CHARACTER EDUCATION METOD FROM THE LENS OF AL-GHAZALI ON GENERATION Z

Reni Sasmita

Universitas Ahmad Dahlan, Yogyakarta

Reni1800031082@webmail.uad.ac.id1

ARTICLE INFO

ABSTRACT

The moral significance of Generation Z pupils is the issue in this study. This is illustrated by the numerous activities outside the norm displayed by Generation Z students, including using educational drugs, student brawls, and a lack of respect for lecturers, parents, and even society. This is due to using and applying an ineffective value education strategy for kids. Researchers will look at how to teach the values of the Al-Ghazali method to generation Z in this project. This research aims to describe Al-value Ghazali's teaching in the generation Z period. This study employs a library research strategy. According to the conclusions of this study, Al-Nilai Ghazali's teaching style is consistent with Islamic education in the generation Z age. Al-Ghazali uses visuals, stories, guidance and training methods, and habituation methods to teach values education. He outlines a character education technique particularly relevant to Generation Z pupils. Al-Ghazali uses illustrative methods, stories, counsel and training, and habituation methods to teach value education.

ABSTRAK

Permasalahan dalam penelitian ini adalah pentingnya moral siswa Generasi Z. Hal ini dibuktikan dengan banyaknya perbuatan diluar norma yang ditampilkan oleh mahasiswa di era Generasi Z, mulai dari penggunaan narkoba yang mendidik, tawuran pelajar, dan kurangnya rasa hormat terhadap dosen, orang tua, bahkan masyarakat tempat mereka tinggal. Penggunaan dan penerapan pendekatan pendidikan nilai yang tidak tepat kepada siswa menyebabkan hal tersebut. Dalam penelitian ini, peneliti akan melihat pengajaran nilai metode Al-Ghazali dalam konteks generasi Z. Tujuan penelitian ini adalah untuk mendeskripsikan pengajaran nilai Al-Ghazali pada era generasi Z. Pendekatan penelitian perpustakaan. Temuan penelitian ini menunjukkan bahwa metode pendidikan Al-Nilai Ghazali sejalan dengan pendidikan Islam di era generasi Z. Al-Ghazali menggunakan metode ilustrasi, cerita, nasihat dan pelatihan, dan metode pembiasaan untuk mengajarkan pendidikan nilai. Ia menyajikan strategi pendidikan karakter yang sangat relevan bagi siswa pada periode Generasi Z. Metode pendidikan nilai yang ditawarkan oleh Al-Ghazali adalah metode keteladanan, cerita, nasihat dan metode pelatihan dan pembiasaan

1. INTRODUCTION

Character education from Islamic perspectives is the heart of education in Islamic teaching taken from the Holy Qur'an and As-Sunnah (Frimayanti 2017). The Islamic view about character education is the core of education that must be implemented in the educational environment (Ritonga and RKT 2019). Generation Z is dealing with the development of increasingly sophisticated technology, which has an impact on the emergence of freedom as well as loss of manners and respect for teachers, parents and community (Sadjad, n.d.), and immoral behaviour which is considered as moral decadence (Wardanik, Muhammd, and Susandi 2021a). The cause of moral decadence is the lack of educational guidance on forming the perfect human (insan Kamil) and less emphasis on balancing knowledge and religiosity (Rahma et al. 2021).

Moral decadence occurred cause of less precisely used methods in instilling character education in students, affecting their characteristics. In Islamic teaching, the position of the technique is crucial for the effort to reach educational purposes (Hidayat 2018). As the operational component in academic science, according to M. Arifin, the method must be able to point out the lesson materials for the achieved educational purposes gradually through the procedure, either in the formal, non-formal, or informal institutions (Miftah 2019a).

Imam Al-Ghazali is highly concerned with character education. He is one of the pioneers in Islamic moral development and formal and informal institutions (Hasibuan 2018). Character education is an education that plays a role in the noble character and moral effect on children (Nata, n.d.). Previous research by (Hasibuan 2018), (Suhendi, Suresman, and Kosasih 2020), (Hafijhin 2018), (Ritonga and RKT 2019), (Tohidi 2017), (Wardanik, Muhammd, and Susandi 2021b) and (Kurniawan 2017) discussed the method used by Al-Ghazali for character education. However, the exposure has not yet addressed the character education method for the young generation, especially for generation Z. Furthermore, the novelty of this research is the character education method for generation Z. The abovementioned issues showed that character education is highly needed for Islamic education concerning generation Z. Thus, the researcher entitled his article "The Method of Character Education according to Al-Ghazali on Generation Z" to examine the suitable method for character education in generation Z. The novelty of this research allows generation for the object of this study.

2. METHODS

The method in this research are:
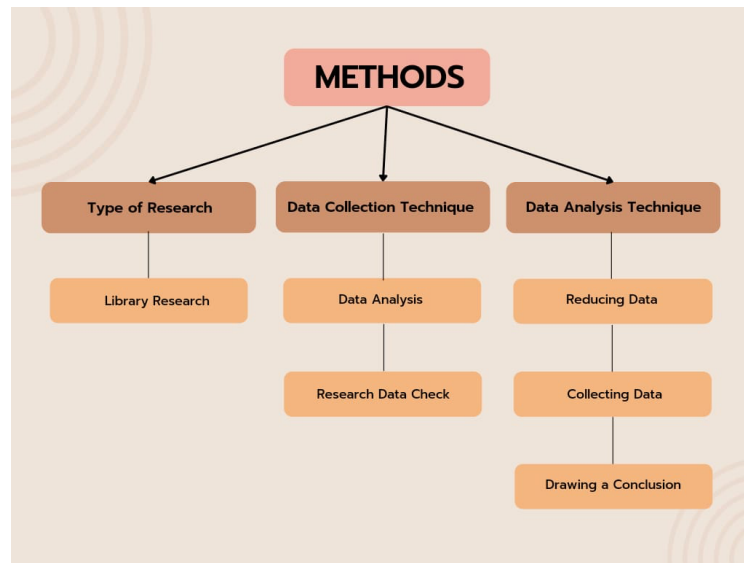
Picture 1. Methods

This study used a library research approach. The library method is the research method involved in the data collection compiled from data or scientific articles related to the researched issues, books, scientific publications, documents, the internet, and other materials related to this study. It is also used as a research field source (Dzakiyyah, 2017). The data collection in this research is through data analysis and research data check. Information is collected through evaluating and reviewing journals, books, articles, and papers related to the view of Al-Ghazali about character education of generation Z. This study focused on the teaching of Al-Ghazali values and generation Z (Sukardi 2013). The data analysis technique used in this study is qualitative descriptive by reducing data, collecting data, and drawing a conclusion (Helaluddin and Wijaya 2019).

3. RESULTS AND DISCUSSION

3.1. Character Education from the Lens of Al-Ghazali

According to Ahmad D. Marimba, education is "assistance and conscious guidance by educators toward the physical and spiritual growth of students leading to the primary personality building (Tohidi 2017). According to Hakam, character education is an education that determines the objects from a moral view (Zakiyah and Rusdiana 2014). The definition of value, as stated above, is related to the character, morals, behaviour, ethics, nature, and manners contained in the individual (Sukitman 2016).

Meanwhile, Al-Ghazali has defined moral values as akhlak (honest), which means a condition occurs spontaneously and unplanned event by individuals (Setiawan 2014) to act, behave, and speak that has habituated so that to carry out this action is taken unthinkable anymore (Hendayani 2019).

The moral values humans possess can change, carried out within the learning process and encouraged strongly by themselves. Encouragement, morals and character allow changing (Wardanik, Muhammd, and Susandi 2021b). Moreover, in character building, according to Al-Ghazali, the role of education significantly varies the akhlak, morals, character and behaviour of students. With character education, humans who behave despicably or have morals can be changed to noble characters or morals. Therefore, this character creates the perfect human (insan Kamil).

Habituated so that to carry out this action is taken unthinkable anymore (Hendayani 2019). The moral values humans possess can change, carried out within the learning process and encouraged strongly by themselves. Encouragement, morals and character allow changing (Wardanik, Muhammd, and Susandi 2021b). Moreover, in character building, according to Al-Ghazali, the role of education significantly varies the akhlak, morals, character and behaviour of students. With character education, humans who behave despicably or have morals can be changed to noble characters or morals. Therefore, this character creates the perfect human (insan Kamil).

Al-Ghazali's character education is based on Al-Qur'an and As-Hadith and aims to overcome moral decline issues with the rapid population increase. The target of character education is how humans behave in ethics, morals, character, and noble character toward Allah SWT., fellow humans, and in environment (Sadjad, n.d.). Furthermore, character education requires a method suitable for students' development of the period. In this regard, Al-Ghazali proposed solving moral decline using an approach or steps of inner cleansing and applying the proper procedures in fostering student's morals and values aligned with Islamic teaching, as contained in Al-Qur'an and Al-hadith (Suhendi, Suresman, and Kosasih 2020).

3.2. The characteristics of Generation Z and Al-Ghazali Method of Character Education
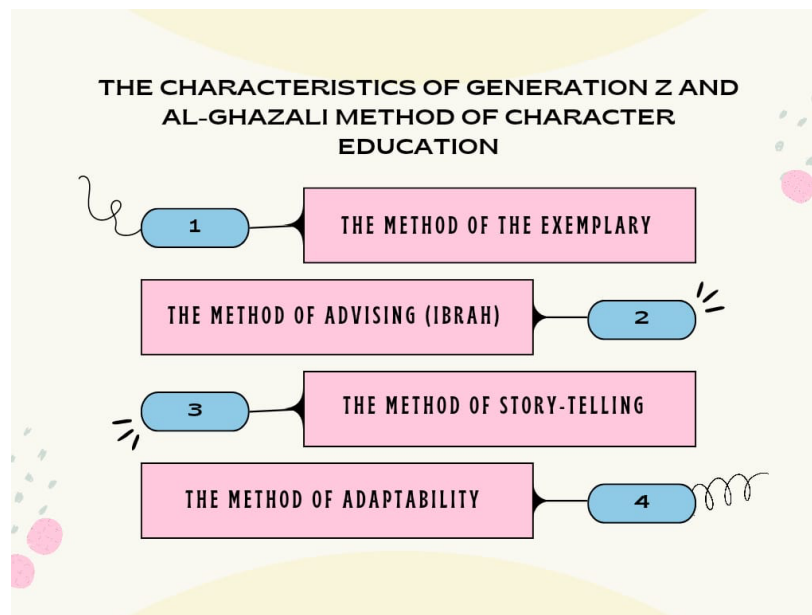
Picture 2. Characteristics of Generation Z and Al-Ghazali Method of Character Education

Generation Z is people who were born between 1998 to 2009. This generation is also called the generation of technology since it was taken at a time when information and technology were developing and ruling the world. In childhood, Generation Z was first exposed to the internet and the web and was immersed in social media. Generation Z is well-known as the silent generation and i-Generation, a generation that is immersively drowned in silence and the internet Fields(Putra 2016). Indirectly, this affects the values, goals of life, views and personality of children of generation Z (Fitriyani 2018).

According to the National Long-Term Development Plan (RPJP) 2005-2025 (Law No. 17 of 2007) (Nurbaya and Asmawati 2021) and article 3 of the National Education System Law number 20 of 2003 that values education is significantly prioritised and is the goal of national education (Suhendi, Suresman, and Kosasih 2020). The consistency of value education must be maintained from the philosophical foundation, through the education system, to educational practices to ensure a solid national education. Education aims to produce intelligent, competent, and helpful people, fully adaptable change agents, and religious people (Suprayitno and Wahyudi 2020). This shows that national education's goals align with Islamic education's goals. Both have the same overarching goal of developing a fully developed human being, physically and mentally, intellectually and spiritually. Students not only require tremendous knowledge, but ambition in morals also plays a role in tactics life due to the complexity of the educational goals (Tohidi 2017).

The method of value education from the lens of Imam Al-Ghazali is exemplary, giving advice (Ibrah), telling a story and the process of training and adaptability, which will be discussed in the following exposures:

a. The Method of the Exemplary

The method of Uswatun Hasanah (an exemplary) is an example exemplifying positive behaviour in front of students, which is intentionally or unintentionally behaved by their parents or family (Munawaroh 2019), teachers (Juwita 2018) and society in their dwelling. Students in the Gen Z era significantly need the exemplary method because they figure as role models for doing numerous things. Even the examples, such as discourse, action, and things focused on the material, sensory, and spiritual aspects, is associated with children and their feeling. The use of this method will be able to bring a good impression on students and make learning to be effective.

An example shown by parents, teachers, and the communities will be very memorable and attached to students to exemplify good values. Thus, all parties that have been mentioned must display good examples for students because students will imitate them. Therefore, the exemplary method must be very suitable for students in the Gen Z era. The right approach to aim Islamic education goals can be achieved by displaying good ideals and being a figure for students who grow physically and spiritually and have noble character. The exemplary contributes significantly to worship, morals, art, and other educational fields (Tohidi, 2017).

b. The Method of Advising (Ibrah)

In terms, advice is a portrayal of virtue and truth intended to ask for individuals to be given the advice to stay away from danger and be guided to the right way and has avail (Juwita 2018). According to Mahmud, Ibrah is an example of a past story associated with what has not yet been experienced and linked to what has not been witnessed. Advising Generation Z must be repeated with reasonable verbal discourse since one's soul can be influenced by words.

In Islam, assistance and advice must be based on the foundation of religious principles, even though followed hard. This aims to produce qualified Muslims (Syafaat and Shohib 2021). Generation Z requires the elders' advice in behaving. It leads to the character of Generation Z, which is easily touched by the words and deeds they explore.

c. The Method of Story-telling

The method of story-telling is an effective way to convey a story from which students can take lessons or messages that are importantly contained in a report without challenging instruction from a storyteller (As'ad 2018); a creative process that teachers can communicate moral teaching to be exemplified and ignored by them (Garnika 2020), and help children to develop spirit and character values (Rahmawati and As'ad 2018). The method of storytelling must be presented in a concise, clear and effective way so that children can learn from stories or storytellers under this method. The influence of stories in Islamic education is hard to be changed through other methods. The tale of Al-Qur'an and the prophet of Muhammad SAW (Juwita 2018) always have a positive, consistent, psychological, and educational impact.

Education from storytelling can bring students to captivating sensations, life, and soul dynamic that encourage them to change their behaviour and refresh student determination under the

demands, directions, conclusions, and story lessons. The method of storytelling can be applied to current Generation Z, for example, the story of the hero and the prophet of Muhammad and his former followers, from which the story of the prophet Muhammad dan his companions is massively contained in Al-Qur'an and Hadith as the examples which bring numerous lessons (Rahmawati and As'ad 2018).

d.   The Method of Adaptability

Riyadlah and Mujahadah are two training systems that both begin with good action. The way to adaptability is by doing a regular activity while asking for Allah's mercy and guidance (Sadjad, n.d.); for instance, always dhikr and surrender and draw closer to Allah SWT (Wardanik, Muhammd, and Susandi 2021b). Habits of doing good, being honest, polite, and ashamed to be in a polluted atmosphere. A person's value does not spontaneously arise but must be done with Adaptability and earnestly (Anwar and Salim 2018).

The importance of being habituated in value education, especially in forming personality, morals, and religion, cannot be underestimated (Juwita 2018). This approach is a learning method that is repeatedly done (Syafaat and Shohib 2021) so that the attitude and action automatically associate themselves without boundaries (Garnika 2020). This method is sufficiently essential due to the character of Generation Z that they are willing to be sought; in comparison, the process can be helpful for them (Miftah 2019b).

After analysing Al-Ghazali's method of character education, the author sees that character education, according to Al-Ghazali, is still relevant to Islamic education for Generation Z. Because of the character of Generation Z, they need the figure to be a role model, guidance, and adaptability from the elders. Furthermore, the researcher figures out that some Al-Ghazali method is suitable for Generation Z's student character.

Instilling character education in Generation Z requires more encouragement from parents, educators, and the community with which students interact. The method used in this education is started by displaying a good attitude that students can exemplify to personalise their activities. Students can take this advantage of an excellent example from family, community, and school environment. Then, advise students to do everything according to the norms or culture that applies in the community and take inspirational stories such as stories of prophets and apostles so that students can take lessons from these stories because students in the era of Generation Z are very quickly touched. Eventually, the last method is to strengthen character building and train regularly until it is embedded in students. Furthermore, students are accustomed to doing good things spontaneously beyond conscious thinking.

With value education, students will grow and develop into individuals who know and implement manners, have high artistic power and beauty, also respect themselves and others, and have an attitude of admiring the nobility of human dignity and morals, character, morals and religion (Zakiyah and Rusdiana 2014).

4. CONCLUSION

According to the discussion above, the researcher concluded that it is essential to determine the proper method to build value in character education. They consider that moral decadence occurs due to the lack of character, morals, and akhlak education. The character education method used by generation Z students must be adapted to the nature of students living in the generation Z era. The technique offered by Al-Ghazali is aligned with the educational method for the era of generation Z and relevant to Islamic teaching for this generation because they need a role model to live their lives, advice, a story that inspires them, training, and adaptability. Furthermore, character education taught to students is embedded in them and can be implemented.

5. REFERENCES

Anwar, Syaiful, and Agus Salim. 2018. "Pendidikan Islam Dalam Membangun Karakter Bangsa Di Era Millenial." *Al-Taddzkiyyah: Jurnal Pendidikan Islam* 9 (2): 235.

Dzakiyyah, Fithri. 2017. "Jenis Penelitian." Dihttps://Hidrosita.Wordpress.Com. 2017.

Fitriyani, Pipit. 2018. "Pendidikan Karakter Bagi Generasi Z." In *Prosiding Konferensi Nasional Ke-7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah „Aisyiyah (APPPTMA)*, 311. Jakarta: Pascasarjana Perguruan Tinggi Muhammadiyah „Aisyiyah (APPPTMA).

Frimayanti, Ade Imelda. 2017. "Implemetasi Pendidikan Nilai Dalam Pendidikan Agama Islam." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8 (2).

Garnika, Eneng. 2020. *Membangun Karakter Anak Usia Dini Menggunakan Metode Cerita, Contoh, Biasakan Dan Apresiasi (CCBA)*. Tasikmalaya: Edu Publisher.

Hafijhin, Muhammad. 2018. "Konsep Pendidikan Karakter Anak Menurut Imam Al-Ghazali Dalam Kitab Ayyuha Al-Walad." *Al-Falah* 17 (1): 49.

Hasibuan, Najamuddin. 2018. "Metode Pendidikan Akhlak Menurut Imam Al-Ghazali." Universitas Negeri Islam Negeri Siumatra Utara Medan.

Helaluddin, and Hengki Wijaya. 2019. *Analisis Data Kualitatif: Sebuah Tinjauan Teori Dan Praktik.* Buku Elektronik: Sekolah Tinggi Theologia Jaffray.

Hendayani, Meti. 2019. "Problematika Pengembangan Karakter Peserta Didik Di Era 4.0." *Jurnal Penelitian Pendidikan Islam* 7 (2).

Hendra, Asep. n.d. "Konsep Pendidikan Karakter Dalam Al-Qur'an Dan Implikasinya Terhadap Pendidikan Islam."

Hidayat, Andi. 2018. "Metode Pendidikan Islam Untuk Generasi Millenial." *FENOMENA: Jurnal Penelitian* 10 (1): 57.

Juwita, Dwi Runjani. 2018. "Pendidikan Akhlak Anak Usia Dini Di Era Millennial." *At-Tajdid : Jurnal Ilmu Tarbiyah* 7 (2).

Kurniawan, Syamsul. 2017. "Pendidikan Karakter Dalam Islam "Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah." *Tadrib: Jurnal Pendidikan Agama Islam* 3 (2): 211.

Miftah, Zaini. 2019a. "Warisan Metode Pendidikan Islam Untuk Generasi Millennial." *Al Ulya: Jurnal Pendidikan Islam* 4 (1).

———. 2019b. "Warisan Metode Pendidikan Islam Untuk Generasi Millennial." *Al Ulya: Jurnal Pendidikan Islam* 4 (1): 90.

Munawaroh, Azizah. 2019. "Keteladanan Sebagai Metode Pendidikan Karakter." *Jurnal Penelitian Pendidikan Islam* 7 (2): 143.

Nata, Abuddin. n.d. "Pendidikan Islam Di Era Millennial." *Conciencia: Jurnal Pendidikan Islam*.

Nurbaya, and Asmawati. 2021. "Penerapan Pendidikan Karakter Dalam Dunia Pendidikan." In *Prosiding Seminar Nasional Pendidikan Pascasarjana Universitas PGRI Palembang*, 65. Palembang: Universitas PGRI Palembang.

Putra, Yanuar Surya. 2016. "Theoritical Review: Teori Perbedaan Generasi." *Journal of Economics Dan Business* 9 (2): 130–31.

Rahma, Renita Nur, Ahmad Dibul Amda, Baryanto, Deriwanto, and Asri Karolina. 2021. "Penerapan Konsep Dasar Pemikiran Al-Ghazali Dalam Pendidikan Agama Islam." *JOEAI (Journal of Education and Instruction)* 4 (1): 66–67.

Rahmawati, Ana, and Ali As'ad. 2018. "Penguatan Pendidikan Karakter Dengan Qashash Al-Qur'an." *Jurnal Tarbawi* 15 (1).

Ritonga, Asnil Aidah, and Latifatul Hasanh RKT. 2019. "Penanaman Nilai Karakter Menurut Imam Al-Ghazali Dalam Kitab Minhajul Abidin." *Tazkiya Jurnal Pendidikan Islam* 8 (2): 3.

Sadjad, Abdulloh. n.d. "Pendidikan Akhlak Perspektif Al-Imam Al-Ghazali." *Sekolah Tinggi Agama Islam Nahdlatul Ulama (STAINU) Pacitan*, 111–24.

Setiawan, Agus. 2014. "Prinsip Pendidikan Karakter Dalam Islam (Studi Komparasi Pemikiran Al-Ghazali Dan Burhanuddin Al-Zarnuji)." *Dinamika Ilmu* 14 (1): 1–12.

Suhendi, Edi Suresman, and Aceng Kosasih. 2020. "Konsep Pendidikan Karakter Perspektif Al-Ghazali Serta Implementasinya Di Sekolah Dasar." *PEDADIDAKTIKA: Jurnal Ilmiah Pendidikan Guru Sekolah Dasar* 7 (1): 35.

Sukardi. 2013. *Metodologi Penelitian Pendidikan Kompetensi Dan Praktiknya*. Jakarta: PT. Bumi Aksara.

Sukitman, Tri. 2016. "Internalisasi Pendidikan Nilai Dalam Pembelajaran (Upaya Menciptakan Sumber Daya Manusia Yang Berkarakter)." *JPSD : Jurnal Pendidikan Sekolah Dasar* 2 (2): 88.

Suprayitno, Adi, and Wahid Wahyudi. 2020. *Pendidikan Karakter Di Era Millenial*. Sleman-Yogyakarta: Deepublish Publisher.

Syafaat, Imron Nur, and Moch. Shohib. 2021. "Implementasi Konsep Pendidikan Karakter Dalam Idatun Nasyi'in Terhadap Generasi Millenial." *At-At-Ta`lim : Jurnal Pendidikan* 7 (2): 93.

Tohidi, Abi Iman. 2017. "Konsep Pendidikan Karakter Menurut Al-Ghazali Dalam Kitab Ayyuha Al-Walad." *OASIS : Jurnal Ilmiah Kajian Islam* 2 (1): 15.

Wardanik, Yuliana, Devy Habibi Muhammd, and Ari Susandi. 2021a. "Konsep Pendidikan Karakter

Presfektif Al-Ghazali Dan Abdullah Nashin Ulwan." *Edumaspul: Jurnal Pendidikan* 5 (2): 483.

———. 2021b. "Konsep Pendidikan Karakter Presfektif Al-Ghazali Dan Abdullah Nashin Ulwan." *Jurnal Edumaspul* 5 (2): 480–83.

Zakiyah, Qiqi Yulliati, and A. Rusdiana. 2014. *Pendidikan Nilai: Kajian Teori Dan Praktik Di Sekolah*. Bandung: Pustaka Setia Bandung.