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CHARACTER EDUCATION VALUES IN THE BOOK OF BIDAYATUL HIDAYAH WRITTEN BY IMAM AL-GHOZALI

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Abstract

The purpose of writing this article is to look at the character formation contained in the book Bidayatul Hidayah. This study is motivated by the Bidyatul Hidayah Book which is a book by Imam Al-Ghozali (ulama' in the VI H century) which is a very important book to be studied and used as a reference in character building. This research method is a literature review, namely by looking for books and articles about character education. The results showed that the values of character education in the book Bidayatul Hidayah are 1) Remembering Allah, 2) Discipline of Time, 3) Having good intentions, 4) Taking care of yourself, 5) Respect for parents, 6) Tolerance for educators and students, 7) Coconut milk to friends (friends) and ordinary people.

Keywords: character education; bidayatul hidayah; imam al-ghozali.

Abstrak

Tujuan penulisan artikel ini adalah melihat pembentukan karakter yang terdapat dalam kitab Bidayatul Hidayah. Kajian ini dilatarbelakangi oleh Kitab Bidyatul Hidayah yang merupakan sebuah kitab karya imam Al-Ghozali (ulama' pada abad ke VI H) adalah kitab yang sangat penting untuk di kaji dan di jadikan sebagai rujukan dalam pembentukan karakter. Metode penelitian ini adalah telaah pustaka, yakni dengan mencari buku-buku maupun artikel tentang pendidikan karakter. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan karakter dalam kitab Bidayatul Hidayah adalah 1) Mengingat Allah, 2) Disiplin Waktu, 3) Memiliki niat baik, 4) Menjaga diri, 5) Hormat pada orang tua, 6) Toleransi pendidik dan peserta didik, 7) Santun terhadap teman (sahabat) dan orang awam.

Kata Kunci: pendidikan karakter; bidayatul hidayah; imam al-ghozali.

INTRODUCTION

The book of Bidyatul Hidayah is the book written by Imam Al-Ghozali (theologian in the VI H century) as the very important book to be analyzed and to be reference in forming character. Imam Al-Ghozali with the broad knowledge and experience want to give direction and guidance for humans to have personality or good character based on humans' view and religion view because the book discusses about the religious obedience, stay away from immorality, and clean the envy in the heart and guide humans to clean their souls to be humans who are blessed by Allah and save in the world and in hereafter (al-Ghazali, 2012).

Islam actually has taught humans to clean and to purify the soul. The concrete example is five-time prayers which the point is to control and to clean humans' soul from the heinous and evil deeds. Based on Allah's statement in surah Al-Ankabut verse 45 which means "read holy book (Al-qur'an) which has been revealed to you (Muhammad) and do five-time prayers". As a matter of fact, the prayer prevents from heinous and evil deeds. And (know) remembering Allah in prayers is bigger (priority than other worships). Allah knows what you do (Abdun Nasir & Arif, 2021). The second example is the culture of the humans to the God (Allah SWT), humans must have good characters to Allah SWT, namely: 1. Not associate Allah with others. 2. God fearing to Allah. 3. Love Allah. 4. Willing and receive sincerely for decisions and repent. 5. Grateful for favors from Allah. 6. Always pray to Allah. 7. Worship. 8. Always look for Allah's blessing (Abuddin, 2009) and so on. The point of Islamic teaching is to direct and to clean the soul from world's filth (al-Ghazali, 2012).

In relation with the education, the character education can be meant as education value, good character education, moral education, disposition education that aim to develop ability in making good or bad decision, keeping kindness, creating and spreading kindness in daily life with the whole heart.

Character education is the very important nation's foundation and it needs to be cultivated. According to Ki Hajar Dewantara, the character is teaching good character and good attitude and a soul improvement in life (Muthoifin et al., 2013). The appearance of idea related with the importance of character education is one of efforts in fixing humans' character quality because the character education in humans' life is the big and important

case. Besides, the character can also improve quality, religious moral better in recent generation through religious education (Purnamasari, 2017).

Religious education can be meant as mental and physic practice. The practice can make humans have high culture to do the task and the obligation and responsibility as the slave of Allah SWT (Atiqoh, 2017). The religious education in Islam can be facility to form Islamic character. The individual character can do the obligations and stay away from prohibitions (Syafri, 2012).

With the glorious character, it is a must to have holy soul while the holy soul will deliver someone to understand the self-existence and God existence which finally form good character in the aspect of spiritual, emotional and intellectual. The priority of good attitude to Allah SWT states in surah An-Nahl verse 90 which means: *As a matter of fact, Allah has (us) to be fair and to do good deeds, give to relatives, and Allah forbids to do nasty deeds, evil and enmity. He gives warning to you so that you can take the lesson. (an- Nahl : 90)(Al-Qur'an, 2005).*

In the environment of boarding school, the character education is done by teaching good behaviors with the foundation of good and right. The effort is formulated in the form of regulation, example of attitude and even special recitation that discusses about the character and the attitude such as in book recitation of Bidayatul Hidayah (Yusuf, 2021). In the book of Bidayatul Hidayah, the students can get many lessons about the basic religious beliefs and social life that is performed in *akhlaq al-Karimah* (good attitudes).

The book of Bidayatul Hidayah has important role in the effort in forming humans' character, especially for children because the lesson of attitude and character aim to fix humans from *Qalbi* (heart) until *fi'li* (deed) as explained by Hafid Hasan al-Mas'udi in preface of the book of *Taisir al-Khalaq* which explains the result of good character and good attitude is the kind heart and all behaviors in the world to succeed in the world and in hereafter with the high level in hereafter.

By learning the book Bidayatul Hidayah, someone is hoped to have kindness and good behavior in the world so that they can succeed in the hereafter with the high level (Bahroni, 2018). If the knowledge is implemented in learning process optimally, it can form the good and strong character. Therefore, many non-formal institutions of boarding schools use the book of Bidayatul Hidayah as the character forming.

Seeing the explanation, it can be said that the character is very important thing. Good or bad character can determine the good or bad environment and the nation. The education of character and attitude is one of solutions to solve the declining moral in the society because the character and attitude lesson can create the better character in the environment, society, religion and even nation.

The character education is in line with the Indonesian government program on which the government through the ministry of national education plan in the implementation of character education, in elementary school to university (Aunillah, 2011).

The character education has become the discussion for the Islamic intellect some years ago, such as Imam Burhanul Islam Azzarnuji in his book “Ta’limul Mutaallim” (learning ethics) and also Imam Abu Hamid Al-Ghozali in his book “Bidayatul Hidayah” (the beginning of Allah’s instruction). In the book of Bidayatul Hidayah, created by Imam AL-ghozali in broad line deals with three terms, namely: obeying the command of Allah, social ethics, and worship ethics (Mahsun & Maulidina, 2019).

The study has relevance practically in the field that the boarding school main focus is the creation of the students’ good behavior and good attitude is to build honesty value because the honesty value is the main part of character education in the book of Bidayatu Hidayah written by Imam Al-Ghazali (As’ad & Hakim, 2022).

In this term. The writer is interested in it because the study of Bidayatul hidayah book discusses about the living pattern based on Islamic teaching through *tasawuf* lesson and teaching good character and good attitude. The study of the book not only manages the realltion with the Creator (*hablum minallah*) but also the relation with the other humans (*hablum minannas*). From the detail explanation, the writer is interested to analyze more in depth.

RESEARCH METHOD

The research type used by the writer is library research. The research is based data and information with various helpful materials from books, journals, articles, internet and important notes related with the research problem. The literature review does not only prepare the research framework but also utilize the library sources to get the research data (Zed, 2004).

Library research is the research that uses the library source to get the writing data and to limit the activity on the library collection without using research field. (Efendi, 2015). The library research uses the library source to get the research data.

The research is the study on text written in the book of *Bidayatul Hidayah* written by Imam Al-ghozali. The approach used in the Library Research is content analysis. The Library Research is the set of activities related with the collecting reference method, reading, writing notes, and organizing the research materials (Zed, 2004).

The writer uses the model approach of content analysis which the discussion explains in depth about the written or printed information. The analysis is usually in qualitative research. Content analysis in general is meant as method that includes all analysis related with the text content but in the other sides, it is also used to describe the specific approach.

RESULT AND DISCUSSION

The value comes from the Latin *valere* or in ancient French *valoir*. In denotative meaning *valere, valoir*, the value can be meant as price. In education, the value has meaning in the back of life phenomena. All material values are the need to live and all immaterial prices (abstract) to be essence life. When the value changes so the phenomena can follow the value change (Mulyana, 2004). The writer can understand that the value is the set of valuable behaviors and relate with the good or bad thing as abstraction or intention of various experiences with character selection which the source is from metaphysics, theology, and logics.

The character is cultivated in soul that urges to do good deeds without needing consideration and thinking. It appears from themselves, is done sincerely, and is only for Allah SWT (Nata, 2017). The writer understands the good attitude is the character cultivated from the humans' soul so that it can appear spontaneously if it is needed without any thinking first and does not need support from outside.

Imam Al-Ghazali is the Islamic leader who has great influence in the era, he has served as professor in university of *An-Nidlomiyyah* in Baghdad in 34 years old. Besides the philosophy, Imam Al-Ghazali also understands and learns various knowledge branch, such as: the knowledge of Al-Qur'an, the knowledge of *Hadist, Fiqh, Jadal, Ushuluddin, Ushul Fiqh, Mantiq, Hikmah* and many others, therefore the intelligence of Imam Al-Haromain

gives the title of Bahrul Mughdiq that has the meaning of broad sea that is not boundless.

The book of *Bidayatul Hidayah* is the book written by Imam Al-Ghazali. The book is written when Imam Al-Ghazali is in second *naisabur*. The book of *Bidayatul Hidayah* is the book which gives guidance for every Moslem people to run their daily life. Through the book, Imam Al-Ghazali wants to give guidance to Moslem people to be better in Allah's and humans' view. The writer can understand the book of *Bidayatul Hidayah* as the book about character of *Tasawuf* written by Imam Al-Ghazali. The book is one of famous books learnt in the boarding houses, the Islamic education institutions and other religious assembly in Indonesia. The book covers the good character and good attitude or the way of attitude to the God and to the same humans which is very suitable to learn for the beginners to learn the knowledge of *Tasawuf*.

The values of character education in the book of "Bidayatul Hidayah" has relation and purpose in line with the character education in Indonesia. The purpose of character education in Indonesia is, namely: development of students' potency to be people who are ready to face future and can endure to face the obstacles in the end of time with the good deeds. In the book of "Bidayatul Hidayah", it also wants to create the good deeds on humans.

After the writer studies and analyzes the value of character and attitude education of the book *Bidayatul Hidayah* so the writer finds some good things directly or indirectly about the value of character education and the writer divides into four main discussions, such as: **First**, good character and good attitude to Allah SWT. The first education value is related with the worship to Allah SWT, as manifestation of humans' purpose creation. The value of good character and good attitude to Allah SWT is divided into two things, namely: in the aspect of obedience and in aspect of staying away from Allah's prohibitions. The good attitude to Allah in the aspect of obedience is beginning the day by remembering Allah in daily life, use time as good as possible, doing prayers well, and fasting well. The good attitude to Allah in the aspect of staying away from the prohibitions is by staying away from evil deeds, such as passion, show off, self-admiring, and arrogant; staying away from the body evil by taking care of eyes, ears, mouth, stomach, genitals, hands, feet from sins. The last is the good attitude in praying to Allah SWT. **Second**, the good attitude in education process. In education process, the teacher and the students are very dominant. The education will not run without teachers and students so they must have good relation and know to

respect each other in the relation. Therefore, the writer finds the value of good character and good attitude in the education process, such as good attitude of the educators and good attitude of students. **Third**, the good attitude to parents. The parents are people who are meritorious in life. A mother has been pregnant for 9 months, breast feed, take care the children to the adults while father is the figure who works hard to fulfill the family needs. Father is the person who gets rain if it rains, gets hot when it is in dry and he never complaints and be sincere in giving everything he has. For all the struggles, the parents should be given the highest level and is treated well by listening to their remarks, stand when they stand to respect them, not walk in front of them, not speak in a loud voice or scream, come to their calling, sound nicely, kind to them (*tawadhu*), do not bring up what you have given, do not look them in a glance, do not screw up in front of them, and do not travel without their permission. **The Fourth**, the good character in having relation. In the process of building relation, Imam Al-Ghazali gives some criteria in selecting friends because someone can see the other characters through their friends. Therefore, it is very important in selecting friends. After selecting friends, Imam Al-Ghazali gives guidance in the way of friendship because if the friendship is tied, the obligation is for them to fulfill the friends' rights such as prioritizing friends in treasure case. If it can't be done, the friend gives half of the treasure needed; give help to the friend who need help, keep friends' secret, close the weakness, praise the friends, listen well, avoid arguing, call with preferable calling, praise their kindness, grateful to the kindness, defend friends' honor like defend self-honor, give advice softly and wisely.

The values of character education in the book of "Bidayatul Hidayah" are theories that are beautiful to be implemented in daily life. Then, it goes to manifestation form of characters. It is like the character education in Indonesia that has knowledge set about commendable attitudes. Then, they go on feeling and loving kindness then they are in the stage of realization of habit.

Understanding about the relevance of character education values in the book "Bidayatul Hidayah" with the character education in Indonesia can be seen clearly that the values are the value which can help to interact with other people in better ways (Rozaki & Ma'arif, 2022). The values cover the relation with other people, relation with themselves, state life relation, relation with environment, and relation with the God (Masnur, 2011). This

relates with the character education value in the book “Bidayatul Hidayah” that also tries to cultivate the character education values to Allah, character education with themselves, character education with other people in common way.

Like students’ character that have good intention in searching knowledge and the character to remember Allah is the reflection of religious values in character education in Indonesia (Aliyyah, 2019). The religious values and obedient behaviors in doing worship, respect to the other worship in different religious and get along with other religions (Fahmi & Prasetya, 2021). By realizing the must of values in belief in God in education and also the attitude to always remember Allah, the writer gives opinion that it can minimize moral degradation recently. Therefore, the students will always care for the behavior and the activity done not to deviate from the rules determined by the God.

It is also set in the character of time discipline that relates with character education in Indonesia, namely discipline and responsibility. According to ministry of national education, it is the action which shows the orderly and obedient behavior in various provision and regulation (Pradana, 2019). While, the responsibility according to Indonesian Dictionary, it means the mandatory condition to bear everything (if something happens, it can be demanded, to be blamed, and to be cased and many others). The knowledge seeker is hoped to obey in doing obligations and do them well. If someone can manage time well so they must be discipline and responsible and maximize the chance given to them to do useful things (Yulianto & Prasetya, 2021).

Character of self-taking is the character that must be owned by the knowledge seeker because each action and attitude is the self-reflection so they can actualize themselves by avoiding bad deeds that can harm themselves and others. The character education values in Indonesia in taking care self is discipline and responsibility (Jannah, 2020). The knowledge seeker is hoped to obey all obligations included with the regulations that should be done. Besides, being obedient in doing obligations, the knowledge seekers must keep their body safely inner and outer not to do sins that harm themselves and other people.

Then, the character related with the relation with others is respecting parents and older people, tolerance among educators and students and polite to friends and other common people. The relation of character with the relation among others with the character education in Indonesia is the form of peaceful character, social care, honesty, discipline,

communication, democratic tolerance and achievement appreciation.

Respecting parents should be owned by children. The children should have polite attitude in saying and in action to parents, respect and appreciate them because parents have taken care of them since they are in childhood. There is also character value in the relation, namely communicative and discipline values. The character realization is hoped to be able to show happiness when they meet and when they talk with their parents and also in the aspects of advices given by the parents. Therefore, the relation among family will be tied well and harmonious.

The students' character to the educators in the book "Bidayatul Hidayah" with the character education value in Indonesia reflects the character to love peace, tolerant, and communicative. The students' attitude must give comfort to the educators. It is reflected in the attitude in showing politeness, respect, and admiration to the teachers and not to hurt them. It has been a must for the students to uphold ethics to the people who have taught them knowledge. While, the educators are related to the character in tolerance, democratic, and appreciate the achievement. The relation among educators and students must be aligned and balanced to get good relation. The teacher also must be good figure who can give good examples, give inspiration, and give motivation to the students to reach good purposes.

Related to the polite character to friends and other common people in the book "Bidayatul Hidayah" reflect the character of tolerance, love in peace, social care, honesty, appreciation in achievement, and democratic attitude. It has been explained in the book "Bidayatul Hidayah" which teaches the relation to friends and common people must be built harmoniously. Therefore, the students can learn to run and to realize the character values to themselves.

In brief, the character education value in the book "Bidayatul Hidayah" has relevance to the character education in Indonesia in the form of religious, discipline, responsible, friendly/communicative, love in peace, tolerant, honest, democratic, appreciate achievement, and social care character. The values are comprehensive enough to the character education values in Indonesia, namely learning to live together, building relation with themselves, and relation with God. With the values, it is hoped that each person can cultivate the good characters in themselves so they can reach good personality and can survive to face the obstacles in future.

CONCLUSION

From the discussion mentioned above, it can be concluded that there is relevance of character education value in the book of “Bidayatul Hidayah” with the character education in Indonesia, namely: 1) remembering Allah as reflection of religious character, 2) time discipline is the reflection of discipline and responsibility, 3) having good intention in reflection of religious character, 4) caring themselves from the sins outer and inner as the reflection of discipline and responsibility character, 5) respecting parents as reflection of discipline and communicative character, 6) tolerance among educators and students reflect the character of love in peace, tolerant, communicative, democratic, and appreciate achievement, 7) being polite to friends and other common people reflects the character of tolerant, love in peace, social care, honest, appreciate achievement, and democratic.

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