THE SUFISM MORAL EDUCATION

ON *"BIDĀYAH AL-HIDĀYAH"* WRITTEN BY AL-GHOZALI

IAIN PURWOKERTO

THESIS
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CHAPTER I
INTRODUCTION

A. Background of The Problem

The development of islamic education in carrying out prophetic missions that made people of noble character get challenges from all directions. The challenges is not only from outside cultural hegemony but also from muslims who are not fully understanding in moral education. Humans have very differse potential, they have cognitive organs such as the heart (*qolb*), intellec (*aql*),soul (*ruh*) and physicall abilities. Which such as abilities, human can perfect humanity so that they become close to god. But on the contrary, he can also be the most despicable creature because of this lust and ignorance.[1]

The hegemony of modern live has reached dangerous limited. One massage of Islam in the modern world is that people can prioritize something according to their own interest and mantain each element in accordance with its place and mantain the proportion among the things arround it. The peace sought by humans is only possible if all human needs, not only their abilities as animals, but also as being born to attain immortality, are fulfilled. Only busy oneself with physical life makes people fall into slavery and produce problems, which cannot be solved physicaly.[2] To understand clearly the important role that the school environment can and should play in moral education we must first realize what the child faces when he comes to school.[3]

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[1]Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi di Tengah Tantangan Millenium III,* (Jakarta: Kencana Pernada Media Grup, 2012), page 7.

[2]Asmaran As, *Pengantar Studi Tasawwuf,* (Jakarta: Raja Grafindo Persada, 2002), page 7.

[3] Jeanne H. Ballantine, Joan Z. Spade, *School and Society a Sociological approach to education*, (Belmont USA: Wadsworth/Thomson Learningpage, 2004), page 29

Moral education has the most important elements in process of human religion. Even this education is the main mision of the teachings of Islam. As we said by the prophet Muhammad :

اِنّما بُعِثْتُ على تمام محاسن الأَخْلاق (رواه البيهقي)

"Actually I was sent to perfect the noble truth" (HR. Baihaqi)[4]

The above hadith explains that prophetic duties in the world are only to perfect human morality. The way for guiding the behavior to the accordance with the conditions desired by the prophet, the *shari'a* as a guidline is needed, Allah SWT Said :

قل ان كنتم تحبون الله فاتبعونى يحببكم الله ويغفر لكم ذنوبكم , والله غفور رحيمٌ

"Say : if you love Allah follow me, God will love and forgive your sins." (QS. Ali 'Imran (3): 31)

Above verse instruct to us, to follow the prophet when interacting with god or with fellow beings. The main obligation that must be done by a Muslim is to accept and have faith in Islam.[5] Every human being is essentially monotheistic and behave admirable as taught by the apostle in the day of thought or dead. Personal relationships of someone with fellow creatures should be based on love because God and brotherhood of religion, help each other in virtue and devotion and adorn themself with noble and noble morals.[6]

Moral or comandable behavior if carried out by strong desires from within the heart will lead to continuity and spiritual statisfaction. When someone have spiritual satisfaction, then good and sincere deeds are only

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[4]Al-Hafidz Abu Al-Dunya, *Makaarim Al-Akhlaq,* (Beirut, Lebanon: *Daar Al-Kutub Al-'Ilmiyyah*, 1989), page 22
[5]Sa'id Hawwa, *Pendidikan Spiritual,* (Yogyakarta: Mitra Pustaka, 2006), page 10.
[6] M. Fauqi Hajjaj, *Tasawwuf Islam dan Akhlaq,* (Jakarta: Amzah, 2011), page 263.

due to Allah SWT. Will continue to be done and become a habbit that is constantly maintened and affects the environment.

Right in the heart, action and mind is the key to getting peace in worshiping Allah and dealing with fellow beings. True words, if what is spoken is truth is not falsehood and true deeds if all that is done is in accordance with Islamic shari'a.[7] However, in reality there are many Indonesian teacher who do not understand in depth the concept of moral sufism in education. Even though the teachers or lecturers are more dominant in educating by orienting on the material quantity without seeing the quality and spiritual effect that should be the most important thing. Many student know a lot about worship practices and social practies, but cannot find the devine side in their actions, behave well and honestly only in circumstances, and behave only to get praise, good grades and so on.

Bidāyah Al-Hidāyah by Imam Al-Ghozali, discusses moral to fellow human beings and to Allah SWT. These ethical guidelines are a phat that must be taken by a servant with Allah SWT. The explanation of Imam Al-Ghozali in this book shows that one form of perfect servitude is the existence of *akhlaq* or ethics. This is very relevant to the purpose of ducation in Indonesia in general, namely character building.

Imam Al-Ghozali explained at least four important points to realiza a perfect human being that is obedience, stay away from disobedience, o form of disobedience that is shunned and does not interact with creatures or *khaliq.* The four discussions are a system that used by someone to get guidance to become noble human being. Therefore, the researcher was interested in discussing moral sufismeducation in the book *"Bidāyah Al-Hidāyah"* by Al-Ghozali. In this literature study, researcher examined the concept of Sufism Moral Education in the book.

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[7]Yanuar ilyas, *KuliahAkhlak,* (Yogyakarta: Lembaga pengkajian dan Pengamalan Islam, 2000), page 81

B. Conceptual Definition

1. The Definition of Sufism Moral Education

As a tool for understanding Sufism Moral Education, it is necessary to describe the meaning of education, Moral, and Sufism itself. Definitively, Islamic education experts have differences in interpreting Islamic education, namely by contrasting between *tarbiyah, ta'lim, and ta'dib*.[8] According to Mustofa Al-Ghaylani education is the process of cultivating morality, the noble character so that people can live their lives with their strengths and abilities.[9] Sufism is referred to as a typical group that has simplicity, obedience, godly orientation, solidarity, which stands out as its identity.[10]

Moral are traits thts human carry from birth that are embedded in their souls and are always present in them.[11] Sufism is the proses of finding a path to spiritual love and perfection.[12] Meanwhile, suhrawardi said, Sufism is seeking the essence and leaving something that is in beings (wordly pleasure).[13] Sufism can be said to be a movement with aims at making people good and better muslims.[14]

According to Abudin Nata, Sufism Moral Education is an effort to train the soul with various activities that can liberatehuman beings from the influence of world life, so that reflected noble character and close to Allah SWT.[15]

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[8]Azaki Khoirudin, *Pendidikan Akhlaq Tasawwuf*, (Bojonegoro: Nun Pustaka, 2013), page 25

[9]Mustofa Al-Ghaylani, *Bimbingan Menuju Akhlak Luhur,* (Semarang: KaryaThoha Putra, 1976), page 315

[10] Suwito, NS, Eko-Sufisme: Konsep, Strategi, dan Dampak, (Purwokerto: STAIN Press, 2011), page 39

[11]Aris Setiawan, *Konsep Pendidikan Akhlak dalam Perspektif Al Ghazali,* Mudarrisa vol. 2, No.1, Juni 2010, accessed 22 october 2018 at 02.30

[12]Abubakar Aceh, *Pengantar Sejarah Sufi dan Tasawwuf,* (Solo: CV. Ramadhani, 1990), page 28

[13]Azaki Khoirudin, *Pendidikan Akhlak Tasawwuf…,* page 27

[14]Shahida Bilqies, *Understanding The concept of Islamic Sufism,* Journal of Education and Social Policy Vol.1, No.1, June 2014, accessed 5 Mey 2019 pukul 01.17

[15]Azaki Khoirudin, *Pendidikan Akhlak Tasawwuf…,* page 30

2. *Bidāyah Al-Hidāyah Book*

        Bidāyah Al-Hidāyah book is one of some Al-Ghozali books in moral guide line. This book is published by *Dar Shadr,* Beirut, Lebanon. This book has been printed first in1998.

3. Imam Al-Ghozali

        Al-Ghozali was born in thus, Khurasan, Persia. Precisely born in the year 450 Hijriyah, he died in the country of birth in 505 H.[16] He was one of the leaders of scholars of his time who had a very broad view expressed in his works, so he deserved the title of the famous *Hujjah Al-Islam.*

        At the basic level, he received free education from several teachers because of his family's proverty. The education obtained at this level allowed him to master Arabic and Parsi Fluently. Because of his interest in science of *mantiq,* the proposal of *fiqh*, philosophy, and to study all opinions of the four schools of thought to the proficient in the fields discussed by these schools.

        During the search for science, Al-Ghozali once studied with Imam Haramain (Abdul Malik Al-Juwaini) at Nidham Al-Mulk, namely a *Madrasah* in Nisabur, Persia. In 484 H Al-Ghazali was appointed as professor and at the same time as chancellor of the *An-Nidhomiyyah Syafi'iyyah* College in Baghdad.[17]

C. **Problem Statement**

        From the background of the above problem, the authors conclude the formulation of the problem as follow :

How does the Sufism Moral Education on *Bidāyah Al-Hidāyah* written by Imam Al-Ghozali ?

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[16]Abubakar Aceh, *Pengantar Sejarah Sufii dan Tasawwuf…,* page 1.
[17]Abubakar Aceh, *Pengantar Sejarah Sufii dan Tasawwuf…,* page 3

D. The Objectives and Significance of the Research

Based on the problem statement above, so the objectives and significance of the research are :

1. The objective of the research are :
   a. To describe the Sufism Moral Education based on the perspective of Imam Al-Ghozali in *Bidāyah Al-Hidāyah*

2. The significance of the research

Now, the wish significance from research are :

   a. To increase concept of knowledge and *khazanah* scientific in Sufism Moral Education for the readers and writer also.
   b. To be reference material for the researcher in the future.
   c. To be reference material for researcher to develop a concept of Sufism Moral Education.

E. Literature Review

Literature review is study result from the research which had a relation with the object of the research has been discussed. The easy way to arranging this thesis, so the writer will compare some research that have a relevantion with this thesis.

Thesis written by Azaki Khoirudin, student of Muhammadiyah University Surakarta in 2013 with the title " The Concept of Sufism Moral Education Acccording to Nurcholis Madjid". This thesis discusses the idea of NurcholisMadjidabaout Sufism Moral Education.[18] Thesis written by Samkhun Naji student of SyarifHidayatullah Jakarta state Islamic University in 2014 with the title "Sufism Moral Educational Values (Analysis of the Content of Jack and Sufi's, novel by Muhammad Lukman

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[18]Azaki Khoirudin, *Konsep Pendidikan Akhlak Tasawwuf Menurut Nurcholis Madjid",*(Surakarta: UIN Surakarta, 2013)

Hakim) (2014). This thesis has the main theme of Sufism Moral Education which is absorbed from the novel.[19]

Thesis written by Yuanita student of Salatiga state Islamic Institute in 2016 with the title "Model of Sufism Moral Education in PondokPesantren Darussalam Bandung WonosegoroBoyolali 2015" (2016). This thesis has atype of field research with theme Sufism Moral Education.[20]

The above thesis has differences and similarities with the thesis that the writer will compile. The similarity of the thesis above is the same as having theme Sufism Moral Education, while the difference lies in the object of research and type of research.

F. Research Method

1. The Type of Research

Judging from the objects and places where this research was held, this research is included in the type of library research, namely research conducted by collecting data obtained from librarysources in the form of books, magazines, newspapers, scientific jurnal and documents so that from him obtained clear information about Imam Al-Ghozali's thinking in Sufism Moral Education.

1. Source of Data

a. Primary source

The primary source or the first hand data is the source data has gotten from the subject research directly used the size tool data take tool as the subject, as the look for direct references.[21] The primary source of this research is the book written by Imam

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[19]Samkhun Naji, *Nilai-nilai Pendidikan Akhlak Tasawwuf (Analisa Novel Jack dan Sufi's karya Muhammad Lukman Hakim,* (Jakarta: UIN Syarif Hidayatullah, 2014)

[20]Yuanita, *Model Pendidikan Akhlak Tasawwuf di Pondok Pesantren Darussalam Bandung Wonosegoro Boyolali 2015,* (Salatiga: IAIN Salatiga, 2016).

[21]Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif dan R&D,* (Bandung: Alfabetha, 2010) page 308.

Al-Ghozali entitled *Bidāyah Al-Hidāyah* and *Al-Ihya 'Ulum Ad-Din.*

b. Secondary Source

Secondary source is the source that gives data undirectly to the collector.[22] This source is used for completing datas. The secondary source of this thesis are the book that have relation with the discussion, it was liked the other books by Abubakar Aceh entitled *Pengantar Sejarah Sufi dan Tasawwuf,* Musthofa Al-Ghaylani entitled *Bimbingan Menuju Akhlak Luhur,* Azaki Khoirudin entitled *Pendidikan Akhlaq Tasawwuf,* the book by Sa'id Hawwa entitled *Pendidikan Spiritual,* and so on.

2. Technique of Collecting Data

Technique of collecting data in this research is using documentation technique. It is looking for data such us the theories, the concepts, and the proportion which might on book, magazine, internet, video and the others. In addition, documentation method also defined by looking for data about the somethings or variable is like note, transkip, book, newspaper, magazine, epigraphy, meetings writer, legger, agenda and others.[23]

3. Technique of Analyzing Data

The data analysis of this research used the descriptical analytic. It was related to the theme researched to submmit and

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[22]Sugiyono,*Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif dan R&D...,* page 308.

[23]Suharismi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik,* (Jakarta: Rineka Cipta, 2013), page 274.

classified then explain about the data and the conclude eith inductive or and deductive method.

Deductive method is what look right on some events in one class or kind, it be in effect in right something on all condition that consist in the class or kinds.[24] It was some of thinking process from the general knowledge and come from the one knowledge, it can take some special knowledge. This method purposed to know the movement from the general thinking pattern on the take of special thinking pattern. This method is used by writer to analysis data about education.

While the inductive methode is the method come from the special facts, concrete conditions, then from that will be take to generalization that has general character.[25] This method is purpose to know the special facts and conditions then it will take the conclusion to be general. This method, the writer used to analyze the data about the concept of Sufism Moral Education according to Imam Al-Ghozali which is on *Bidāyah Al-Hidāyah.*

G. Research Method

In this research, in order to understand the readers, so the writer will explain about the structure of the study as:

CHAPTER I is introduction, it consists of basic problem, operational definition, problem structure, the objective and the significance of research, research method, literature view, and the structure of study.

CHAPTER II is explaining and studying about basic theory is used in this research and the explain about the definition from the theory which used in this research process. It consists of the basic theory about the Sufism Moral Education.

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[24]Sutrisno Hadi, *Metodology Research,* (Yogyakarta: Andi, 2004), page 41.
[25]Sutrisno Hadi, *Metodologi Research...*, page 47.

CHAPTER III is explaining the data which has been gotten by the writer. It consists of Imam Ghozaly Biography and some explanation about *Bidāyah Al-Hidāyah*.

CHAPTER IV explain about the sufism moral education on *Bidāyah Al-Hidāyah*.

CHAPTER V is the closing. It consists of conclusion and recomendation.

CHAPTER V
CONCLUSION

A. Conclusion

This writing is intended to describe the concept of sufism moral education in *Bidayah Al-Hidayah* according to Al-Ghazali. The writings show that the fact of sufism moral education according to Al-Ghozali is the description of the piety that is associated with morals. At its core is the process of moral education that can foster and enhance the potential of learners towards the *rabaniyyah* and the *Insaniyyah* character, which is to produce human beings with the morality of Allah and all beings.

It is concluded that the purpose of moral education according to Al-Ghazali in the book of Bidayah Al-Hidayah is purification of soul and proximity to god. In Tazkiyah Al-Nafs the students are expected to have a good morals to both beings or Allah. While in muraqabah it is expected that learners can perform all worship on earth only because to find Allah SWT. Muraqabah (proximity to God) will produce the divine value (piety) and Tazkiyah Al-Nafs will produce noble values in socializing.

The recommended method of tasawuf academic education Al-Ghozali in Bidayah Al-Hidayah is using the drill method and exemplary method. In carrying out the process of sufism moral education mentions that there must be manners that must be owned by educators and learners. Exemplary has an important meaning in educating the child's morals, exemplification into a central point in educating and building a child's morals, if the educator is good at the possibility that his students are well-behaved, because the pupil imitates his teacher, otherwise the teacher is bad. The *Mujahadah* method is able to train learners to do good and behave so that they will gain happiness.

B. Suggestion

1. For the other researchers and theoretician, can analyze and give thought contribution to the Islamic Education progress and development.

2. For the educational practitioners can take positive sides from the Sufism Moral Education on *Bidayah Al-Hidayah*, and can give the alternatives of teaching moral.

C. Closing

All praises be to Allah who has been giving mercies and blessings so this thesis has finished completely. Thanks for everyone who has help the writer to do this. I hope this thesis will useful for the reader. Aamiin
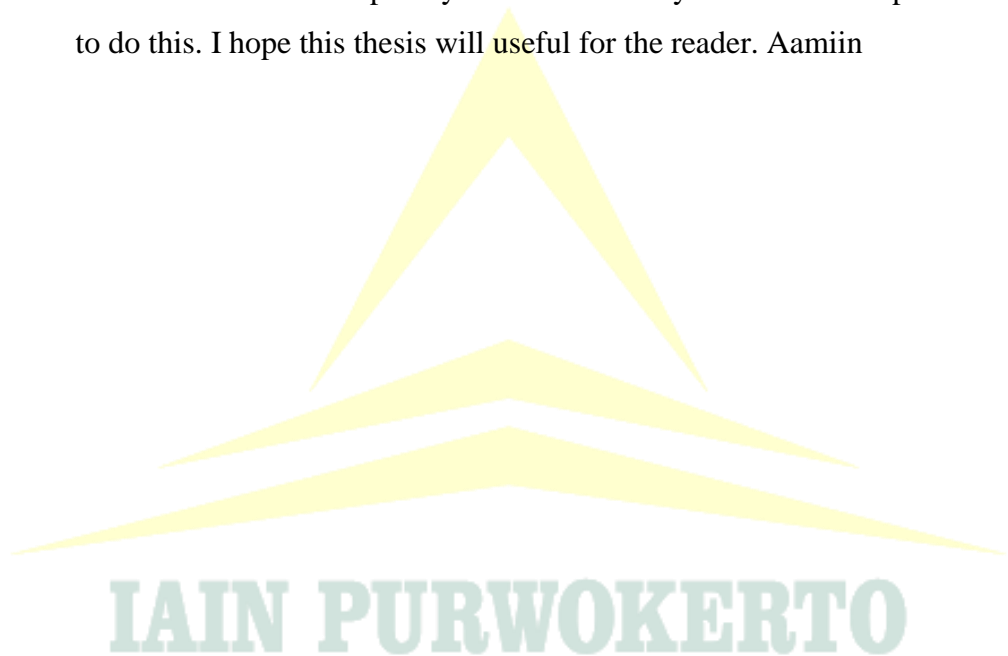
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