students' numeracy skills results show a score of 1.69 from the average of similar education units of 1.55, which means that most students have reached the minimum competency limit. Meanwhile, the learner character index scores 2.15 from the average of similar education units of 2.10, which means that learners proactively and consistently apply the character values of Pancasila learners in their daily lives.

The security climate and inclusiveness of SD Negeri Sleman Yogyakarta are shown in Figure 2b. The security aspect indicated 2.36 from the average for similar educational units of 2.18, which means that SD Negeri Sleman Yogyakarta has a safe school environment. Regarding gender equality, it shows a figure of 3.00 from the average for similar educational units of 2.26, which means that educational units are actively socializing and voicing support. The ability results in the diversity aspect show a figure of 2.38 from the average for similar educational units of 2.18. Meanwhile, in the inclusiveness aspect, SD Negeri Sleman Yogyakarta obtained a result of 2.14 from the average for similar educational units of 1.97, which means that it has provided an atmosphere for the learning process that provides friendly student services.

Furthermore, the result of the teacher competency test scores of Community of Teachers and Education Personnel (GTK) of SD Negeri Sleman Yogyakarta is 59.49 compared to the average for similar educational units of 49.65, which means the average teacher competency test is good. The training experience aspect shows 6.67 out of an average education unit of 14.28, which means it is still in the pioneering category. Therefore, it is hoped that SD Negeri Sleman Yogyakarta can play a role in the success of national education goals, namely to make the nation's life smarter. The role of Yogyakarta State Elementary School can be seen from the school's education report card, which generally shows that the average achievement of three aspects (quality of student learning outcomes, security climate and inclusiveness, and Community of Teachers and Education Personnel competency) is more than the average achievement at the district and national level. However, the training experience aspect shows that the Community of Teachers and Education Personnel needs to be improved.

The researchers obtained data regarding a brief profile of SDN Sleman Yogyakarta from the informant, Mr R1. Data regarding this school's brief profile was sent via WhatsApp when researchers asked about the school profile of SDN Sleman, Yogyakarta. Furthermore, researchers found the Vision and Mission of SDN Sleman, Yogyakarta, written on one of the posters posted in the school environment. The vision of SDN Sleman, Yogyakarta is "Creating outstanding students with character, culture and a global outlook". Meanwhile, the school's mission contains at least 9 mission points, as shown in the picture below:



Figure 3. School Vision and Mission

Implementation of Moral Learning for Grade VI Students in Islamic Education Subjects

The moral improvement in education discussed in this study was influenced by the Sufi teachings of al-Ghazali. The essence of the Sufi teachings promoted by al-Ghazali, which later also penetrated his thinking in the world of education, is centered on improving human morals (Purwanto, Saepudin, Shofaussamawati, Islamy, & Baharuddin 2023). In this process, everything must be done correctly, one of which is through education. The teacher at SDN Sleman, Yogyakarta, always prioritizes morals in the learning process when teaching Islamic education. This is according to the learning theory promoted by al-Ghazali, who wants to learn to produce humans with good and noble morals. During Islamic Education learning in grade VI, researchers discovered a teaching concept carried out by Mr. R1 as a teacher to cultivate an honest attitude in life.

This honest attitude is instilled through peer correction during the middle semester. The students peer-checked answers and then shared the results of their answers with each other. Each student checked their friends' answers and could not check their answer sheets. The researcher was interested in doing this peer correction because this honest attitude is instilled through this activity. In the interview section, Mr. R1 said that examining exam questions of this kind provided an educational value that prioritized the students' honesty. Besides this, it could make the work of teachers more manageable. It

also provided a stimulus for character education for students so that they acted honestly and fairly at the time.



Figure 4. The Class Atmosphere when Students Check the Results of Their Friends' Exam Answers in the Middle Semester Test

Educational practices aim to foster significant improvements in human morals, aligning with broader educational goals of nurturing individuals to meet societal expectations and personal growth. Education always aims for major changes in human morals, as education aims to humanize humans (Tatang, 2012). It is in line with the implementation of Islamic Education carried out at SDN Sleman, Yogyakarta, which always prioritizes the morals of students to become better individuals and follow what is expected by the educational objectives. From a psychological perspective, joint review sessions after exams can also evaluate student understanding and identify areas for further improvement. According to studies (Bercher, 2012; Vasquez Mireles, 2010; Zimmerman, Moylan, Hudesman, White, & Flugman, 2011), students who engage in self-reflection tend to experience improvement. This is based on analytical methods indicating positive results. This can serve as a tool for teachers to monitor students' progress. Accurately monitoring one's mastery of the material is crucial for student success. Without this skill, students are unaware of when to extend or stop their study for exams or when to adjust their study strategies. Inaccurate self-monitoring can lead to incorrect mastery assessments, prematurely ending study sessions, overconfidence, and poor academic performance.

Concerning instilling morals, apart from the value of honesty, Islamic Education teachers who teach at SDN Sleman, Yogyakarta, also carry out other good values. The methods used to instill good morals start from the learning theory presented in class and direct practice carried out by teachers so that students can emulate them. In the interview section, Mr. R1 said:

Akhlakul Karimah is not always about what is taught in class through theory. As an Islamic Education teacher, I also have to practice the theory I teach myself so that students see and do what I teach. Just a small example is being honest with them if there is something, for example, I cannot come to teach

because it was raining, or by hearing them talk when asking questions in class; this is also good morals, how to respect the person you are talking to, the point is that teachers are to be admired and imitated. I must practice what I teach for maximum learning purposes and to prepare me to face Allah SWT.

Furthermore, researchers asked how the views of students related to *akhlakul karimah*. They wanted to know whether the students get this knowledge through Islamic education learning carried out at school or from other sources such as the recitations they follow or their parents. In general, they answered if they studied religion and especially ethics from other places besides school, the statement of one student with the initials MR is as follows: "We know about good morals that follow good manners; at home, parents teach it like that. My friends and I also learn religion in other places, such as recitation. Everything is taught there, so we do not just learn religion at school."

This answer indicated that *akhlakul karimah* education had been received by students since they were at home and in their environment. The students do not solely get religious and moral education from school and their teachers; they are also given that education by their parents and their place of learning other than school.

Addressing the complex challenge of fostering moral development among students, particularly in Islamic education at SDN Sleman, Yogyakarta, requires educators to adapt learning approaches to accommodate diverse learning styles. One thing that cannot be denied that continues to occur in the dynamics of education in Indonesia is the issue of morals, a severe study carried out by teachers to find the right approach to bringing about change in a better direction (Arifin, Huda, & Mufida 2023). Thus, aspects of the approach to learning need to be adjusted to students' learning styles in the current era of technological development. This is done to maximize the achievement of learning objectives (Tamuri & Ismail, 2022). The approach to making students have good morals and lead to the desired changes is also a complicated problem for Islamic education teachers at SDN Sleman, Yogyakarta.

Among the approaches taken are learning methods adopted from the independent curriculum, which prioritize students' attitudes and morals, which are the essence of the various educational theories studied. A method is very important in learning because education will run significantly with the proper method (Nurhamzah & Amarullah, 2021). Apart from that, the approach is to improve students' morals by developing teaching materials in the learning process. In the interview, Mr.R1 said:

I have tried various approaches to be able to provide students with an understanding the importance of good morals. My learning approach follows the mandate of the independent curriculum, which prioritizes students' moral values and character. Apart from that, I also develop it in my teaching materials by providing interesting lessons, starting from watching videos and others that can stimulate students' understanding.

The teacher has taken various approaches with the hope of being able to understand and provide a good learning experience for students. The learning experience is, of course, very much needed in the learning process because it is one of the indicators of the success of learning that is carried out. The learning experience will imprint the learning process

on students (Nainggolan & Mashudi, 2024). It is related to the impression and experience of learning Islamic education. Researchers asked this case to students; one of the students with the initials MZ in the interview stated that:

Learning religion and ethics at school is normal; we are also taught it at home and school. Learning at school is fun because our Islamic education teacher (in this case, Mr. R1) is pleasant. He is a pleasant person who often jokes and invites us to watch videos. We are very happy.

From this interview, it can be said that the experience of Islamic education, especially related to morals, made students feel happy with the learning process and understand the material presented. In the learning process, they understand the material presented. Besides that, the material of *akhlaqul karimah* is no longer new to them because they also get it at home and the place of recitation.

Obstacles In the Investigation of Karimah (Noble) Values in Students

In response to the deteriorating moral values among students in the modern technological era, teachers seek support to integrate value-based learning effectively. Teachers need help integrating value-based learning (morals and character) in schools or madrasahs (Islamic schools) (Mumtahanah, 2020). This is a natural thing, considering that in the current era of technological development, students' morals are increasingly deteriorating. This was expressed by Mr. R1 when the researcher asked about the development of students' morals in this modern era. He said:

The morals of students are increasingly showing the depravity of this, of course, because today's era is completely different from the past. Now, everything is easy to access, which makes students increasingly lazy and less polite. Perhaps this is because of the spectacles they find in social media.

Not stopping there, researchers wanted to explore further related to the media's influence on students' moral decline. Researchers decided to interview students about the social media they use, what they use there, and what things they find. The researcher found an interesting explanation from one of the students with the initials AR. He stated,

"Everyone in this class uses social media, such as TikTok, Instagram and others. If the boys also play online games, I play. We know harsh words in that game because we hear them from there, but I don't say that." He said with a little smile."

The result of this interview shows the bad influence of the environment around students. The social media they use is true, but the influence of the environment includes the surroundings, the school, and the social media environment is no exception (Lubis, 2022).

Furthermore, related to the environment of students at home, the researcher had time to ask one of the parents of students named Mrs. RN. She expressed that she also experienced the same obstacles. She said that her son tended to play on his smartphone until he forgot the time, and if he was reminded, he would get angry, and his emotions were unstable.

Moral and character education, often related to Islamic teaching, is an educational value considered a 'hot' problem for Islamic education teachers and educational institutions in general. Various efforts have been made to overcome the moral crisis among students, but the maximum results have not yet been reached (Hakim & Yama, 2020). Following what was said by the Islamic education teacher at SDN Sleman, Yogyakarta, he believes that the environment of students is very influential on their moral development. An interesting thing that researchers managed to get when talking further regarding the obstacles in instilling moral values in students, Mr. R1 said that most of the children who attend SDN Sleman, Yogyakarta are children who come from "broken homes," such things like this also makes them pay less attention at home and act as they want.

Most of the children here come from families where the parents are divorced, so I think this also has an impact on their temperament, but this is not a problem if they can be handled properly. Of course, the effort to handle it is very big." This is my homework for a teacher here, especially as I am an Islamic Education teacher who is very identified with moral and behavioral education.

The result of this interview is aligned with one of the previous related findings. Gerada, Sabri, & Rajati (2023) found that some students even stole, and this was even written. This issue clearly shows deviant student morals. In this regard, Mr. R1, whom the researcher interviewed, could not provide further statements regarding the writing problem. He only stated that it would be appropriate to strengthen character education to reduce the potential for something similar that might happen again.

Nowadays, with the increasingly rapid development of technology, the obstacles teachers face in instilling good values and character in students will be challenging. Therefore, applying the values learning model must be able to be and continue to be integrated with teaching materials. The aim is to familiarise them with good moral values (Zulfatmi, 2023). Several methods that can be used to instill values in students include inculcating (instilling values and morality), modeling (exemplifying values and morality), and facilitating (facilitating the development of values and morality) (Wardi, Alias, Hidayat, & Hal, 2023). This can be used to continue to stimulate students so they can achieve the desired moral changes.



Figure 5. Islamic Education Teacher Interview Process at SDN Sleman, Yogyakarta

A Brief History of Imam al-Ghazali

Imam al-Ghazali's full name is Abu Hamid Muhammad ibn Muhammad al-Ghazali al-Tusi. He was born in Tus in 405 AH/1058 AD. He was born into a very simple family. Even though he came from a family that could be said to be poor, al-Ghazali's father was very against begging. He was even known as a pious man. His father also often prayed to be given pious offspring who understood religion (Fikri, 2022). Historians believe that al-Ghazali and his brother answered their father's prayers (Smith, 1983). It is also said that al-Ghazali's education resulted from his father's savings while still alive. Before he died, he entrusted al-Ghazali to a Sufi cleric and friend to care for al-Ghazali's education. Al-Ghazali did not waste this educational opportunity. He used it to obtain the highest possible education (Asari, 1999).

In his youth, al-Ghazali studied at Nisaphur, a science center at that time. Al-Ghazali became a student of Imam al Juwayni, and then he became acquainted with Nizam al-Mulk, a prime minister. Not long after, he was appointed a teacher at Madrasah an-Nizamiyah in Baghdad (Sibawaihi, 2021). After receiving all the positions and becoming a big man, it turned out that Imam al-Ghazali was dissatisfied with all the knowledge he had. He felt there was something else he was looking for, but he had not found it. Finally, when he was almost 40 years old, he isolated himself and practiced khalwah (Sufism). In his khalwah, he also studied the field of Sufism, achieved purity of heart, and produced various works that he wrote (Ahmad & Abdullah, 2023).

Imam al-Ghazali died in his hometown in 505 AH/1111 AD. At that time, Muslims experienced bad conditions in science, undeveloped scientific dynamics, and blind fanaticism towards madhhab (any school of thought within Islamic jurisprudence.) It was in condition like this that al-Ghazali managed to rise to spread and restore the style of Islamic scholarship, proven by various works he wrote and is still being studied today (Al-

Ghazali, 2021), with its language style and discussion topics raised by al-Ghazali's work, it is even recognized by the world (Sodiq, 2017).

The Concept of Moral Learning According to al-Ghazali

Al-Ghazali's thoughts on children's education always emphasize that children are a trust given by God to parents, so educating them is a responsibility and obligation imposed in maintaining that trust. For him, education must start early to shape the child's personality into a better one (A. Sulaiman, Jamsari, & Noh, 2014). Therefore, all elements involved in children's education, especially children's Islamic education, must focus on changing children's behavior towards better morals. In implementing Islamic education learning at SDN Sleman, learning that follows the concept promoted by al-Ghazali is implemented, emphasizing improving students' morals. Al-Ghazali's concept of Sufism is a concept that prioritizes a good relationship with Allah and also good relations with humans (Purwanto, Saepudin, Shofaussamawati, Islamy, & Baharuddin, 2023). In his thoughts on education, al-Ghazali never gave up the concept of moral change. He even invited people to follow the path of Sufism and purification of the heart.

Sufism taught by al-Ghazali was also introduced into his thinking related to education. For al-Ghazali, becoming a Sufi who cleanses the heart is part of education. He understands that everyone has the right to become a Sufi without using Sufi attributes. Sufism is a change in morals. Everyone who improves his morals has become a Sufi even though he has not given up his social status as a doctor, teacher, student, or whatever (Al-Taftazani, 1985). The improvement of morals put forward by al-Ghazali is not very different from that of various other figures. He divides morals into commendable morals and despicable morals (Abuddin, Ibnu, & Euis, 1997). This means that in this life, these two morals should exist in human life, and humans have the potential to do so. However, change towards commendable morals remains the desired goal of education.

The concept of moral learning, as put forward by al-Ghazali, is a concept that never escapes the touch of education. Morals can only be changed through education. Even though his thoughts are closely related to Sufism, it turns out that al-Ghazali also stated that moral change is a form of Sufism itself. One does not need to use Sufi attributes to change one's morals for the better. According to al-Ghazali, moral learning also follows the concept of morals promoted by Ibnu Maskawaih. He said morals relate to the human soul (Sari & Pahrurroji, 2024). The concept of al-Ghazali is then known as *tasawuf* (becoming a Sufi), which is the purification of the soul to become even better. The educational objectives promoted by al-Ghazali are also in line with those stated by Ibn Maskawaih, who signaled that humans should be taught to have *akhlakul karimah*. In his term, Ibn Maskawaih stated it as *al-Ishabah al-khuluq al-sharif* (Wahid, 2021). Although al-Ghazali's concept of education focuses on Sufism, it is still very comprehensive because it assesses all aspects, including behaviour and thought. Imam al-Ghazali is considered a teacher in the concept of morals. The comparison of al-Ghazali's concept with Western scientists will certainly be very inversely proportional because, in his concept of moral education, al-Ghazali still views all human moral potential as *fitrah* (innate nature), in contrast to Western scientists such as Froebel, Montessori, etc. (Ramly & Masnan, 2023).

Implementation of Moral Learning in Islamic Religious Education from al- Ghazali's Perspective

According to al-Ghazali, education is a process of getting closer to Allah. A servant can get closer to Allah through education and teaching (Rusn, 2009). In education, a process approach to establishing a harmonious relationship between a servant and Allah is known as *hablum minallah* and human relations or *hablum minannaas*. These two things are the scope of Islamic education (Mardani, 2017), which can be viewed from the perspective of al Ghazali's morals and Sufism.

Researchers have seen firsthand how Islamic education learning occurs at SDN Sleman Yogyakarta in grade VI. Overall, the teacher has optimally implemented moral learning based on al-Ghazali's perspective. His statement also proves that he realizes that the value of Islamic education is closely related to morals. Its implementation not only refers to theory alone but also provides direct practice so that students can see, observe, and imitate the good things taught through theory in class. The researchers feel that Islamic education teachers want to instill positive energy in students, following al-Ghazali's views in his morally oriented education (Sulaiman, 1986). Al-Ghazali's concept of education centered on the development of better morals is also very relevant to the existing curriculum system in Indonesia, both the independent curriculum and the 2013 curriculum, which wants to prioritize changes in students' character (Mahmud, 2011).

The Islamic education learning in grade VI at SDN Sleman, in particular, certainly prioritizes character education. We can see this from the interview of Mr. R1 as follows:

I have tried various approaches to provide students with an understanding of the importance of good morals. My learning approach follows the mandate of the independent curriculum, which prioritizes students' moral values and character. Apart from that, I also develop it in my teaching materials by providing interesting lessons, starting from watching videos and others that can stimulate students' understanding.

Of course, suppose the independent curriculum has been implemented. In that case, it can be said that Islamic education learning at SDN Sleman, Yogyakarta, prioritizes the morals and characteristics of students so that they can change into better individuals following what is expected by education. Learning that prioritizes moral values and tries to change students' behavior to improve is the learning promoted by al-Ghazali. Even though the implementation has been carried out well and is supported by the relevant curriculum system, students' moral and character issues are still problematic. This is due to environmental factors of students and is also supported by the sophistication of the times so that students can easily access things they need, which affects their character. Mr. R1, regarding this problem, said that:

The morals of students are increasingly showing the depravity of this, of course, because today's era is completely different from the past. Now, everything is easy to access, which makes students increasingly lazy and less polite. Perhaps this is because of the spectacles they find in social media.

The Islamic education teacher at SDN Sleman Yogyakarta has carried out his duties

as an educator. The obstacles are not just a teacher's problem but a problem for all of us, as well as how to create a positive environment to guide students' morals with an Islamic character.

CONCLUSION

Learning from al-Ghazali's perspective places great emphasis on changing the morals of students to become better individuals and making them have an Islamic character. Moral learning in Islamic Education subjects with al-Ghazali's perspective was successfully implemented at SDN Sleman, Yogyakarta. This implementation is also supported by the learning curriculum used at that school. Of course, various obstacles are experienced by the Islamic education teacher in instilling *akhlakul karimah* in students. Among the most influential obstacles is the environment of the students themselves, but this obstacle is our joint obligation to protect and improve their environment better than now. The researcher suggests that teachers can communicate with students' parents so that environmental supervision of students can be carried out better, parents pay more attention to the environment around their children, and students can study diligently and avoid a bad environment.

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