PRACTISING IMAM AL-GHAZALI'S MORAL CONCEPTS IN MADRASAH ALIYAH NEGERI 2 MODEL PADANG SIDEMPUAN

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Abstract: Islamic education is a conscious effort that is planned to prepare students to believe, understand, appreciate and practice Islamic teachings. The purpose of this study is to describe the concept of morality in Islamic education. This study used a qualitative approach, the background at Madrasah Aliyah Negeri 2 Model Padang Sidempuan, the data sources in this study included primary data sources and secondary data sources, data collection techniques were carried out by observation, interviews and documentation. Observations are made to observe learning activities. Interviews were conducted with teachers and students. Documentation is used to find out the history of the school, vision and mission, teacher condition, number of students, school infrastructure, school geographical location and school organizational structure. In the technique of guaranteeing the validity of the data is used triangulation. While the data analysis technique uses descriptive qualitative analysis. The results of this study indicate that the concept of morality in Islamic education from the perspective of Imam Al-Ghazali at Madrasah Aliyah Negeri 2 Model Padang Sidempuan with four aspects, namely: 1) Faith Education 2) Moral Education 3) Aqliah Education 4) Social Education and the method of forming it by example, stories, punishments and rewards have been running and it can be concluded that with the implementation of the concept of Islamic education in the perspective of Imam Al-Ghazali, students become Muslim individuals who are pious, prevent themselves from lust, and have noble character, discipline, sportsmanship, responsibility, spirit of cooperation, and obedience to Allah and His Messenger, respect for parents and love for others.

Keywords: Morals, Islamic Education. Al-Ghazali

INTRODUCTION

Madrasah Aliyah Negeri 2 Model Padang Sidempuan abbreviated to MAN 2 Model Padang Sidempuan is an Islamic educational institution under the auspices of the Ministry of Religion Republic of Indonesia located on Jl. Sutan Soripada Mulia No. 29, Sadabuan urban village, North Padang Sidempuan distric, Padang Sidempuan Regency, and North Sumatra province. Educational institutions or Madrasas/schools are places to educate students to have a good attitude and personality. [1] With the existence of educational institutions, it is hoped that they will be able to produce generations who have good morals and are able to maintain the good name of themselves and their parents. In the science of education, moral values occupy a very special position in shaping human beings towards the nature, usefulness, and goals of education. [2] Islamic education is a conscious, planned effort to prepare students to believe, understand, appreciate and practice Islamic teachings through guidance, teaching or training activities. For this reason, Islamic education is an important factor to create a young generation (students) who believe and fear Allah. Seeing how big the role of Islamic education is in shaping the personality of students, the researcher wants to examine Islamic education, especially Islamic education according to Imam Al-Ghazali.

The term education in the context of Islam is more widely known by using various terms, including: *At-Tarbiyah*, *At-Ta'lim*, and *Al-Ta'dib*. The term *Ta'lim* means the process of transferring knowledge, understanding, understanding, responsibility, and instilling a mandate. The word *Ta'dib* is more focused on efforts to form Muslim personalities who have noble character. [3] Moral education[4] is a process of educating, nurturing, shaping, and providing training on morals and good thinking intelligence, both formal and informal, based on Islamic

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[1]Firmansyah Firmansyah, "A New Paradigm On Human Resources Management In State Islamic University," *Al-Ishlah: Jurnal Pendidikan* 14, No. 1 (2022): 71–84, Https://Doi.Org/Https://Doi.Org/10.35445/Alishlah.V14i1.1513.

[2]Thomas Lickona, "Character Education: The Cultivation Of Virtue," In *Instructional-Design Theories And Models: A New Paradigm Of Instructional Theory*, 2013, Https://Doi.Org/10.4324/9781410603784-32.

[3]Haidar Putra Daulay And Tobroni, "Islamic Education In Indonesia: A Historical Analysis Of Development And Dynamics," *Journal Of Chemical Information And Modeling*, 2019.

[4]Matthew Davidson, Thomas Lickona, And Vladimir Khmelkov, "Smart & Good Schools A New Paradigm For High School Character Education," In *Handbook Of Moral And Character Education*, 2014, Https://Doi.Org/10.4324/9780203114896.

teachings. Al-Ghazali[5] strongly recommends educating children and fostering morals with exercises and habits that are in accordance with the development of their souls even though they seem to be forced, so that, children can avoid being misled.

Good morals cannot be formed only with lessons, instructions and prohibitions, because the character of the soul to receive the virtues is not enough with just a teacher saying do this and don't do that. Instilling good manners requires a long education and there must be a sustainable approach. Education will not be successful, unless it is accompanied by giving good and real examples. Such Islamic attention to moral development can be seen from Islam's attention to mental development which must take precedence over physical development, because from this good soul good deeds will be born which in the next stage will make it easier to produce goodness and happiness in all human life. [6]

THEORETICAL BASIS

1. The Concept of Morals in Islamic Education Perspective of Imam Al-Ghazali

Concept is a design or understanding that is abstracted from concrete events, [7] while Islamic education in a general sense is given the meaning of a concept in the form of physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards. Meanwhile, morality is a character that is inherent in a person in every word and deed that reflects his personality in the scope of social life in society. [8] The term education comes from the Greek word Paedagogie, which means guidance given to children. In Arabic the popular term for education is used the word "*Tarbiyah*".[9] The term *Tarbiyah*[10] can be grouped into three meanings,

[5]Md Noor Saper, Nurul Ain Mohd Daud, And Norazani Ahmad, "Kesahan Dan Keboleh percayaan Modul I-Sc (Islamic Spiritual Counseling) Ke Atas Pelajar Bermasalah Tingkah Laku," *International Journal Of Islamic Thought*, 2016, Https://Doi.Org/10.24035/Ijit.09.2016.004.

[6]Firmansyah Firmansyah, "Kelas Bersama Dalam Mewujudkan Nilai-Nilai Moderasi Pendidikan Islam Melalui Budaya Sekolah Multikultural," *Turatsuna : Jurnal Keislaman Dan Pendidikan*, 2021.

[7]Nur'aida Sofiah Sinaga, Delpi Aprilinda, And Alim Putra Budiman, "Konsep Kepemimpinan Transformasional," *Cerdika: Jurnal Ilmiah Indonesia*, 2021, Https://Doi.Org/10.36418/Cerdika.V1i7.123.

[8]Ratna Megawangi, "Pendidikan Karakter (Solusi Yang Tepat Untuk Membangun Bangsa)," *Jakarta: Indonesia Herritage Foundation*, 2004.

[9]Haidar Putra Daulay And Tobroni, "Islamic Education In Indonesia: A Historical Analysis Of Development And Dynamics," *Journal Of Chemical Information And Modeling*, 2019.

namely: (a) tarbiyah which means to develop (b) tarbiyah which means to grow; and (c) tarbiyah which means to improve, be responsible, maintain and educate. Islamic education is defined as a conscious effort made by someone who has responsibility for coaching, guiding, developing and directing the potential of children so that they can function and play a role as the nature of the incident. [11]

As for another opinion, what is meant by Islamic education is an educational system that can provide a person's ability to lead his life in accordance with the ideals and values of Islam that have imbued and colored his personality. [12] Thus, it can be concluded that Islamic education is a means for future golden generations who are able to be responsible for their words and actions with the aim of realizing better coaching and guidance in their lives.

2. Imam Al-Ghazali's Thoughts on the Concept of Morals in Islamic Education

The concept of Islamic education according to al-Ghazali[13] can be known, among others, by knowing and understanding his thoughts regarding aspects related to education, the following is the concept of moral thought according to Imam Al-Ghazalai:

(a) Faith Education.

Al-Ghazali said "Faith is speaking with the tongue, admitting the truth with the heart and practicing with the members." The understanding of faith here includes three aspects: first, the utterance of the tongue or mouth. [14] Because the tongue is the interpreter of the heart, but a newborn baby acknowledges the existence of God with the confession of the soul, not with the confession of the tongue. Second the justification of the heart, by means of intention and taklid for ordinary people or humans in general, and in *kasyaf* (opening the heart) for the Khawas. Third are deeds that are counted from part of faith because they complete and perfect faith, the increase and decrease in one's faith depends on deeds.

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[10]Muhammad Roihan Alhaddad, Moh Fuadi, And Ahmad Sopian, "Konsep Pendidikan Islam Dalam Alquran," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 2021.

[11]Fauzi Fahmi And Firmansyah, "Orientasi Perkembangan Pendidikan Islam Pasca Proklamasi Indonesia," *Al-Liqo: Jurnal Pendidikan Islam* 06, No. 01 (2021): 83–95, Https://Doi.Org/10.46963/Alliqo.V6i1.262.

[12]Daulay And Tobroni, "Islamic Education In Indonesia: A Historical Analysis Of Development And Dynamics."

[13]Md Noor Saper, Nurul Ain Mohd Daud, And Norazani Ahmad, "Kesahan Dan Kebolehpercayaan Modul I-Sc (Islamic Spiritual Counseling) Ke Atas Pelajar Bermasalah Tingkah Laku," *International Journal Of Islamic Thought*, 2016, Https://Doi.Org/10.24035/Ijit.09.2016.004.

[14]Nu'tih Kamalia, "Konsep Ilmu Pendidikan Menurut Imam Al-Ghazali," *At-Ta'dib*, 2016.

(b) Moral Education.

Etymologically the word morality comes from the Arabic *akhlak* in the plural, while the mufrad is *khuluq* which means character, temperament, behavior or character. Moral education is a process of educating, nurturing, shaping, and providing training on morals and good thinking intelligence, both formal and informal, based on Islamic teachings. [15] Childhood is the best time to instill the basics of moral education. Al-Ghazali put forward a method of educating children by giving examples, training and habituation then advice and suggestions as an educational tool in order to foster a child's personality in accordance with the teachings of Islam. [16]

(c) *Akliah* **(intellect) education**

Intellect is a means of considering and contemplating all things. [17] He can accumulate past experiences and take lessons from them for the present. Aspects of reason education rest on the development of intelligence (intelligence) that is in the brain. Al-Ghazali explains four understandings of reason, with a graded understanding; [18]

(1) Intellect is a trait that distinguishes humans and animals. Intellect is willing to accept various kinds of knowledge that are nadhariah and arrange jobs that are light and easy to think.

(2) The essence of reason is a science that grows in tamyiz age children, which is able to distinguish the possibility of the possible and the impossibility of the impossible, such as knowing that two are more than one and that people are not in two places at the same time.

(3) The essence of reason is knowledge gained from experience with various circumstances. So person, whose understanding has been strengthened by experiences, plus his knowledge with various schools of thought (understanding), is called intelligent.

(4) The essence of reason is the peak of the power of ghirah (spirit) to know the consequences of all problems and prevent lust, which invites immediate pleasure and controls the lust.

[15]Thomas Lickona, "Character Education: The Cultivation Of Virtue," In *Instructional-Design Theories And Models: A New Paradigm Of Instructional Theory*, 2013, Https://Doi.Org/10.4324/9781410603784-32.

[16]Rizki Noura Arista, "Konsep Pendidikan Menurut Al-Ghazali Dan Relevansinya Dalam Pendidikan Di Indonesia," *Jurnal Tawadhu*, 2019.

[17]Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 2018, Https://Doi.Org/10.48094/Raudhah.V3i2.28.

[18]Agus.

(d) Social Education.

Sociologically, humans are social creatures. He cannot live alone and apart from other humans. Humans always live in groups that are mutually beneficial, both small and large groups. [19] The purpose of this social education is the formation of a complete personality, spirit, body and mind, where individual identity is reflected as a human being who lives in a pluralistic society. The purpose of this social education is important because humans as the caliph of God on earth should have a primary and balanced personality, which is why it is impossible for humans to distance themselves from community life. [20]

(e) Physical Education.

The physical is one of the main foundations for getting progress and happiness in human life. A healthy mind and soul are found in a healthy body. The relationship between the physical and the spiritual of humans has a reciprocal influence, namely things that affect the soul will affect the body, and vice versa. The purpose of this physical education is to prepare humans as the duty bearers of the caliphate on earth through physical skills. It is based on "*al-qawy*" which is defined as the strength of faith which is supported by physical strength. [21]

In line with this, Al-Ghazali[22] said that the teacher who can be entrusted with the task of teaching is a teacher who, apart from being intelligent and perfect in mind, is also a teacher who has good morals and is physically strong. With the perfection of reason he can possess various knowledges in depth, and with his good mind can be an example and role model for his students, and with his physical strength he can carry out the task of teaching, educating and directing his students.

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[19]Wawan A. Ridwan And Suteja Suteja, "Pembentukan Kepribadian Menurut Imam Al-Ghazali," *Al-Tarbawi Al-Haditsah : Jurnal Pendidikan Islam*, 2018, Https://Doi.Org/10.24235/Tarbawi.V3i2.3464.

[20]Zainal Abidin, "Pendidikan Karakter Menurut Islam Dalam Perspektif Imam Al-Ghazali," *Akademika*, 2019.

[21]H. Hasbullah, "Karekteristik Pendidikan Islam Menurut Imam Al-Ghazali Proses Pendidikan Islam Yang Berkelanjutan Dan Berangsur-Angsur," *As-Sibyan : Jurnal Pendidikan Anak Usia Dini*, 2018.

[22]Umaruddin Nasution And Casmini Casmini, "Integrasi Pemikiran Imam Al-Ghazali & Ivan Pavlov Dalam Membentuk Prilaku Peserta Didik," *Insania : Jurnal Pemikiran Alternatif Kependidikan*, 2020, Https://Doi.Org/10.24090/Insania.V25i1.3651.

3. Methods of Islamic Education according to Imam Al-Ghazali

In a general sense, the method is defined as a way of doing something. To achieve the desired goal, a method or step is needed which is called a method. "Method is a way or path that must be passed to achieve a goal. Islamic education methods are the methods used in developing the potential of students to achieve the goals of Islamic education. [23] Because teaching is part of Islamic education, the teaching method is an educational method. That means that there are still other methods that can be used in order to develop the potential of students.

Al-Ghazali's attention in the field of this method is more directed at a special method for teaching religion to children. Al-Ghazali's[24] concern for religious and moral education is in line with his general educational tendencies, namely the principles relating specifically to the qualities that a teacher must possess in carrying out their duties. What needs to be understood is how an educator can understand the nature of the method and its relevance to the main goal of Islamic education, namely the formation of a person who believes in Allah. In the perspective of Islamic education, there are several educational methods taken from the Qur'an and the traditions or traditions of the Prophet Muhammad SAW. There are several learning methods in Islamic education, including: [25] a) exemplary method, b) story method and c) punishment and reward method.

4. Implementation of the Concept of Moral Education of Imam Al-Ghazali

Implementation is a process of applying ideas, policies, or innovations in a practical action so that they have an impact, either in the form of changes in knowledge, skills, values, and attitudes. In the Oxford Advanced Learners Dictionary it is stated that implementation is "put something into effect", (the application of something that has an impact or effect).[26] Implementation according to language is "implementation or application",[27] implementation is put something into effect (the application of something that gives effect or impact) [28].

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[23]Firmansyah Firmansyah, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Multikultural," *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal Of Social And Cultural Anthropology)*, 2020, Https://Doi.Org/10.24114/Antro.V5i2.14384.

[24]M R Zainuddin, "Relevansi Konsep Pendidikan Islam Perspektif Imam Al-Ghazali Dalam Pengajaran Di Stai Muhammadiyah Tulungagung," *Imtiyaz: Jurnal Ilmu Keislaman*, 2021.

[25]Alhaddad, Fuadi, And Sopian, "Konsep Pendidikan Islam Dalam Alquran."

[26]Mulyasa, KurikulumBerbasisKompetensi, Konsep, Karakteristik dan Implementasi, (Bandung: RemajaRosdakarya, 2008), hlm. 93

[27]Departemen Pendidikan Nasional, TesaurusAlfabetis Bahasa Indonesia, (Bandung: Mizan, 2009), h. 246.

[28]Jamal Ma'murAsmani, *Tips efektifaplikasi KTSP di Sekolah*, (Jogjakarta: Bening, 2010), h. 216

More broadly, Subarsono[29] explained that implementation can be intended as an activity related to the completion of a job by using tools to obtain the results of the desired goals.

In this case, the implementation is related to the concept of morality in Imam Al-Ghazali's Islamic education at MAN 2 Model Padang Sidempuan. The application of an activity or method continuously carried out by educators to students at MAN 2 Model Padang Sidempuan as an effort to form students' morals since entering, until the outputs resulting from the implementation of moral education according to Imam Al-Ghazali are embedded values morals in students so as to bring up noble attitudes and behavior.

METHOD

This research is a qualitative research.[30] In this research, the researcher uses a descriptive type of research as a benchmark in critical investigations in real life.[31] In this study using two sources, the primary sources were obtained from respondents through interviews and observations of the head of MAN 2 Model Padang Sidempuan and the teachers in MAN 2 Model Padang Sidempuan. Meanwhile, secondary data sources are materials or data that complement or support primary data sources. Therefore, researchers also use sources related to the concept of morality in Islamic education around MAN 2 Model Padang Sidempuan either from books, magazines, or newspapers (media) or from the internet. Techniques in collecting data in this study used: 1) Interview, 2) Observation and 3) Documentation. [32]

1) Observation. The observation technique used in this study is participant observation where observations are made of an activity that requires the researcher to actively participate in the activity to be studied. Observations were made to match the data obtained through interviews with the reality in the field. While the observation is used to observe the process of activities carried out by students around MAN 2 Model Padang Sidempuan.

2) Interview. Interviews are a data collection technique carried out by researchers to find problems that must be investigated, and to find out

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[29]Subarsono, *Analisiskebiajakan public*, (Yogyakarta: Pustaka Pelajar, 2009), h. 30

[30]John W Creswell, "Penelitian Kualitatif Dan Desain Riset (Memilih Diantara Lima Pendekatan)," In *Penelitian Kualitatif*, 2015.

[31]Sugiono, *Metode Penelitan Kuantitatif, Kualitatif Dan R&D, Bandung: Alfabeta*, 2016.

[32]Lexy J. Moleong, "Metodologi Penelitian Kualitatif (Edisi Revisi)," *Pt. Remaja Rosda Karya*, 2019, Https://Doi.Org/10.1016/J.Carbpol.2013.02.055.

things from respondents who are more in-depth with a small number of respondents. This study uses an open interview method, where questions are determined at the time of the interview and is open so that respondents have the freedom to express their answers. Interviews in this study were addressed to the head of the Madrasah, teachers, and students to obtain data related to the concept of morality in Islamic education from the perspective of Imam Al Ghazali in MAN 2 Model Padang Sidempuan.

3) Documentation. This documentation method is used by researchers to collect data needed by researchers such as obtaining data about the history of its establishment, Vision and Mission, as well as documenting the activities of students of MAN 2 Model Padang Sidempuan.

The data analysis uses the theory of Miles and Huberman in Lexy which consists of: 1) Data collection, 2) Data reduction, 3) Data verification and 4) Conclusion drawing. Checking the validity of the data is done by extending the participation, triangulation and persistence of observations. [33]

RESULT AND DISCUSSION
Implementation of the Concept of Morals in Islamic Education Perspective of Imam Al-Ghazali

Islamic education is a universal education intended for all mankind. Islamic education is a complete system with epistemic systematics consisting of theories, practices, methods, values and organization that are interconnected through harmonious cooperation in the Islamic conception of God, the universe, humans, and society.[34] Meanwhile, the purpose of Islamic education is to realize devotion to Allah by (by) developing humans with their nature as individual and social beings from various diverse sides in accordance with the universal goals of the Shari'a for the good of humans in the world and the hereafter.[35]

1) **Faith Education**

Based on the results of interviews conducted by researchers, development efforts through various educational institutions and through various methods continue to be developed. Because the coaching turned out to bring results in the form of the formation of pious Muslim individuals,

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[33]Lexy J. Moleong.

[34]Fauzi Fahmi And Firmansyah, "Orientasi Perkembangan Pendidikan Islam Pasca Proklamasi Indonesia," *Al-Liqo: Jurnal Pendidikan Islam* 06, No. 01 (2021): 83–95, Https://Doi.Org/10.46963/Alliqo.V6i1.262.

[35]Firmansyah, "Pemikiran Kesehatan Mental Islami Dalam Pendidikan Islam," *Analytica Islamica*, 2017.

preventing themselves from lust, always training themselves to be mujahadah and noble, and obedient to Allah and His Messenger, respect for parents, love for others and so on. On the other hand, it also shows that children, whose morals are not nurtured, or left without guidance, direction and education, turn out to be naughty children, committing various acts that are out of the norm and so on. This shows that morality does need to be guided. Thus, faith education, especially the belief in monotheism or believing in the oneness of God, must be prioritized because it will be present perfectly in the soul of the child the feeling of divinity which acts as a foundation in various aspects of his life. Al-Ghazali[36] also recommends educating and increasing a child's faith in a gentle and gentle way, not by coercion or by arguing, so that the child will easily and happily be accepted.

2) **Moral Education**

From the results of interviews conducted by researchers, one of the efforts of teachers at MAN 2 Model Padang Sidempuan in the process of fostering students' morals to have morality is by introducing forms of morality from an early age. This process includes teaching and modeling materials related to moral education, which is carried out in the classroom or madrasa environment. With regard to the importance of morals for daily life, all students are always taught to prioritize morals in carrying out daily activities.

Moral education[37] is basic education that must be given to a child, this education contains the virtues of attitudes that must be possessed and made a habit by a person from the time of beginners to becoming a mukallaf. This education is very important to be instilled from an early age so that children are accustomed to practicing moral values in everyday life and can cultivate good character and behavior in living life as part of the madrasa and society.

According to Al-Ghazali, [38] it must lead to moral education or the

[36]Ary Antony Putra, "Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali," *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2017, Https://Doi.Org/10.25299/Althariqah.2016.Vol1(1).617.

[37]Firmansyah Firmansyah, "Class Together In Realizing The Values Of Moderation Of Islamic Education Through Multicultural School Culture," *International Journal Education Multicultural Of Islamic Society* 2, No. 1 (2021): 1–12, Https://Doi.Org/Http://Dx.Doi.Org/10.33474/Jemois.V2i1.13119.

[38]Muttaqien Muttaqien, Mohd Hatta, And Zainal Arifin, "Ethics Relevance Of Interpersonal Communication In Ihya Ulun Al-Din With Islamic Communication," *Budapest International*

formation of noble character. Good morals cannot be formed only by lessons, instructions and prohibitions, because the character of the soul to receive the virtues is not enough by just a teacher saying do this and don't do that. Instilling good manners requires a long education and there must be a sustainable approach. Education will not be successful, unless it is accompanied by giving good and real examples.

3) *Aqliah* Education

The research findings show that humans have the ability to acquire knowledge and pass it on to the next generation through education and teaching. However, in the education and teaching process nothing goes smoothly, as well as the coaching process in the madrasa.

Based on the interviews that have been conducted, there are some students who are still not in accordance with what has been taught and recommended for them. So students are expected to be able to think or use common sense that can give them the knowledge they use as a guide in their life activities. Al-Ghazali[39] highly respected the human mind and placed science in a noble place in civilization with its universal system. Thus the aspect of aqliah education is a necessity as it glorifies the human mind.

4) **Social Education**

From the observations made by the researcher, it is true that what the student said is true. As the researchers met at one time, where at one time the teacher and students seemed more familiar. This is because there is quite good communication between students and teachers, so students are not awkward to tell a lot to the teacher regarding things that need to be conveyed. However, students must still respect and not forget how to position a teacher as an educator, because educators are not only responsible for delivering teaching materials, but also shape the personality of a student or student. The nature of educators according to Al-Ghazali is namely teaching science and explaining the truth to humans. Teachers or educators must also understand the interests, talents and souls of their students, so that in addition to not being wrong in educating, there will also be a close and good relationship between the teacher and his students.

At MAN 2 Model Padang Sidempuan, the process of managing and

Research And Critics Institute (Birci-Journal): Humanities And Social Sciences, 2018, Https://Doi.Org/10.33258/Birci.V1i4.117.

[39]Umaruddin Nasution And Casmini Casmini, "Integrasi Pemikiran Imam Al-Ghazali & Ivan Pavlov Dalam Membentuk Prilaku Peserta Didik," *Insania : Jurnal Pemikiran Alternatif Kependidikan*, 2020, Https://Doi.Org/10.24090/Insania.V25i1.3651.

fostering student personality, especially in social education as described by the teacher is true, as the researchers met at one time, where at one time there was a teacher who passed in front of students who were sitting around in the gazebo, then the students approached the teacher and shook hands with the teacher. This is a form of coaching and habituation process carried out by teachers in social education in shaping, managing the morals and behavior of students in the madrasa.

Humans are social creatures they cannot live alone and apart from other humans. Humans always live in mutually beneficial groups, both small groups such as families and large groups such as society.[40] Therefore, he needs to learn the norms of politeness in the association. Everyone who associates with each group, of course, has its own ways and rules. Politeness is of course by remembering the level by remembering the relationship. The social concept put forward by Imam Al-Ghazali[41] about humans must live with other people, first to seek association and finally to be sustainable in progress and develop widely so that they require community values and norms to adapt to their environment properly.

CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that the data obtained through interviews, observation and documentation, thus that the concept of morals in Islamic education from the perspective of Imam Al-Gahazali includes: aspects of Faith Education, the formation of pious Muslim individuals, preventing oneself from being cold, lust, and have noble character, and obey Allah and His Messenger, respect parents and love others. Moral education is instilling good manners by giving good and real examples. *Aqliah* education is the ability to acquire knowledge that is used as a guide in business activities. Social Education, individual identity is reflected as a human being who lives in a plural and multicultural society.

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[40]Candra Wijaya Et Al., "Management Of Islamic Education Based On Interreligious Dialogue In The Learning Process In Schools As An Effort To Moderate Religion In Indonesia," *Review Of International Geographical Education Online*, 2021, Https://Doi.Org/10.48047/Rigeo.11.05.310.

[41]Lia Istifhama, "Kemuliaan Seorang Guru Dalam Perspektif Al Ghazali," *Jurnal Keislaman*, 2021, Https://Doi.Org/10.54298/Jk.V2i1.3373.

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Departemen Pendidikan Nasional, *TesaurusAlfabetis Bahasa Indonesia*,(Bandung: Mizan, 2009)

Fahmi, Fauzi, And Firmansyah. "Orientasi Perkembangan Pendidikan Islam Pasca Proklamasi Indonesia." *Al-Liqo: Jurnal Pendidikan Islam* 06, No. 01 (2021): 83–95. Https://Doi.Org/10.46963/Alliqo.V6i1.262.

Firmansyah. "Pemikiran Kesehatan Mental Islami Dalam Pendidikan Islam." *Analytica Islamica*, 2017.

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