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Husnul Huluq Al-Ghazali Concept as the Core of Student Character Education

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Article Information	Abstract
Received: 10 January 2024	<i>This article explains the concept of husnul huluq (noble morals) as the core of improving students' character. The implementation of Husnul Huluq is an example that is formed in the students' personalities. Husnul Huluq in this article is the result of an analysis of al-Ghazali's thinking. This study uses a qualitative approach with a library research type of research. The primary source is al-Ghazali's work Ihya Ulumuddin and supporting sources are Mukhtasar Ihya Ulumuddin, Ihya Ulumuddin for Modern People and Bidayah al-Hidayah. Data analysis is presented descriptively, along with data reduction, data presentation and conclusion. The discussion results showed that educators need to understand the concept of AL-Ghazali, which focuses on character education and the idea of husnul Huluq (noble morals) in students. Husnul Huluq is a milestone in character education that is in accordance with what is expected by Islamic law. Husnul Huluq means to instil an example in students: 1) Prioritize soul purification and worship. 2) Tawakal. 3) Sincere character. 4) Solidarity. 5) Love helpful knowledge. 6) Be honest. 7) Simplicity. 8) Be patient. 9) Gratitude. 10) Meek attitude. The implementation of Husnul Huluq, which is instilled as character building in students, is carried out using the teacher's method of providing examples, exercises, modelling and</i>
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habituation, which is added with advice, suggestions or warnings as an educational instrument to develop students' personalities.

Artikel ini menjelaskan tentang konsep *husnul huluq* (akhlak mulia) sebagai inti dalam meningkatkan karakter peserta didik. Implementasi *husnul huluq* merupakan teladan yang terbentuk dalam pribadi peserta didik. *Husnul huluq* dalam artikel ini merupakan hasil dari Analisa terhadap pemikiran al-Ghazali. Kajian ini menggunakan pendekatan kualitatif dengan jenis penelitian *library research*. Sumber utama dari karya al-Ghazali *Ihya Ulumuddin* dan sumber pendukung Mukhtasar *Ihya Ulumuddin*, *Ihya Ulumuddin for Modern People* dan *Bidayah al-Hidayah*. Analisis data disajikan secara deskriptif, reduksi data, penyajian data dan penarikan kesimpulan. Hasil pembahasan didapatkan bahwa pendidik perlu memahami konsep AL-Ghazali yang menitikberatkan pendidikan karakter pada konsep *husnul huluq* (akhlak mulia) pada peserta didik. *husnul huluq* merupakan tonggak dari pendidikan karakter sesuai dengan yang diharapkan oleh syariat Islam. *Husnul huluq* yang dimaksud adalah menanamkan keteladanan kepada peserta didik dalam hal; 1) Mengutamakan penyucian jiwa dan ibadah. 2) Tawakal. 3) Karakter ikhlas. 4) Solidaritas. 5) Cinta ilmu bermanfaat. 6) Jujur. 7) Kesederhanaan. 8) Sabar. 9) Syukur. 10) Sikap lemah lembut. Dalam implementasi *husnul huluq* yang ditanamkan sebagai pembentukan karakter pada peserta didik di lakukan dengan metode guru memberikan contoh, latihan-latihan, keteladanan dan pembiasaan, yang ditambahi dengan nasihat, anjuran atau teguran sebagai instrument pendidikan dalam rangka membina kepribadian peserta didik.

I. INTRODUCTION

Education in Islam is a series of processes which produce or create a creature of Allah Swt named man become that creature comprehensive in a way spiritual and physical, as well as morals to carry out their responsibilities and roles as the perfect creation of Allah Swt. Islamic education aims to produce perfect humans as described in the Qur'an (Musyafaah, 2023).

Therefore, the ultimate aspiration of education is to mould students into perfect human beings, or as they are called, human beings. The concept of human perfection is further elucidated by Anwar's perspective, which presents the Prophet Muhammad Saw as an exemplar of the human being *Insan Kamil*. The Messenger of Allah, a flawless creation, became a *uswatun hasanah* for his people. Every action of the Prophet serves as a guiding light for humanity (Anwar, 2022). Allah Swt further elaborates in the Al-Qur'an Surah Al-Ahzab verse 21.

Ibn Arabi considers Human Kamil to be Tajalli's container divinity because there is only one reality for all creatures. Tajalli is the release of humans from the character or nature of *madzmumah* and constantly improving themselves to become a better person. Tajalli co-occurs with God, creating nature from nothing to exist according to its nature (*creatio ex nihilo*) (Anwar, 2022; Mahmud, 2014). Al-Jili's thinking aligns with Ibnu's thinking Arabi, namely as a form of *tajalli* deity. View this is based on speculation that there is only one reality and nature, which is inevitable. To achieve degrees humans as human beings, first, a person must feel and carry out the pillars of Islam by what has been prescribed (Hakiki, 2018).

The formation of a human being cannot be separated from the process of balancing the physical spiritual, group individual, action knowledge. So this is an opportunity to determine what is good and bad and to choose and avoid bad things (Sauri et al., 2022). The existence of a moral crisis and moral decadence is the impact of education that stresses only the cognitive aspect and the surroundings of good moral/character education. This is a mistaken aim of education, because smart, scientifically intelligent people do not guarantee good behavior and morals. as well as the characters (Subur, 2017).

The realization of human beings includes the formation of the *husnul Huluq* aspect or what is also called noble morals. Moral education is a great hope for improving human life because morals help every human being to behave according to the norms of society. The important role of morals has been recognized by society in Indonesia. So this is reflected in the education curriculum in Indonesia which stipulates moral subjects *Aqidah Akhlak* in formal education in madrasas and at school (Zaini, 2017).

Morals are the main thing in Islamic teachings, in fact morals are second only to faith. Therefore, Islamic teachings make morals important, strengthened by the hadith of Rasulullah in the book *al-Sunan al-Kubro*. However, moral learning carried out in formal institutions is considered to be going poorly because there are still frequent deviations in moral behaviour among students. This is a failure in the implementation of moral education in Indonesia, this right is supported based on the results of research on Research and Development and Religious Education and Training in 2000. The results of this research explain that the failure or failure to achieve the formation of students' morals is caused by the implementation of educators in implementing Islamic Education learning (PAI) tends to focus on the delivery and density of material so that it only prioritizes cognitive aspects rather than affective and psychomotor aspects (Ikhwan, Mu'awanah, et al., 2020; Yaqin, 2020).

Imam al-Ghazali is one of the Islamic intellectual figures who discussed morals and is still a reference today. Imam Al-Ghazali was a Muslim theologian, fiqh expert and expert on Sufism in the Middle Ages. Education is something that is studied and explained in detail and depth. "Al-Ghazali explains in his book *Mizan al-'Amal* that the main goal of students in studying all sciences is the perfection and purity of their souls" (Al-Ghazali, 1988).

Quoted from Tohidi's article, al-Ghazali's thinking views the importance of educators as role models for students, but this does not mean that everything an educator does can be used as a role model. Still, instead they must obey as long as it does not conflict with the commands of Allah SWT. Al-Ghazali added that an educator must stay away from what is prohibited by Allah SWT and behave competently (Sumanto, 2022; Tohidi, 2017).

Research on morals from al-Ghazali's perspective is not the first thing to be studied, but several studies have been conducted. *First*, Dirsia and Kusumawati's research entitled *Implementation of al-Ghazali's thoughts on character education* describes that the primary goal of character education is the perfection of life in this world and the afterlife so that the value of *taqarrub ilallah* becomes the main thing. Results achieved in implementation Character education in early childhood

begins with character formation which in its implementation provides a good example (Dirsa & Kusumawati, 2019).

Second, research by Mukarromah et al. With the Analysis of al-Ghazali's thoughts on character education as a solution to the problem of moral decadence and its significance in education in Indonesia. The results of this research are that the concept of character education in Al-Ghazali can be analyzed in three ways. One, humans have a character that tends towards a traditional point of view and is influenced by experience. Two, al-Ghazali's character education has deeply influenced the education values in Indonesia. According to al-Ghazali's thoughts, this is proven by every element of education in Indonesia, both formal and informal (Mubarok et al., 2024).

The two previous studies mentioned above serve as valuable references for the researcher's articles. This research, however, takes a more comprehensive approach by conducting an in-depth analysis of the concept of husnul Huluq, also known as noble morals. This concept delineates the morals of students, which are harnessed as the core of their character in life. By cultivating husnul huluq, the character of students is enhanced, thereby serving as a pivotal factor in the improvement of quality education. Moreover, the noble character of students plays a significant role in the process of achieving success, thereby underlining its profound impact on education.

II. METHODS

To the characteristics of the problem raised, this article uses qualitative research methods, namely emphasizing descriptive data in written words. This article focuses on literature or library research, namely reading, studying, and studying books and written sources closely related to the discussed problem. The technique for collecting library research data in this research is by reading primary sources and supporting sources as well as other data sources. of a library nature. Data collection sources use primary and secondary sources (Ikhwan, 2021). Primary sources are data directly provided to data collectors (in this case researchers), while secondary sources are indirect sources obtained by data collectors. Meanwhile, data collection is carried out in natural conditions, primary

data sources, and data collection techniques rely more on observation or documentation from reference sources. Analysis of the data used in this research, all data obtained is presented descriptively, starting with data reduction, data presentation and conclusion drawing (Sugiyono, 2015).

III. FINDINGS AND DISCUSSION

Husnul Huluq Al-Ghazali

Moral education is of great concern to Imam al-Ghazali because he firmly believes that correct moral education is the way to get closer to Allah Swt, form *husnul huluq* and achieve happiness in this world and the afterlife. Al-Ghazali interpreted morals as permanent behaviour (*istiqamah*) which originates from the condition of a person's soul, in line with al-Ghazali's thoughts, namely Ibn Miskawaih and Abdurrahman al-Maidani. Al-Ghazali divided morals into two types, namely good morals (*husnul huluq*) and despicable morals (*sayyi al-huluq*) (Irawan et al., 2023).

Husnul Huluq is a commendable quality and is one of the main goals of Rosulullah Saw who was sent to earth, namely "*innama bu'itstu li utammima makârimal akhlaq*". The book by al-Ghazali *Ihya Ulumuddin* explains that *husnul huluq* is a state of the soul that is embedded in it. It allows for various actions easily and effortlessly without much consideration and research. And suppose the embedded condition arises from good actions according to reason and norms. In that case, it is called good ethics. Husnul hulûq is the Messengers' characteristic and the Siddiqi's main deeds. Husnul khuluq is essentially half of faith, the result of the mujahadah of the muttaqin, and the result of the practice of those who worship" (Al-Ghazali, 1990b).

Husnul Huluq al-Ghazali 's idea is the relationship between Allah Swt and humans, which results in moral actions. So that Allah is the primary source of all actions, without the help of Allah Swt the efforts made by humans will be in vain. According to al-Ghazali, morals are a state of the soul that is the source of the formation of actions, where actions are born directly without calculation. People who are instilled with good morals will do well without thinking long or will do it spontaneously without thinking about all the risks. Likewise, vice versa, if bad

morals are embedded in their soul, then when there is an opportunity they will commit evil deeds (Latifah et al., 2022).

According to Al-Ghazali, the main goal of moral education is the purification of the self or soul, which is also called *tazkiyat al-nafs*, which means purifying oneself from despicable qualities. *Tazkiyat al-nafs* or purification of the soul is a human's inner effort to eliminate despicable traits. Furthermore, Al-Ghazali said that the purification of the soul is the way to obtain happiness in this world and the hereafter to achieve perfection in life as a creature of Allah Swt (Saiful et al., 2022).

Implementation of *Husnul Huluq* as the Core of Character Improvement

Character education aims to shape students' understanding and ability to make the best decisions realized in everyday life. Character education is not just about teaching what is right and what is wrong but rather, character education instills good habits in students and the implementation of *husnul huluq* is the core of students' character education (Ikhwan, Farid, et al., 2020; Mukromin, 2019).

Morals can be changed through education. Al-Ghazali gave an example of how a doctor treats patients, if all patients were given just one type of medicine, it would result in the death of the patient. Likewise, if educators only use one method when educating, will destroy their hearts or character. So an educator must provide learning by paying attention to the condition of the students, namely their age, character and physical condition (Irawan et al., 2023).

According to al-Ghazali, human character is good but can change for the worse because the environment and education influence it. For this reason, in achieving every good thing on the "straight path" humans must ask Allah Swt for guidance so that they can fight the bad things in this life. Al-Ghazali places the primary sources of advice on human morals as the Koran and Sunnah. Meanwhile, its support is reason (Latifah et al., 2022).

Apart from that, the concept of character education offered by Imam Al-Ghazali in the Book of *Ayyuhal Walad* is how the character of a Muslim or a servant relates to God, himself, other people and the environment around him. Because character education does not only teach students what is good and evil,

but also instills good habits so that students understand and feel and learn to do. In this way, moral education becomes a character permanently formed in students (Al-Ghazali, 1988).

In character education, a person with character has personality and character. Character education must be formed from the efforts or efforts of educators to run its course. The existence of maximum effort from the parties responsible for education will produce competent people in terms of attitude and personality (Tohidi, 2017).

Husnul huluq or noble morals should not only be imposed on students, but it all starts with educators as a milestone in teaching and instilling moral values in students. So educators must have noble morals as role models for students.

In the book *Ihya Ulumuddin* Imam al-Ghazali emphasizes that being a teacher is a big responsibility. "Whoever has a teaching burden has a big burden. So maintain your morals and duties." So he should not be like a needle that gives clothing to others while he is straining or like a lamp wick that illuminates others while burning. It is said in poetry: "I became like a wick destined to light man while he was burning" (Al-Ghazali, 1990a).

According to al-Ghazali, the morals that an educator should have are First, love and compassion for students and treating them like their own children. Because of the words of the Prophet Muhammad, "Indeed, I am to you like a father to his children." Second, follow the example of the Prophet Muhammad, namely not asking for wages or compensation for what is done. Third, provide advice to students. Fourth, students should be prevented from sarcastically committing disgraceful acts because open reprimands can reduce students' self-confidence. Fifth, be *istiqamah* or consistent. If not, the advice will be useless because words have no more impact than actions (Al-Ghazali, 2018).

Al-Ghazali's teachings position educators in a role that transcends that of a mere parent. While parents bring forth mortal life, educators guide and direct students towards the eternal goal of life. This underscores the profound impact educators have on shaping the future of their students, a responsibility that is both noble and significant.

Ashari's opinion is also confirmed, in his writings he explains that Al-Ghazali gave an honourable place to the teaching profession, citing many texts from the Koran and al-Hadith to strengthen his argument that the teaching profession is the most important and noble task. as written: Humans are God's most noble creatures on earth and the most essential part of humans is their heart. On the contrary educators are busy repairing, purifying, perfecting and harmonizing mind constantly to be close to Allah Swt. Because of that, teaching knowledge is worship and fulfilment of obligations as Khalifah of Allah, which is the obligation of Caliph God, most importantly. Because Allah opens the hearts of Alim to receive knowledge and qualities of His uniqueness, the heart is like a treasure trove object; we are the most valuable and are permitted to share it with people who need it. So there is a higher degree of a servant who is an intermediary between God and his creatures, bringing them closer to Allah and leading them to heaven, a place of eternal rest (Anwar & Tobroni, 2023; Ashari, 2023).

According to al-Ghazali, the main task of education is to perfect and purify oneself from despicable traits and bring students' hearts closer to Allah. Educators should guide students to know the perfection of Allah Swt through all of His creation and be able to purify the souls of students (Al-Ghazali, 1990a).

Al-Ghazali's teachings highlight the transformative power of education on morals. He suggests that morals are not fixed, but can change through the learning process. This change is not immediate, but gradual, as our souls are encouraged to act in ways regulated by Islamic law. Al-Ghazali's method of education involves providing examples or habits, supplemented with advice and warnings. These warnings, he cautions, should be indirect to avoid damaging students' self-confidence. The formation of the *husnul huluq* character, he emphasizes, is a gradual process that develops over time.

Al-Ghazali explained eight good ways of realizing students' noble morals, including compassion, which is the inner teacher teaching to treat students like their own children. Two, be sincere and always get closer to Allah SWT namely every teacher in educating students always be honest and seek Allah's pleasure and always draw closer to Allah. Three, give wise advice, namely educators

provide advice excellent and beneficial to students straight away in a good way. Fourth, educators prohibit students from committing disgraceful acts. Five, educators should glorify knowledge, meaning that educators should always glorify science to achieve happiness in the world and the hereafter. Sixth, teachers always develop their knowledge, continuously improving their competence to become professional educators genuinely. Seven, Educators use ideal methods according to the material presented, namely educators convey learning to students in a way that is fun and easy to understand. Eight, educators apply their knowledge to students or the people around them (Ridwan & Ikhwan, 2021).

Character education involves cognitive, affective and psychomotor aspects. The development of students' character is influenced by the environment through various methods. These include identification, where students observe and imitate attitudes, thinking styles, and lifestyles. Suggestion, where they are guided towards positive behaviours. Sympathy, where they understand and share the feelings of others. And empathy, where they are able to put themselves in others' shoes. Character education emphasizes habits that are continuously implemented in various activities carried out.

In the book *Ihya 'Ulum al-Din*, Al-Ghazali quoted by Hanani, divides several concepts of character education, including (1) Character Education Orientation; Character education is more oriented towards getting closer to Allah SWT and achieving happiness in this world and the hereafter. (2) Development Targets in Character Education. In Islamic education, one should be able to develop characteristics such as thinking, reading the Qur'an, contemplating, *muhassabah*, remembering death, sincerity, patience, gratitude, fear and hope, generosity, honesty, love, and so on (Huda et al., 2020; Supriyanto, 2022).

The results of the author's analysis of the book *Ihya Ulumuddin* by al-Ghazali and several supporting references, *husnul huluq* or noble morals that need to be emphasized to students are as follows; *First* starting with prioritizing the purification of the soul, namely defeating the ego and prioritizing the common good. Purification of the soul here is always based on obedience to Allah SWT. *Second*, *Tawakkal* is complete trust and dependence on Allah. In practice, *tawakkal*

does not mean just relying on Allah Swt without doing anything, but rather everything that is done is based on Allah Swt. *Third, Ikhlas* is a sincere and selfless intention where all actions are solely because of Allah Swt. *Fourth*, cooperation or being able to work in groups is something that is a further consideration. *Fifth*, love knowledge and always be enthusiastic about learning and adding new scientific insights. In al-Ghazali's context, the love of knowledge here is always aimed at the afterlife.

Next, *sixth*, an honest attitude, acting according to what is said. *Seventh*, simplicity is a lifestyle, thinking, or behaviour that tends towards things that are not luxurious or excessive. This involves being aware of not getting caught up in desires for material or worldly things. *Eight*, patience is a calm and steadfast attitude in facing any difficulties or tests in life. Nine, be grateful for all the blessings, pleasures or gifts given by Allah Swt. Lastly, be gentle, showing gentleness and gentleness when interacting with others.

In his book, Gunawam states that human morals will be achieved if four points are fulfilled, namely: *First, al-hikmah* is the attitude of a person who can differentiate between good and evil and right and wrong in every action; *Second, Ash-syajā'ah* is the tendency to prioritize reason over passion in the actions carried out; *Third, Iffah*, namely the management of lust by reason and heart under the guidance of Allah Swt; *Fourth*, or balance, namely a personal state that can overcome and control desires so that they are in line with the values of good, bad and right and wrong, all of which are guided by the Shari'a (Zukhrufin et al., 2021).

The explanation above illustrates that the process of forming the character of *husnul huluq* in education is implemented through continuous habits. Al-Ghazali strongly recommends that educators develop students' morals by providing good examples, which can take the form of training and habituation that is appropriate to the age, nature and characteristics of students. So that students can avoid despicable behaviour (Saiful et al., 2022).

IV. CONCLUSION

Husnul huluq is a milestone in character education that is in accordance with what is expected by Islamic law. *Husnul huluq* as the foundation of the character of Al-Ghazali's thoughts can be used as a guide and become a product ready to be used by anyone at any time in character education. The *husnul huluq* character that needs to be instilled in students from al-Ghazali's perspective is 1) Prioritizing the purification of the soul and worship. 2) *Tawakal*. 3) Sincere character. 4) Solidarity. 5) Love helpful knowledge. 6) Be honest. 7) Simplicity. 8) Be patient. 9) Gratitude. 10) Gentle attitude. The implementation of *husnul huluq*, instilled as a character in students, is carried out using the teacher's method of providing examples, exercises and examples or habituation, which is added with advice, suggestions or warnings as an educational instrument to develop students' personalities. This article will provide educators with an understanding of moral and developmental aspects to obtain character education techniques that are effective and relevant to students. Educators need to understand the concept of AL-Ghazali which focuses on character education on the idea of *husnul huluq* (noble morals) in students.

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