

AL-GHAZALI'S THOUGHT ABOUT SUFISTIC EDUCATION CHARACTER IN THE BOOK MINHAJUL ABIDIN

Ali Wafa

Departement of Islamic Education, Institut Agama Islam Nazhatut Thullab Sampang
Diponegoro Street No. 11, Sampang, East Java, Indonesia. 69216
Email: awafa9851@gmail.com

Abstract: Education character has become an important issue in the world of education lately, with the increasing and varied phenomena of moral decadence occurring in society and in government circles, especially among students. The government pays less attention to fostering education character. The government is more focused on continuous curriculum reform. This condition will get worse if the government, parents and schools or madrasah receive less serious attention. Sufistic education character is an important approach to be applied to overcome these moral decadency phenomena. Therefore, this study aims to provide alternative solutions in realizing children's education character both in the family environment, school environment and social environment. In addition, in this study the author offers several concepts of education character with the Sufistic character of al-Ghazali as in the book of Minhajul Abidin: *First*, preserving the eyes; *Second*, maintain the ears; *Third*, take care of the mouth; and *Fourth*, maintain the stomach.

Keywords: biography of Al-Ghazali, sufistic education character, Minhajul Abidin

Abstrak: Pendidikan karakter menjadi isu penting dalam dunia pendidikan akhir-akhir ini, dengan semakin maraknya dan beragamnya fenomena dekadensi moral yang terjadi di masyarakat maupun di lingkungan pemerintahan khususnya di kalangan pelajar. Pemerintah kurang memperhatikan pembinaan pendidikan karakter. Pemerintah lebih fokus pada reformasi kurikulum berkelanjutan. Kondisi ini akan semakin parah jika pemerintah, orang tua dan sekolah atau madrasah kurang mendapat perhatian serius. Pendidikan karakter sufistik merupakan pendekatan yang penting diterapkan untuk mengatasi fenomena dekadensi moral tersebut. Oleh karena itu, penelitian ini bertujuan untuk memberikan alternatif solusi dalam mewujudkan pendidikan karakter anak, baik di lingkungan keluarga, lingkungan sekolah maupun lingkungan sosial. Selain itu, dalam penelitian ini penulis menawarkan beberapa konsep pendidikan karakter dengan karakter tasawuf al-Ghazali seperti dalam kitab Minhajul Abidin: *Pertama*, menjaga mata; *Kedua*, menjaga telinga; *Ketiga*, jaga mulut; dan *Keempat*, menjaga perut.

Kata Kunci: biografi Al-Ghazali, pendidikan karakter sufistik, Minhajul Abidin

Introduction

Cultivating education character becomes the responsibility of education, family education, social or community education and school or madrasah education. However, in some literature, parents or families have dominant rights in cultivating education character, because children are more with family in everyday life. The importance of instilling education character in the family as explained in one of the Prophet's sayings which reads "that children are born in a state of fitrah or holiness, so the role of parents is what makes them Jewish and Christian". From there, the role of family education is very important in fostering children's education character from an early age. Likewise with the community/social environment, both have a role or responsibility for children's education character, because more children live in a social environment with them.

Professor of Universitas Pendidikan Indonesia (UPI) Solehuddin in Kompas daily said in his Professor inauguration speech on November 11, 2020 (11/11/2020), Solehuddin considered that education character needed to be carried out by various related parties, especially teachers and parents. For religious people, faith education in God Almighty needs to be part of education character. According to him, there are a number of problems in education character at home, school and society that make it less effective. These include the lack of parental knowledge and skills regarding education character, less supportive family socio-economic conditions, to the inability of parents to act as role models for their children.

He gave an example, schools offer education character practices that still emphasize the aspect of knowledge, the lack of variety in learning methods, and the difficulty of finding models that can be role models for students. *"The proliferation of immoral behavior in society, such as corruption, violent behavior, free sex, and fights between residents are also examples of conditions that are not conducive to education character,"* said Solehuddin. Because, decreasingly, education character involves all aspects of moral behavior, education character requires a variety of ways in its implementation (<https://www.kompas.com/edu/read/2020/11/06/170502271>).

In connection with the role of the family in children's education character, Gilbert Highest stated that the habits of children are mostly formed by family education. From waking up to going to sleep again, children receive influence and education from the family environment. Further conveyed by Emerson, norms of politeness require norms of politeness also from other people. That is, the formation of politeness values or values related to spiritual aspects will be more effective if a child is in a social environment that equally upholds these values (Jaluddin, 2011). Shows that education in the family must be supported by education in the surrounding environment.

Education character has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that is happening in the midst of society and in government circles which are increasing and varying. Crimes, injustice, corruption, violence against children, violations of human rights, are proof that there has been a crisis of identity and characteristics in the Indonesian nation. Noble character, politeness, and religiosity that are upheld and become the culture of the Indonesian people all this time seem to be foreign and rarely found in the midst of society. This condition will become even worse if the government does not immediately seek improvement programs, both long and short term. Education character is the right answer to the problems mentioned above and schools as education providers are expected to be a place that is able to realize the mission of education character (Ainiyah, 2013).

In relation to character, in Islam, morals or character have a very important position as one of the pillars of Islam. In this connection, the Prophet Muhammad was asked, *"What is religion?"* he replied, *"has good character"* (HR. Muslim). Morals provide an important role for life, both individually and collectively. So do not be surprised if then the Qur'an emphasizes on it. Al-Quran puts quite a lot in the moral field. According to one study, of the 60,000 traditions, 20,000 of them pertain to faith, the rest (40,000) are related to morals and muamalah (Anwar, 2010).

In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 paragraph (1) it is explained that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and skills needed by him, society, nation and state. Thus, referring to the National Education System Law, it is very clear that the development of cognitive abilities and fostering education character must be carried out in a balanced manner.

Short Biography of Al-Ghazali

Al-Ghazali's full name is Abu Hamid bin Muhammad bin Ahmad Al-Ghazali (more popularly known as Al-Ghazali), born in Thus the Khurasan region (now Iran) in 450 H/1058 AD (Al-Rasyidin & Nizar, 2005). At that time Khurasan entered the North Persian region which is a province that has produced many genius Muslims and various disciplines. One of them is Al-Ghazali, who is a brilliant jurisprudence expert in the Syafi'i school, has served as Qadhi and Mufti, became a professor of Kalam and Philosophy (Hasan, 2015).

Al-Ghazali's father was a poor woolen spinner who was very fond of ulama and actively attended recitation assemblies. Towards the death of his father, Al-Ghazali and his younger brother Ahmad were entrusted with a Sufi. Then the Sufi educates and teaches him, and then the two of them are entrusted to a madrasah to study as well as to sustain their lives. From the madrasah, Al-Ghazali studied fiqh from Ahmad bin Muhammad Ar-Rizkani, until he entered the Nizhamiyah high school in Naisabur and it is

here that he studied from Imam Haramain (Al-Juwaini died 1086 AD) to master the science of *manthiq*, knowledge of kalam, fiqh. Ushul finish, philosophy, Sufism and debate rhetoric (Anwar, 2010).

He has expertise in various scientific disciplines, both as a philosopher, Sufi, and in the field of education. Since childhood, Al-Ghazali was known as a child who enjoyed studying knowledge. Therefore it is not surprising that since childhood he has studied with several teachers in his hometown. Among his teachers at that time was Ahmad ibn Muhammad al-Radzikani. In addition, he did not hesitate to study with teachers in other areas far from his hometown to fulfill his intellectual needs. Then he moved to Naisabur and studied with Imam al-Juwaini.

With his extraordinary intelligence and abilities, al-Juwauni then gave him the title "bahrun mughriq" (the sinking sea). Al-Ghazali Kemidian left the city of Naisabur after al-Juwauni died in 478 H/1085 AD. From the city of Naisabur he moved to Baghdad and became a professor at the Nizhamiyah Madrasah founded by Prime Minister Nizham al-Mulk. In the midst of his busy life at Madrasah Nizhamiyah he did not forget the world of journalism. Creativity in the field of journalism is proven by several books he wrote. Such as, al-Basith, al-Wajiz, al-Munqil fi 'ilm al-Jalal, Ma'khaz al-Khalaf, Lubab al-Nadzar, Khalashah' ilm al-Fiqh, Tahsin al-Ma'akhidz, and Mamadi 'wa al-Ghayat fi Fan al-Khalaf.

Al-Ghazali is a follower of Ashariyah theology who is strictly polemic with the Muktazilah theology. But then his life turned into a simple Sufi. He left the prestigious post at Madrasah Nizhamiyah, then gave up all his wealth and chose to live as a poor Sufi. He went to Mecca, Medina, Damascus, and Jerusalem, to then return to his hometown, Thus in a state of deep spiritual wandering. He is also known to be very productive writing. He has written no less than 70 books, with various themes, such as Islamic science, Islamic philosophy, Islamic psychology, Islamic knowledge, and Sufism. Who initially loved Greek philosophy then hated it. This hatred is stated in the very famous book Tahafut al-Falasifah (confusion of the philosophers) (Al-Ghazali, 2013).

After teaching in various places, such as Baghdad, Sham and Naisabur, he finally returned to his hometown (Thus) in 1105 AD He then founded a Madrasah and devoted himself as an educator until he died in 1111 AD/505 H at the age of 55 years. Besides that, he also compiled several books in order to revive the religious sciences (*ihya 'ulum al-din*). Basically, the books he wrote were an attempt to cleanse the hearts of Muslims from heresy, as well as a defense against attacks by outsiders, both Islamic and Western (Orientals). Because of his services in commenting and defending against such attacks, he was then given the title Hujjat al-Islam. Here are some of al-Ghazali's works on thoughts about Islamic education, namely: Fatihat al-Kitab, Ayyuha al-Walad, Ihya 'Ulum al-din, Minhaj al-Abidin, which is the last book he wrote (Al-Rasyidin & Nizar, 2005).

Concept of Education Character

The term character is associated and exchanged with the term ethics, morals and or values and is related to moral strength, with the connotation of "positive" not neutral. Therefore, education character can be broadly defined as education that develops cultural values and national character in students so that they have values and character as their own character, apply these values in their own lives as members of society, and religious citizens, nationalist, productive, and creative (Ainiyah, 2013).

In the context of education character, it can be explained that the term character literally comes from the Latin "*character*", which has meanings, among others: character, character, psychological traits, character, personality or morals. Meanwhile, in terms of terms, character is defined as human nature in general where humans have many traits that depend on their own life factors. Character is a psychological, moral or ethical character that characterizes a person or group of people. Character are the values of human behavior related to God Almighty, self, fellow human beings, environment, and nationality which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, manners, culture, and customs.

Character can also be interpreted as the same as morals and manners, so that the character of the nation is identical to the morals of the nation or the character of the nation. A nation with character is a nation with good character and character, on the other hand, a nation without character is a nation that does not or lacks character or does not have good standards of norm and behavior. Whereas the term

having character means having character, having personality, behaving, having character, having character, and having character. An individual with good or superior character is someone who tries to do good things for God Almighty, himself, others, the environment, the nation and the country, as well as the international world in general by optimizing his potential (knowledge) and accompanied by awareness, emotions, and motivation (feelings) (La Adu, 2014).

The equivalent of the term character is morals. As Ibn al-Jauzi explained that *al-kebuluq* is the ethics that someone chooses. Where is the *kebuluq* because ethics is like a *kehalqah* (character) in him. Morals According to Al-Ghazali are:

هيئة راسخة في النفس تصدر عنها الأفعال بيسر وسهولة من غير حاجة الى فكر وروية

Morals are strengths (traits) embedded in the soul that encourages spontaneous actions without requiring thought (Anwar, 2010).

Wynne explains that there are two definitions of character. *First*, it shows how someone is behaving. When someone behaves dishonestly, cruelly and greedily, surely that person will manifest bad behavior. Conversely, if someone behaves honestly, likes to help, of course that person manifests a noble character. *Second*, the term character is closely related to "personality". A new person can be called a 'person of character' if their behavior is in accordance with moral principles (Fajarini, 2014).

In simple terms, education character can be defined as any effort that can be made to influence student character. However, to know the exact meaning, it can be stated here the definition of education character presented by Thomas Lickona. Lickona (1991) states that education character is a deliberate effort to help someone so that they can understand, pay attention to, and practice core ethical values. Starting from this definition, when we think about the type of character we want to build in students, it is clear that at that time we want them to be able to understand these values, pay more attention to the true value of these values, and then do what he believed, even though he had to face challenges and pressures both from outside and from within himself. In other words, they have 'the awareness to force themselves' to carry out these values (Sudrajat, 2011).

Education character is value of education, education character, moral education, education character which aims to develop the ability of all school members to make good and bad decisions, exemplify, maintain what is good and realize that good in everyday life with all their heart. Education character is not just about teaching what is right and what is wrong. More than that, education character is an effort to instill good habits "habituation" so that students are able to behave and act based on the values that have become their personality. The values contained in education character include religion, Pancasila and culture (<https://www.dosenpendidikan.co.id/pendidikan-karakter>). From some of the opinions above, education character requires continuous habituation in the family, schools/madrasah and social environment.

There are several principles offered by educational experts in shaping the character of students, which: 1) Humans are creatures that are influenced by two aspects, namely; the truth that is in him and the external forces or conditions that affect his consciousness; 2) The concept of education in the context of building the character of students emphasizes the importance of unity between beliefs, words and actions; 3) Education character prioritizes the emergence of students' personal awareness to sincerely prioritize positive characters in themselves; and 4) Education character directs students to become ulul albab human beings who not only have the awareness to continue to develop themselves, pay attention to problems, their environment and improve life according to their knowledge and character. A person's character is determined by what he does base on his choice (La Adu, 2014).

According to the Education character Partnership (2010) there are 11 principles in the development of education character, namely: 1) The school community promotes ethical values and core performance as a foundation of good character; 2) Schools define character comprehensively including thoughts, feelings, and actions; 3) Schools use a comprehensive, deliberate and proactive approach to character development; 4) Schools create caring communities; 5) Schools provide students with opportunities to commit moral acts; 6) The school offers a meaningful and challenging academic curriculum that respects all learners, develops their character, and assists them in achieving success; 7) Schools encourage student self-motivation; 8) School staff are ethical learning communities that share responsibility for education

character and adhere to the same core values that guide students; 9) Schools foster joint leadership and long-term support from education character initiatives; 10) Schools involve families and community members as partners in character building efforts; and 11) Schools regularly assess climate and culture, the function of staff as character educators, and the extent to which learners manifest good character.

According to Said Hamid et al, the objectives of cultural education and national character are: 1) Developing the potential of the heart/conscience/affective of students as human beings and citizens who have cultural values and national character; 2) Develop the habits and behavior of students that are commendable and in line with universal values and religious traditions of the nation's culture; 3) Instilling a spirit of leadership and responsibility of students as the next generation of the nation; 4) Develop the ability of students to become independent, creative, and have a national perspective; and 5) Developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and dignity.

Sofan Amri et al, stated that education character aims to improve the quality of the implementation and results of school education which leads to the achievement of character building and noble character of students as a whole, integrated and balanced, according to the competency standards of graduates. Through education character, students are expected to be able independently improve and use their knowledge, study and internalize and personalize the values of character and noble morals so that they are manifested in daily behavior. According to the Ministry of National Education, education character is carried out in order to achieve the goals of national education, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.

Thus, education character when referring to Al-Ghazali's thoughts in the Minhajul Abidin book, requires continuous habituation by teachers and all elements of the school, parents and society. The responsibility of the school or madrasah and parents is not only to provide knowledge, but more than that. The transfer of knowledge activities carried out by schools or madrasah must be balanced with activities of fostering and cultivating spiritual and social character or attitudes as well as children's skills. Therefore, in the cultivation of education character, synergy is needed between teachers and all education personnel involved. The three balances of the three aspects applied in the world of education also lead to improvements in the curriculum used.

The Basic of Education Character in Islam

In Islam, the basis or measuring device which implies that a person's character is good or bad is the Qur'an and the Sunnah. Everything that is good according to the Koran and As-Sunnah is what is good to be used as a guideline in everyday life. On the other hand, everything that is bad according to the Qur'an and Sunnah, is not good and must be known. The importance of morals in human life is clearly stated in the Qur'an and Sunnah. Al-Quran describes various approaches that place the Qur'an as a source of knowledge related to noble values and morals, not a theoretical approach, but in a conceptual and appreciative form. Noble morals and bad morals are depicted in human characterization, in history and in the reality of human life when the Qur'an was revealed.

Al-Quran also describes the struggle of the apostles in spreading noble and pure moral values in life and when they are opposed by wickedness, kufr, and hypocrisy which thwart the upholding of noble morals as a noble and pure life foundation. The following are the words of Allah relating to morals or character in QS. Al Maidah verse 5-16.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ
وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ١٦

Meaning:

"The meaning. O people of the Book, Our Apostle has come to you, explaining to you many of the contents of the Bible that you have hidden, and much (also) that he has let. Verily, there has come unto you a light from Allah, and a book that explains. With that book Allah points those who follow His pleasure to the way of salvation, and (with that book too) Allah brings these people out of the darkness into the bright lights with His permission, and shows them to the straight path" (Ministry of Religion, 2006).

The following word of Allah relating to the person of the Prophet as the most appropriate example to be used as an example in forming a person with good character as in QS. Al-Ahzaab verse 21 as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۗ

Meaning:

"Indeed, the Prophet (himself) is a good role model for you (namely) for those who hope for (mercy) Allah and (the arrival of) the Day of Resurrection and He mentions Allah a lot" (Ministry of Religion, 2006).

Regarding the morals of the Prophet as a role model for Muslims, when asked about the morals of the Prophet Muhammad, Aisyah answered that "the morals of the Prophet are the Qur'an". The meaning of what Ayesha said was all the actions and actions of the Prophet Muhammad, both those who were zahir and those who were inwardly always followed the Qur'an. Al-Quran has always taught Muslims to do well and know everything that is bad. The measure of good and bad is determined by the Qur'an (Anwar, 2010). We as people, he must imitate the characters that are displayed in his daily life, both in terms of words, deeds, honesty, and other behaviour that reflect praiseworthy qualities.

Al-Ghazali Sufithic Education Character in the Minhajul Abidin Book

Al-Ghazali is a figure of a scholar who pays great attention to the process of internalizing science and implementing education. According to him, the internalization of knowledge and the educational process are the main means of broadcasting Islamic teachings, nurturing the soul, and taqarrub ilaAllah. Education is worship and an effort to improve one's quality. Good education is a way to get closer to Allah and get happiness in the afterlife (Anwar, 2010). Here are some offers of al-Gazelle's thoughts on education character with a Sufistic character in the Minhajul Abidin Book that must be continuously planted from an early age, both within the family, social environment and school environment, including:

Caring for the Eyes (حفظ العين)

عليك وفقك الله وإيانا لطاعته بحفظ العين , فإنها سبب كل فتنة وافة. وأذكر في أمرها ثلاثة اصول كافية

You should keep your eyes from a view that brings or causes sin, because the eye is the base of every ugliness and source of all kinds of disease (Al-Ghazali, 2013). In this case there are three principles in maintaining the eyes: the first principle, as the word God in QS. An-Nur verse 30.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْعُقُونَ ۗ

Meaning:

"Say to the believing men: "Let them hold their gaze, and keep their genitals; that is purer for them, Allah knows best what they do" (Ministry of Religion, 2006).

The above verse contains a noble meaning, namely: 1) It means education. Every servant is obliged to submit to Allah's education and civilization. If not, that means he is a *su'ul adab*. Such a person will not have a glorious place with Allah; and 2) Contains a warning. A clean heart will grow more goodness, because, if the eye is not restrained to see anything, it will tend to see the things that Allah has revealed. Thus, the person's heart will always rely on these things. Thus, it is clear that when a person looks away from witnessing everything that is not beneficial, the heart will certainly be clean, free from distraction, doubtful thoughts and protected from heart disease. So that someone will get more opportunities to do good (Al-Ghazali, 2009).

The second principle is to keep the eye gaze as in the hadith which means "actually the eye view is like a poisoned arrow from a devil's bow. Those who are ready to leave because they fear Allah, Allah

will give him (able) to feel the pleasure of worship which makes him happy (to perform worship)". The third principle, a servant should always introspect or guard the members of the body about what the body should do. From the above explanation, it can be learned that the values of education character offered by Al-Ghazali in the Minhajul Abidin book are more to purification and turning one's eyes so as not to see things that are less useful and bring harm to him.

Caring for the Ears (حفظ الأذن)

فعليك بصيانة سمعك عن الخنا والفضول, وذلك لأمرين:

You should protect your ears from listening to things that are not or less useful (Al-Ghazali, 2013). This is caused by several factors; first, it is argued that hearing equals mouth in good or bad terms. Second, listening to something that is not useful generates impulses and feelings of anxiety. In fact, it also creates busy limbs which cause them to forget about worship.

In addition, hearing affects the liver as well as food affects the stomach. Some are useful and some are harmful. Some become food and some become poison. Another effect of hearing on the liver is deeper and more profound than that of food on the stomach. Because the effects of food can be eliminated by sleeping, even though the effects are quite long but can still be eliminated with medicine. However, the effect of hearing on the heart is sometimes lasting and cannot be forgotten for a lifetime. Moreover, speech is bad, it will cause continuous disgrace and make the heart anxious (Al-Ghazali, 2009). Thus, the value of education character offered by Al-Ghazali in the book Minhajul Abidin emphasizes more on maintenance limbs, especially ears, with one's ear can hear things that are of no use if they are not used as well as possible.

Care for the Mouth (حفظ اللسان)

ثم تم عليك بحفظ اللسان وضبطه وقيده, فإنه أشدّ الأجزاء جماعاً وطغياناً, وأكثرها فساداً وعدواناً

Then you should guard the mouth or mouth, restrain and control it. Because it is the member of the body that is the most difficult to control, most easily disobedient and causes the perpetrator to fall. It is even obligatory to take care of the mouth, because from one of the senses, it is the mouth that causes the most damage. According to a narration, Sufyan bin Abdullah once asked Rasulullah Saw, "O Messenger of Allah, what do you fear most of me?", Then Rasulullah answered while holding his tongue, "this".

There are five basic principles in preserving speech: First, as told by Abu Said Al-Khudri, that every morning the limbs of Adam's son come to meet the mouth, so that they behave well. It is as if saying: "O mouth, if you say good, then we are good too. If you say bad or bad, we are forced to behave badly or badly". That is, the mouth is very influential on the limbs in good and bad. This is also reinforced by what is narrated from Malik bin Dinar, that he said: "When you see your heart harden and your body weaken, and feel your rizek is narrowing, then know that you really have spoken something that is of no use to you" (Al-Ghazali, 2009); Second, do not waste time wasted, such as speaking which is less useful; Third, to maintain good deeds is to maintain the mouth. Because if the mouth is out of control, he will tend to do something wrong, curse people for example; Fourth, to avoid the dangers of the world, Imam Sufyan said: "Watch your mouth, do not make your teeth toothless"; and Fifth, keeping in mind the dangers of the hereafter and its consequences (Al-Ghazali, 2009).

Caring for the Heart (حفظ القلب)

ثم عليك بحفظ القلب وإصلاحه وحسن النظر في ذلك وبذل المجهود, فإنه أعظم هذه الأعضاء خطراً, وأكثرها أثراً, وأدقها أمراً وأشقها إصلاحاً, وأذكر فيه خمسة أصول مقنعة.

Like the other senses, the heart is also obliged to be cared for and make it good with serious effort. Because the heart is the most dangerous part of the human body, the most powerful influence, the most complicated and difficult problems, the most subtle and difficult to fix. There are five reasons why the heart is important to continue to be guarded, namely: First, based on Al-Quran Surat al-Mu'min verse 19, al-Ahzab verse 51 and al-Anfal verse 43 as follows.

يَعْلَمُ حَايِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ»

Meaning:

“He knows (views) that the eyes are treacherous and what the heart hides” (Ministry of Religion, 2006).

What is meant by a treacherous eye is a view that is prohibited, such as looking at a woman who is not her mahram.

﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُتَوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ۝﴾

Meaning:

“You can postpone messing about who you want among them (your wives) and (you can also) mess with who you want. and whosoever you desire to mix back from the woman whom you divorced, Then there is no sin for you. Such is closer to their peace of heart, and they are not sad, and all are willing to what you have given them. And Allah knows what is (stored) in your heart. And it is Allah who knows the Most Forbearing” (Ministry of Religion, 2006).

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٤٢

Meaning:

“(i.e.) when Allah appeared them to you in your dream (numbered) a little. And If Allah shows them to you (number), of course you will be afraid and of course you will argue in that matter, but Allah has saved you. Indeed, Allah knows everything in the heart” (Ministry of Religion, 2006).

Second, based on several traditions related to the care of the heart by humans, which means “Allah does not see your appearance, beauty and skin, but Allah sees your heart”. Then another hadith also explains what it means “in fact in the human body there is a clot of blood which, if it is in good condition, will be good for all its members. If the liver is damaged, all the limbs will be damaged”. With the two hadiths above, it is clear that the heart is at the centre of Rabbul Alamin's assessment. It's strange, if people only look after his face and pay attention to others. Clean it, wash it and then decorate it. All of this was done so that there would be no blemish in the eyes of humans. Meanwhile, the heart which is the centre of God's attention is left unattended, not cared for, decorated, and cleaned. Even though the heart must get better attention and care (Al-Ghazali, 2009).

The factors that can damage a person's heart are: 1) Long dreams of living in this world. This becomes a hindering factor against all forms of goodness and evil, including bringing badness and temptation. In fact, this is a malignant disease that brings people to various kinds of damage, one of which is: a) Laziness in worship; b) Procrastinating repentance because they feel they have a long life; c) More eager to seek wealth; and d) Causes the heart to become hard and forget the end; 2) Jealousy. Envy is an act that destroys the good deeds of a servant. This trait encourages a person to commit grave sins, even including serious illness; 3) Hurry in worship; and 4) Arrogant. The disease of being arrogant or arrogant erases all traces of goodness and piety (Al-Ghazali, 2013).

Take Care of the Stomach (حفظ البطن)

ثم عليك بحفظ البطن وإصلاحه, فإنه أشقّ الأعضاء إصلاحا عن المجتهد, وأعظمها أثرا وضررا لأنه المنبع والمعدن, ومنه تهيج الأمور في الأعضاء, من قوّة وضعف وعقّة وجماع ونحوه, فعليك إذابصيانته عن الحرام والشبهة أوّلا, ثم عن الفضول الحل ثانياو إن كانت لك همّة في عبادة الله تعالى.

For people who want to perform worship, it is obligatory to take care of the stomach and make it good. Because the stomach is one of the most difficult parts of the body to repair and the greatest danger and effect. The stomach is the body's powerhouse, in which energy is stored for all limbs. The stomach is also a member of the body from which it comes from the source of strength, weakness, piety, delinquency, and defiance (Al-Ghazali, 2013). So it is obligatory for someone from an early age to guard

the stomach from forbidden food, in addition to guarding it from exaggeration. Keeping it from haramforbidden and *syubhat* due to three reason.

First, because they are afraid of hellfire, as Allah says in the Qur'an surah An-Nisa verse 10 below:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ۖ

Meaning:

“Indeed, those who eat the property of orphans in wrongdoing, in fact they swallow the fire whole stomach and they will enter into a fiery fire (hell)” (Ministry of Religion, 2006).

The verse above is also reinforced by one of the words of the Prophet which means “any meat that grows from forbidden food, the fires of hell will catch it faster”. *Second*, people who eat forbidden and *syubhat* food will not be given taufik in worship. Because the person is deemed not deserving of it. *Third*, people who like to eat haram and *shubhat* are prevented from doing good (Al-Ghazali, 2009). Thus, the value of education character contained in the above is that a person must always guard himself from food that is forbidden by Allah because it will become barrier to the term of the request.

Conclusion

Fostering education character is not enough just by learning as much subject matter as possible from a teacher. But it requires familiarization directly from the family, school and social environment. If only one of them, it is difficult to succeed. The three institutions (family, school and social or community environment) have a very strong relationship in terms of shaping the character of students. Thus, the funding provided in schools will not have any meaning if it is not supported by education in the family and social environment. Likewise, the coaching provided in the family must be supported by the school environment and the social or community environment.

Al-Ghazali explicitly offers several education character in the *Minhajul Abidin* book which includes: first, relating to eye care. In a sense, one must always take care of the eyes by turning their eyes away from things that are harmful. Second, related to oral or mouth maintenance. In that sense, you have to protect your mouth from dirty or useless speeches, let alone words that cause danger. Third, keep the ears from listening to things that are less useful and harmful. Fourth, taking care of the stomach, especially from foods that are forbidden by Allah, because it will cause a servant to refuse worship.

References

- Ainiyah, N. 2013. Pembentukan Karakter Melalui Pendidikan Agama Islam. *Jurnal Al-Ulum: Jurnal Studi-Studi Islam LAIN Gorontalo*, 13(1), 25-38.
- Al-Ghazali. 2009. *Minhajul Abidin*, Terjemah: Abul Hiyadh. Surabaya: Mutiara Ilmu.
- Al-Ghazali. 2013. *Minhajul Abidin*, Terjemah: Abu Hamas As-Sasaky. Khatulistiwa Press.
- Al-Rasyidin & S. Nizar, 2005. *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis*. Ciputat: PT Ciputat Press.
- Anwar, R. 2010. *Akhlak Tasawuf: Berdasarkan Kurikulum Terbaru Nasional Perguruan Tinggi Agama Islam*. Bandung: CV. Pustaka Setia.
- Dianti, P.2014. Integrasi Pendidikan Karakter dalam Pembelajaran Pendidikan Kewarganegaraan untuk Mengembangkan Karakter Siswa. *JPIS: Jurnal Pendidikan Ilmu Sosial*, 23(1), 58-68.
- Fajarini, U. 2014. Peranan Kearifan Lokal dalam Pendidikan Karakter. *Jurnal Sosio Didaktika*, 1(2), 123-130.
- Hasan, M.T. *Ablussunnah Wal-Jama'ah dalam Persepsi dan Tradisi NU*. Jakarta: Lentabora Press, 2015.
- Jaluddin, H, 2011. *Psikologi Agama: Memahami Perilaku Keagamaan dengan Mengaplikasikan Prinsip-prinsip Psikologi*. Jakarta: Rajagrafindo Persada.
- La Adu, 2014. Pendidikan Karakter dalam Perspektif Islam. *Jurnal Biology Science & Education*, 3(1), 68-78.
- Shofihara, I.J. 2020. “Perkuat Pendidikan Karakter Anak Usia Dini dengan Pembelajaran Berbasis Bimbingan.” *Kompas*. November 17: 05.
- Sudrajat, A. 2011. Mengapa Pendidikan Karakter, *Jurnal Pendidikan Karakter*, 1(1), 47-58.