

Character Education in the Chapter of Avoiding Maksiat Kitab Bidayatul Hidayah by Imam Al Ghozali

Ahmad Masrur Roziqi

Magister Pendidikan Agama Islam Universitas Islam Malang
masurroziqi@gmail.com

Corresponding Author: Ahmad Masrur Roziqi

Article history: Received: August 23, 2024 | Revised: October 12, 2024 | Available
Online: Desember 23, 2024

Abstract

This study examines the concept of character education from the perspective of Imam Al-Ghazali, as stated in the book *Bidayatul Hidayah*. This study specialises in reviewing the chapter on Avoiding Maksiat. This study is motivated by the assumption of the urgency of building a superior and noble generation through internalising good values. Imam Al-Ghazali explicitly emphasises the importance of attention to students as a strategic step in creating a generation of intellectuals with character. To dig deeper into these thoughts, this research uses a qualitative method with a literature review approach. Primary data is obtained from the book *Bidayatul Hidayah* by Imam Al-Ghazali, while secondary data comes from relevant supporting literature. The data analysis technique was conducted through content analysis, focusing on identifying character education values listed in the chapter on Abstaining from Maksiat. According to Imam Al-Ghazali, the results show that character education aims to instil good values realised through guarding the seven limbs, such as the eyes, ears, tongue, stomach, genitals, hands, and feet from sinful acts. This approach emphasises the importance of self-control as the primary foundation in forming noble morals. This study also found that the concept of character education in Imam Al-Ghazali's perspective remains relevant to the needs of modern education, especially in forming individuals who have moral integrity and intellectual abilities. This study provides an essential contribution to broadening insights into the application of character education based on classical Islamic values and integrating these principles into contemporary educational paradigms.

Keywords: Character Education; Islamic Values; Self-Control.

Introduction

Social transformation as an effect of technological development brings new challenges to the global world, especially to education. This challenge is reflected in efforts to build the character of students.¹ Today's generation lives in a digital environment that dominates their social interactions. Data shows that teens spend an average of 4.8 hours per day using social media, with popular platforms such as TikTok, Instagram and YouTube becoming an integral part of their lives. While social media can provide a space for creativity and social connection, its negative impact on teens' moral, psychological and mental health development cannot be ignored. Studies show that almost half of teens feel social media worsens their body image, and increases anxiety and depression.²

This phenomenon is increasingly concerning when it is associated with an increase in juvenile delinquent behaviour, such as robbery, theft, and other criminal acts. In recent years, reports of rampant cases of violence committed by children have become increasingly concerning. The variety of models of violence committed by children, such as drug use, bullying, and tawuran, reflects the decline in moral values among the younger generation.³ This kind of delinquency shows a character crisis and reflects the gap between students' intellectual abilities and moral control. This imbalance indicates that the current education system cannot bridge intellectual needs and holistic character development.

This phenomenon shows the urgent need to integrate character education based on moral and spiritual values in the education system, to prevent a character crisis and reduce the number of child crimes in the future. However, various literatures show that the current character education approach still focuses on theory without providing practical guidance that students can internalise. For example, character education programs are often trapped in formalistic approaches, such as instilling values through moral theory

¹ Mulyadi Mulyadi, Elza Rahilla AlHadjrath, and Putri Wulan Hutami, "Peran Pendidikan Agama Islam Dalam Membangun Karakter Generasi Z," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 30380–30384.

² Office of the Surgeon General, "Social Media and Youth Mental Health: The U.S. Surgeon General's Advisory," *The U.S. Surgeon General's Advisory* (2023): 25, <https://www.hhs.gov/surgeongeneral/priorities/youth-mental-health/social-media/index.html>.

³ Humas BPHN, "Kasus Kriminal Anak Dan Pelajar Makin Marak, Bphn Dan Organisasi Bantuan Hukum Se-Indonesia, Gerakkan Program Pembinaan Hukum Di Sekolah-Sekolah," *Badan Pembinaan Hukum Nasional*, 2023.

lessons, without providing concrete guidelines that can be applied in daily life.⁴ This creates a gap between theory and practice, limiting the effectiveness of character education.

In this context, Imam Al-Ghazali's thought offers a unique and relevant perspective. As one of the great scholars in the Islamic tradition, Al-Ghazali emphasised the importance of moral education as the core of human character building. In the book *Bidayatul Hidayah*, Al-Ghazali presents a holistic approach to character education through the chapter "Avoiding Immorality". In this chapter, Al-Ghazali explains the importance of guarding the seven limbs of the eyes, ears, tongue, stomach, genitals, hands, and feet from deviant behaviour. This approach provides practical guidance for maintaining morality and instils deep spiritual values in the individual.

Al-Ghazali's thinking increasingly shows its relevance to some of the challenges and character problems faced by today's generation.⁵ Amid a digital culture that often encourages impulsive and consumptive behaviour, Al-Ghazali's teachings on self-control and guarding morality offer practical solutions to help adolescents direct their behaviour more constructively. However, although Al-Ghazali's contribution has been widely recognised, little research examines the relevance of his teachings in modern education, especially regarding the challenges of the digital era.

This study aims to fill the gap by analysing the concept of character education in the chapter "Avoiding Maksiat" in the book *Bidayatul Hidayah* by Imam Al-Ghazali. Using a qualitative method based on a literature review, this study explores how the moral values taught by Al-Ghazali can be applied to shape the character of the younger generation. This study also seeks to answer the practical need for character education guidelines that can be used in everyday life, especially amid the challenges of the digital era.

Through this analysis, this article not only makes a theoretical contribution in enriching the literature on character education, but also offers relevant practical solutions to be implemented by educators, parents and policy makers. By integrating spiritual and

⁴ Endang Komara, "Penguatan Pendidikan Karakter Dan Pembelajaran Abad 21," *Sipatahoenan* 4, no. 1 (2018).

⁵ Zahrotul Muzdalifah and Ali Mustofa, "Konsep Pendidikan Islam Menurut Imam Al-Ghazali Dalam *Bidayatul Hidayah* Dan Implementasinya Di Pesantren Darul Faqih Malang," *RABBAYANI: Jurnal Pendidikan dan Peradaban Islami* 2, no. 1 (2022): 1–11.

moral values in modern educational approaches, this research is expected to help build a generation that balances intellectual intelligence and ethical integrity.

Research Method

This research uses a qualitative approach with library research.⁶ The research objectives chose this approach to examine the concept of character education from the book *Bidayatul Hidayah* by Imam Al-Ghazali, which is focused on the Chapter of Abstaining from Maksiat as the primary literature source.⁷ In addition, this research also uses supporting sources, such as books, articles and scientific journals relevant to the central theme of the study, to strengthen the analysis and build a systematic argument. Data collection is done by identifying and selecting literature that meets the criteria of relevance and scientific credibility. The book *Bidayatul Hidayah* is a primary source because it contains the core of Imam Al-Ghazali's teachings on character education, especially in the chapter "Abstaining from Immorality". Secondary sources include previous research related to character education, Islamic education philosophy, and modern education theory.

Data processing was done through the following stages: first, Data Description: this step is carried out by collecting primary and secondary literature described systematically to provide an initial overview of the main concepts related to character education; second, Data Interpretation: The data that has been described is then interpreted based on the context of Imam Al-Ghazali's thought, taking into account its historical, philosophical, and contemporary relevance aspects; third, Data Analysis: This stage uses the content analysis method to identify key themes that appear in the literature. This approach allows researchers to explore the relationship between Al-Ghazali's concept of character education and its application in modern education. The content analysis method was chosen because it is suitable for analysing the content of texts in depth and systematically. This analysis focuses on extracting the meaning behind the text and identifying relevant patterns of thought. With this method, the research is expected to produce an in-depth and comprehensive understanding of the concept of character education in Imam Al-Ghazali's perspective.

⁶ Sugiyono, *Kuantitatif, Kualitatif, Dan R&D*, ed. Alfabeta (Bandung, 2019).

⁷ Bahrum Subagiya, "Eksplorasi Penelitian Pendidikan Agama Islam Melalui Kajian Literatur: Pemahaman Konseptual Dan Aplikasi Praktis," *Ta'dibuna: Jurnal Pendidikan Islam* 12, no. 3 (2023): 304–318.

The Biography of Imam Al-Ghazali

Imam Al Ghozali has the full name Abu Hamid Muhammad bin Muhammad bin Muhammad Al Ghozali At Thusi. Al Ghozali was born in 450 AH (1059) in Ghazaleh, an area in the Khurasan region.⁸ He was nicknamed Abu Hamid because he had a son named Hamid who died in childhood. Little Al Ghazali lived in deprivation under the guidance of a Sufi. This Sufi would later send little Al Ghazali to a school for underprivileged children, and this school could guarantee the necessities of life.⁹ Al Ghozali's father lived a poor life working as a weaver of woollen cloth and did not eat except from the fruits of his labour. The simple life of Al Ghazali's father did not prevent him from worshipping and loving scholars. It is mentioned that Al-Ghazali's father loved the recitations of scholars and always attended them.¹⁰

Another favourite of Al Ghazali's father was helping the needs of scholars. Every word he heard from the ulama was always absorbed, so it was not uncommon for him to cry. Al Ghazali's father cried as he begged to be blessed with a son as clever as the scholars at that time. He was blessed with two brilliant sons for his high sincerity and love for scholars. Both were named Muhammad (AL Ghozali) and Ahmad (Al Ghazali's younger brother).¹¹

AL Ghazali studied fiqh with Sheikh Ahmad bin Muhammad ar-Radzkani in his village. After completing his fiqh studies, he went to Jurjan to listen to and record the lectures of Imam Abu Nashr al Ismail.¹² Imam As'ad Al Maihani, a great scholar, said: "I heard Al Ghazali say, 'We studied with Shaykh Abu Nashr for a long time and travelled a long distance.'" He returned to Thus and studied it for three years until he memorised it. He brought the lessons he had learned from Shaykh Nasr back to Thus and studied them for three years until he memorised them. He went to Naspar to study with Imam Al Haromain Abu Ma'al al Juwaini.¹³

After the death of his teacher on 12 Rabiul Akhir 478 AH, he walked to the Vizier

⁸ Syamsul Kurniawan and Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam: Ibnu Sina, Al-Ghazali, Ibn Khaldun, Muhammad Abduh, Muhammad Iqbal, Hassan Al-Banna, Syed Muhammad Naquib Al-Attas, KH Ahmad Dahlan, KH Hasyim Asy'ari, Hamka, Basiuni Imran, Hasan Langgulang, Azyumardi Azra* (Ar-Ruzz Media, 2011).

⁹ M Kamalul Fikri, *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam* (Laksana, 2022).

¹⁰ Ibid.

¹¹ Syafril Syafril, "Pemikiran Sufistik Mengenai Biografi Intelektual Imam Al-Ghazali," *SYAHADAH: Jurnal Ilmu al-Qur'an dan Keislaman* 5, no. 2 (2017).

¹² Abdullah Musthafa Al-Maraghi, *Ensiklopedia Ulama Ushul Fiqh Sepanjang Masa* (IRCISOD, 2020).

¹³ Fikri, *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam*.

of Nidzom al Mulk. The place was so famous because it was the centre of the meeting of scientific experts. He went through an amazing scholarship period until he became a professor at Al-Nizamiyah University in Baghdad. He left abundant wealth when he took office and did 'uzlah in Damascus. During his 'uzlah, he wrote his phenomenal book *Ihya' Ulumiddin*. It is said that the other books by Al-Ghazali amounted to approximately 300 books. Some of his books are: *Ihya' Ulumidin*, *Al Iqtishod*, *fi Al I'tiqod*, *Al Asma Husna*, *Al Munqidz fi Al Dlolal*, *Al Basith*, *Al Wasith*, *Al Wajiz*, *Al Khulasho*, *Al Mustasfa*, *Al Munkhul*, *Ar Roddu Ala Batiniyah*, *Bidayatul Hidayah*, *Tahshin Al Adillah*, *Tahafut Al Falasifah*, *Risalah Al Aladiyah*, *Syifa*; *Al 'Alil*, *Maqasid Al Falasifah*, *Minhajul 'Abidin*, *Hujjatul Haq* and *Futuhul 'Ulum*.¹⁴

Book Overview and Chapter Description of Abstaining from Immorality in Bidayatul Hidayah

Bidayatul Hidayah is one of Imam Al Ghozali's works in the field of Sufism. The book is by the circle addressed by Al-Ghazali, namely, students or knowledge seekers. The name Bidayatul Hidayah comes from two Arabic syllables, Bidayah and Hidayah. Bidayah means the beginning, and Hidayah means the fruit of knowledge. Meanwhile, the meaning of Bidayatul Hidayah is the beginning of guidance.¹⁵ Imam Al-Ghazali composed this book in Naisabur, when he stayed there for the second time. Al Ghozali is said to have attained yaqini at this time.¹⁶ Based on his narrative, there was a new realisation in him that he had to come out of self-exile. Al Ghozali's exit was due to moral decadence in society and even among the ulama.

Al Ghozali's books are a guide for every Muslim, one of which is Bidayatul Hidayah. The discussion in this book is divided into three aspects: obeying God's commands, avoiding disobeying God, and dealing with God and His creatures. In the first part, obeying Allah's commands includes: procedures for waking up, entering the restroom, ablution, junub bath, tayammum, going to the mosque, entering the mosque, practice after sunrise until sunset, practice before praying, practice before going to bed,

¹⁴ Ibid.

¹⁵ Rohman Rohman, Abdul Aziz Wahab, and Muhammad Hifdil Islam, "Konsep Tasawuf Imam Al-Ghazali Dari Aspek Moral Dalam Kitab Bidayatul Hidayah," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 1509–1514.

¹⁶ Chauzarani Rozaki and Muhammad Anas Ma'arif, "Relevansi Kitab Bidayatul Hidayah Dalam Menginternalisasikan Nilai-Nilai Akhlak Di Era New Normal," *INCARE, International Journal of Educational Resources* 2, no. 5 (2022): 480–499.

practice praying, being an imam and a mum of prayer and fasting. The second part, avoiding disobedience to Allah, includes guarding the eyes, ears, tongue, stomach, genitals, hands and feet. In the third part, the relationship with Allah and His creatures includes: the manners of teachers, the manners of students, the manners of children towards parents, the manners of dealing with all people, the manners of getting along with strangers, the manners of getting along with close friends and the manners of getting along with acquaintances.

The chapter on avoiding sin is the second core of Bidayatul Hidayah.¹⁷ In general, the command to avoid sin is to keep the seven limbs from actions that Allah SWT hates. The seven limbs are the eyes, ears, tongue, stomach, genitals, hands, and feet. The seven limbs are essentially favours from Allah SWT that humans must maintain. The following is an explanation of how to maintain the limbs and their benefits:

1. Eyes

Al Ghozali said that the eyes were created so humans can see the clues to the darkness around them and witness the power of Allah SWT. Keeping the eyes according to Al Ghozali is to avoid looking at others with a look full of contempt and looking for other people's disgrace. This opinion is based on the views of Ilham Akbar, who states that providing a comprehensive understanding of the benefits of body members to students will move students' awareness to protect them from actions that harm themselves and others.

2. Ears

As a listening device, the ear is usually guarded from listening to heresy, talking about others, abominations, and in-depth discussions about falsehood and the vices of others.¹⁸ According to Al Ghozali, the ear was created by Allah SWT to listen to His words, the sunnah of the Prophet Muhammad SAW, the wisdom of the saints, and valuable knowledge. He mentioned that if the ears are used to listen to things that are forbidden by Allah and are the cause of one's destruction, then this

¹⁷ Imam Ghazali, *Bidayatul Hidayah*, Terj. H.M Fadlil Sa'id An-Nadawi (Katulistiwa Press, n.d.).

¹⁸ Fadilah Kusumastuti Eva, "Nilai-Nilai Bimbingan Spiritual Dalam Kitab Bidayatul Hidayah Karangan Imam Al Ghazali" (UIN Prof. KH Saefuddin Zuhri, 2022).

is the height of a loss.¹⁹

3. Verbals

Al-Ghazali emphasised that the tongue is an influential human limb. He said that if the tongue is used in a way that Allah SWT does not approve, it can be referred to as kufr on His blessings. In the book *Bidayatul Hidayah*, the tongue must be guarded from eight things: lying, breaking promises, gossip, fighting, feeling the holiest, cursing Allah SWT's creation, praying badly, and jokes that lead to humiliation.²⁰

a. Lying

Al Ghazali stated that keeping the tongue in a serious and joking state is customary. If people are accustomed to lying, their authority will collapse. More than that, his words become meaningless, so others do not believe him.²¹ Other people will also despise the perpetrator of lies. Al Ghazali warned that if someone wants to know the badness of lying in himself, he can see other people lying to him.²²

b. Breaking promises

Al Ghazali warns against making promises that one cannot fulfil. He recommends that people do not need to express their intentions for good deeds that will be done to others.²³ Breach of promise is only permissible in cases of emergency or where the promisee cannot fulfil the promise.²⁴ He said that according to the Prophet Muhammad, one of the signs of a hypocrite is breaking promises.

c. Keeping the tongue from gossiping or talking about others.

The abstinence is specific to talking about others for things they dislike

¹⁹ Muhammad Amin al-Kurdi, "Etika Tasawuf Guru: Studi Pemikiran Imam Al-Ghazali Dan Syekh," *Tadrís* (n.d.).

²⁰ Ghazali, *Bidayatul Hidayah*, Terj. H.M Fadhil Sa'id An-Nadawi.

²¹ Syahrizal Syahrizal, "Penanaman Nilai-Nilai Pendidikan Anti Korupsi Sejak Dini Dalam Perspektif Islam," *Jurnal Wawasan Nusantara* 1, no. 2 (2024): 40–46.

²² M Ghofur Al-Lathif, *HUJJATUL ISLAM IMAM AL-GHAZALI Kisah Hidup Dan Pemikiran Sang Pembaru Islam*, vol. 69 (Araska Publisher, 2020).

²³ Ainul Azhari and Husnul Hotimah, "Azhari, Ainul FILOSOFI PENDIDIKAN AGAMA ISLAM MENURUT AL-GHAZALI: Integrasi Spiritualitas Dan Pengetahuan," *ISLAMIKA* 18, no. 01 (2024): 62–70.

²⁴ Abdul Muid, "Pemikiran Imam Ghazali Pada Kajian Al-Akhlaqul Al-Karimah Dalam Kehidupan Ummat.," *Jurnal Ilmu Pengetahuan Dan Pendidikan Islam* 4, no. 4 (2019): 59–117.

when overheard. The sin that will befall the gossip is more grievous than praying thirty times for adultery. Al Ghazali wrote that the prohibition of gossiping about Qur'anic scholars or scholars, such as praying for them in public to be corrected by Allah. According to him, praying like this contains two evils: gossip and feeling holier. He recommends that if you want to do this, you should pray in secret.

- d. Keep your tongue from getting into heated arguments that turn the other person or people against you.

According to Al Ghazali, this practice can hurt others, fool, and insult, and there is a feeling of holiness because it feels smarter. He recommends against arguing with fools except in a few cases. It is permissible to debate a fool as long as he hurts, angers and leads to revenge.

- e. The subsequent abstinence to guard the tongue is to feel more holy.

According to Al Ghazali, this feeling causes a fall in self-esteem before humans and causes the anger of Allah SWT. The problem of feeling holier than others can only be felt by oneself, but things can be seen from others' perspectives.²⁵ Al-Ghazali gave an example of someone who praises himself. A person can appear to feel holier than others when he praise his own merits.

- f. Cursing Allah's creatures and accusing fellow Muslims of shirk.

Insulting the work of others is certainly not a commendable behaviour and can cause the owner's anger. This is the same as our contempt for the creatures created by Allah SWT. The Creator is certainly angry at this despicable act. Insulting other people is a sign of one's bad morals. Bad morals are also like accusing fellow Muslims of shirk. Al Ghazali likened it to a Qibla expert. According to him, someone who has carried out religious obligations such as prayer should not be condemned to shirk just because they have different opinions. He states that these two actions are not commanded by Allah SWT, even though they are despicable.²⁶

- g. Wishing others bad luck.

Imam Al-Ghazali recommends not wishing bad for others, even if they

²⁵ Syahrizal, "Penanaman Nilai-Nilai Pendidikan Anti Korupsi Sejak Dini Dalam Perspektif Islam."

²⁶ Ibnurawandhy N Hula et al., "TAFSIR TARBAWI: PENDIDIKAN ANTI KORUPSI DALAM ISLAM," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 6, no. 2 (2022): 35–48.

have been wronged. The injustice he did should be surrendered to Allah SWT. He forbids excessive abuse of the wrongdoer because every action has its reward. Al Ghozali said that the sin of someone wronged can be greater than that of the perpetrator of the injustice. It is like the victim of injustice unthinkingly cursing the perpetrator of injustice.

h. Joking that contains insults.

Guarding the tongue from insults wrapped in jokes is a serious concern for Al Ghozali. He forbids it in two circumstances: severe and non-serious. Why is this so? It can discourage the face of others, reduce the authority of the perpetrator, make the atmosphere uncomfortable and of course hurt the heart. He continued that this can lead to arguing, anger, breaking ties and revenge. If we find someone doing this, we should avoid them and not serve them.²⁷

4. Keeping the stomach

The stomach becomes a container for processing human food. The foods eaten must be halal. Al Ghazali prohibits students from eating syubhat food, especially haram food. He recommends that students work to find halal sustenance. According to Al-Ghazali, the sustenance in the form of halal food must be limited.²⁸ Students must eat halal food, but should not overdo it. Excess food causes satiety, which leads to laziness. He warned students who are serious about studying not to overeat. According to Al Ghazali, satiety can lead to hardening of the heart, lowering intelligence, damaging memorisation, making it harder for the limbs to worship, strengthening lust and helping the devil to tempt people.

5. Maintaining the Genitals.

A person is considered capable of keeping their genitals because they can keep the eyes, heart, mind and stomach from things that cause lust. As the Prophet Muhammad SAW said, all five senses have the zina (light) status. Then it is the penis that will justify it as the real adultery. According to Al-Ghazali, the five senses and the stomach trigger human lust.²⁹

²⁷ Benny Prasetya and Yus Mochamad Cholily, *Metode Pendidikan Karakter Religius Paling Efektif Di Sekolah* (Academia Publication, 2021).

²⁸ Erma Suriani, "Konsep Pendidikan Karakter Dan Moral Dalam Islam," *El-Tsaqafah: Jurnal Jurusan PBA* 15, no. 2 (2016): 171–182.

²⁹ Samrin Samrin, "Pendidikan Karakter (Sebuah Pendekatan Nilai)," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 9, no. 1 (2016): 120–143.

6. Keep Both Hands Steady.

Imam Al Ghozali instructs students to keep their hands from hitting fellow Muslims, stealing, hurting others, betraying a trust, and writing things that are forbidden to say. Hands can be a tool that can be both good and bad for humans. A person can have a direct impact on others with the hands he has.

Guarding the two feet, what Al Ghazali means is using them to walk towards (doing) haram things. He gives the example that walking towards an oppressive leader is forbidden. The journey is prohibited if the intention is to honour and support his tyranny. Al Ghazali prohibits despicable actions, and restraining them prohibits taking steps to realise bad intentions. This explanation aligns with students easily ignited by emotions, especially when fighting in groups. Indeed, we rarely find examples from Al-Ghazali, but the message he implies means that prevention is more important than cure.

Character Education in the Chapter on Abstaining from Immorality

The emphasis of educational goals is on moral and intellectual cultivation. Of course, morality is the first point mentioned because it relates to human behaviour.³⁰ Islam is very serious about morals or character, which is the opposite of disobedience. The procession of staying away from disobedience in the style of Imam Al-Ghazali is characterised by protecting several limbs from things that are wrathful to Allah SWT. These limbs include the eyes, ears, tongue, stomach, genitals, hands and feet. Why does it have to be with the seven limbs? According to Al-Ghazali, avoiding disobedience begins with protecting these eight things.

Students are instructed to keep their eyes or gaze from looking at others with contempt and looking for other people's disgrace. The behaviour of looking at others with contempt is a habit practised by students today. The rise of class seniors who easily look down on class juniors is a concern for teachers when applying the concept of character education. Al Ghazali recommends that students always keep their gaze, especially when looking for disgrace. This aligns with character education, which allows students not to mock and find fault with others. Al Ghazali gave the wisdom of creating eyes so that humans can pass through darkness with the guidance of Allah SWT. The eyes were also

³⁰ Japar, Zulela, and Mustoip, *Implementasi Pendidikan Karakter*.

made so that humans can fulfil their needs and witness signs of their God's greatness.

Good character is the attitude of a human being who can keep his tongue. Al Ghozali's second appeal is to keep the tongue from despicable acts. He explained that the tongue is so sharp that it can hurt yourself and others. The tongue should be guarded from eight things, namely: lying. Breaking promises, gossip or slander, arguing, feeling holier (best), cursing, praying for badness and insulting. So important is the tongue, which Al-Ghazali goes into great detail to explain how to maintain a good tongue.³¹

Guard the tongue from lying because it is the mother of all sins. A person's self-esteem can fall because he is accustomed to lying to others. The false words he utters against others can trigger someone's reluctance to trust. This starts with the loss of trust of others and impacts the loss of authority. Good learners are learners who stay away from lying or lying to their friends. When he is accustomed to staying away from lying, he is trained with good character habituation.

The superior character of a student is also when he always keeps his promises. Promises that are always kept can foster trust and self-esteem. Al Ghozali emphasises that it is essential for students to avoid despicable acts, such as breaking promises, which can damage the trust of others. A student can be said to have superior character when accustomed to keeping promises. This behaviour benefits his friends and teachers. Al Ghozali said that if you want to do good to others, it is better not to say it.

Slander is like talking about other people's disgrace. Talking about other people's disgrace is despicable because everyone hates it. In summary, gossip is talking about things that are disliked by others, even if they are true. Behaviour that is discussed even if it is actual is gosib, while if it contains elements of lies it is called fitnah. Al Ghozali hates this act so much that it even causes a sin exceeding the sin of thirty times adultery. This is in line with the progression of character education that prioritises the improvement of children's personalities, especially the behaviour of talking about others. The importance of refraining from the temptation of lust as a reflection of students with character. Character education loves goodness so much that including good deeds means staying away from the behaviour of talking about others.

³¹ Sofia Rahmawati, Nur Hidayah, and Dwi Ulfa Nurdahlia, "Konsep Penguatan Pendidikan Karakter Dalam Kitab Bidayatul Hidayah Bab Adabu Adabu Syuhbah Wal Muasaroh Ma'al Khaliq Wa Ma'al Khalqi Karya Syekh Imam Al Ghazali," *ADAPTIVIA: Prosiding Tahunan Pembelajaran di Madrasah Ibtidaiyah dan Sederajat* (2021): 63–74.

Guarding the tongue from heated arguments to the point of cornering the interlocutor or other people. This practice can hurt others, fool, and insult, and there is a feeling of holiness because it feels smarter. Al Ghazali recommends not entertaining debates with fools except in a few instances. It is permissible to debate fools only as long as it hurts, angers and leads to revenge. The culture of character education prioritises good and ethical discussions. In addition, the importance of role modelling in applying a harmonious discussion forum is emphasised.³²

The feeling of being holier than others. This feeling, according to Imam Al-Ghazali, causes a fall in self-esteem before people and incurs the wrath of Allah SWT. A sense of being holier than others can only be felt by oneself, but it can be seen in others. Imam Al-Ghazali gave an example of someone who likes to praise himself. A good character trait for education is to avoid praising oneself because it leads to arrogance. Pride committed by a learner can reduce the quality of character.

Cursing Allah's creatures and accusing fellow Muslims of shirk. This behaviour is like criticising or insulting the work of others, and is certainly not commendable and can cause the owner's anger. The evil that arises from cursing Allah's creation is His wrath. Character education seeks to create learners who love the environment.³³ Actions such as accusations of shirk are also not justified by character education. The allegation of shirk contains an act of intolerance, namely, not respecting other people's worship practices. Character education always prioritises the principles of tolerance, both in religion and culture.

Praying for evil to befall others. Al Ghazali recommends not praying for badness for others, even if they have been wronged. The injustice committed by someone should be surrendered to Allah SWT. The character education pattern justifies this, encouraging students not to retaliate against others easily. The act of oppression can hurt the oppressed person, and the way to reply must be according to the level of injustice. Then the best thing that can be done is to forgive and surrender it to Allah SWT.

Jokes that lead to insults. The behaviour of guarding the tongue from insults wrapped in jokes is a serious concern for Al-Ghazali. He prohibits this behaviour in two

³² Azizah Munawwaroh, "Keteladanan Sebagai Metode Pendidikan Karakter," *Jurnal penelitian pendidikan islam* 7, no. 2 (2019): 141.

³³ Dwi Purwanti, "Pendidikan Karakter Peduli Lingkungan Dan Implementasinya," *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 1, no. 2 (2017).

circumstances, namely, severe and non-serious. Learners can joke with each other, but need to be limited by educators. Unrestricted joking can have serious repercussions, such as insults and harassment. This practice is commonly shunned to form a superior character.

Maintaining or regulating food for students. Al-Ghazali gave the term guarding the stomach; according to him, the food must be halal. Al Ghazali prohibits students from eating syubhat food, especially haram food. Al Ghazali recommends that students who have worked to seek halal sustenance. Halal sustenance is crucial because it affects the quality of the body. Halal and healthy sustenance provides positive energy for the body so the mind can be used optimally. A healthy body and a clear mind help make it easier for learners to acquire practical knowledge.

Guarding the private parts from adultery and the like. Al Ghazali said that a person is considered capable of protecting the genitals because he can guard the eyes, heart, mind and stomach from things that cause lust. The rise of extramarital relations for teenagers is a serious concern for character education practitioners. Adolescence is a time of gathering enthusiasm and strength, so learners can do anything to fulfil their lust. Al Ghazali has warned that the danger of adolescence is guarding lust, which he terms guarding the genitals.

Guarding both hands for students. Imam Al Ghazali prescribes that a student keep his hands from hitting fellow Muslims, stealing, hurting others, betraying a trust, and writing things that are forbidden to say. Keeping both hands is intended to maintain behaviour from reprehensible deeds controlled by the hands. The portrait of a good student character is the ability to keep oneself from disturbing others. The example that Al Ghazali immediately gave was beating. The behaviour of beating and the like has been prevented by presenting punishments for the perpetrators.

Conclusion

Character education is an effort to instil good values to create an intellectual and noble generation. In Imam Al-Ghazali's view in the book *Bidayatul Hidayah*, character education includes controlling the seven limbs of the eyes, ears, tongue, stomach, genitals, hands, and feet from various forms of disobedience. For example, keeping the eyes from despicable views, the ears from slander, the tongue from eight despicable behaviours, the stomach from forbidden food, the genitals from adultery, the hands from

harming, and the feet from steps towards injustice. According to Imam Al-Ghazali, the research aims to explore the concept of character education based on spiritual and moral values. The study shows that this approach emphasises concrete practices in maintaining individual morality through controlling daily physical behaviour.

This research has relevant contributions to the development of character education in the modern era. Al-Ghazali's approach can be a reference for educators, parents, and educational institutions in shaping student character so that they excel academically and have noble morals. It also shows the urgency of integrating spiritual values into the formal education system. Further research can be conducted to examine the implementation of this character education concept in modern educational curricula and evaluate its effectiveness in various cultural contexts. In addition, more in-depth research could be conducted to examine how this approach is implemented in a digital society to anticipate the challenges of morality in the technological era.

Bibliography

- AKBAR, ILHAM. "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Bidayatul Hidayah Karya Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Karakter." Fakultas Pendidikan Agama Islam, Universitas Islam Sumatera Utara, 2023.
- al-Kurdi, Muhammad Amin. "Etika Tasawuf Guru: Studi Pemikiran Imam Al-Ghazali Dan Syekh." *Tadrís* (n.d.).
- Al-Lathif, M Ghofur. *Hujjatul Islam Imam Al-Ghazali Kisah Hidup Dan Pemikiran Sang Pembaru Islam*. Vol. 69. Araska Publisher, 2020.
- Al-Maraghi, Abdullah Musthafa. *Ensiklopedia Ulama Ushul Fiqh Sepanjang Masa*. IRCISOD, 2020.
- Anshori, Isa. "Penguatan Pendidikan Karakter Di Madrasah." *Halaqa: Islamic Education Journal* 1, no. 2 (2017): 63–74.
- Arif, Zaenal. "Nilai-Nilai Pendidikan Karakter Bab Adabul Alim Wa Muta'allim Dalam Kitab Bidayatul Hidayah Dan Implementasinya Bagi Santri Qosim Al Hadi Semarang." *Universitas Islam Negeri Walisongo Semarang* (2019).
- Azhari, Ainul, and Husnul Hotimah. "Azhari, Ainul Filosofi Pendidikan Agama Islam Menurut Al-Ghazali:: Integrasi Spiritualitas Dan Pengetahuan." *ISLAMIKA* 18, no. 01 (2024): 62–70.
- Eva, Fadilah Kusumastuti. "Nilai-Nilai Bimbingan Spiritual Dalam Kitab Bidayatul Hidayah Karangan Imam Al Ghazali." UIN Prof. KH Saefuddin Zuhri, 2022.
- Fikri, M Kamalul. *Imam Al-Ghazali: Biografi Lengkap Sang Hujjatul Islam*. Laksana, 2022.
- Ghazali, Imam. *Bidayatul Hidayah, Terj. H.M Fadlil Sa'id An-Nadawi*. Katulistiwa Press, n.d.
- Hula, Ibnurawandhy N, Mariaty Podungge, Elvia Safia, and Fingki Daaliuwa. "Tafsir Tarbawi: Pendidikan Anti Korupsi Dalam Islam." *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 6, no. 2 (2022): 35–48.
- Humas BPHN. "Kasus Kriminal Anak Dan Pelajar Makin Marak, Bphn Dan Organisasi Bantuan Hukum Se-Indonesia, Gerakkan Program Pembinaan Hukum Di Sekolah-Sekolah." *Badan Pembinaan Hukum Nasional*, 2023.
- Japar, Muhammad, M S Zulela, and Sofyan Mustoip. *Implementasi Pendidikan Karakter*. Jakad Media Publishing, 2018.
- Kadir, Abdul. *Dasar-Dasar Pendidikan*. Kencana, 2015.
- Komara, Endang. "Penguatan Pendidikan Karakter Dan Pembelajaran Abad 21." *Sipatahoenan* 4, no. 1 (2018).
- Kurniawan, Syamsul, and Erwin Mahrus. *Jejak Pemikiran Tokoh Pendidikan Islam: Ibnu Sina, Al-Ghazali, Ibn Khaldun, Muhammad Abduh, Muhammad Iqbal, Hassan Al-Banna, Syed Muhammad Naquib Al-Attas, KH Ahmad Dahlan, KH Hasyim Asy'ari, Hamka, Basiuni Imran, Hasan Langgulung, Azyumardi Azra*. Ar-Ruzz Media, 2011.
- Muid, Abdul. "Pemikiran Imam Ghazali Pada Kajian Al-Akhlaqul Al-Karimah Dalam Kehidupan Ummat." *Jurnal Ilmu Pengetahuan Dan Pendidikan Islam* 4, no. 4

- (2019): 59–117.
- Mulyadi, Mulyadi, Elza Rahilla AlHadjrath, and Putri Wulan Hutami. “Peran Pendidikan Agama Islam Dalam Membangun Karakter Generasi Z.” *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 30380–30384.
- Munawwaroh, Azizah. “Keteladanan Sebagai Metode Pendidikan Karakter.” *Jurnal penelitian pendidikan islam* 7, no. 2 (2019): 141.
- Muzdalifah, Zahrotul, and Ali Mustofa. “Konsep Pendidikan Islam Menurut Imam Al-Ghazali Dalam Bidayatul Hidayah Dan Implementasinya Di Pesantren Darul Faqih Malang.” *RABBAYANI: Jurnal Pendidikan dan Peradaban Islami* 2, no. 1 (2022): 1–11.
- Nashihin, Husna. “Praksis Internalisasi Karakter Kemandirian Di Pondok Pesantren Yatim Piatu Zuhriyah Yogyakarta.” *J-PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (2018).
- Office of the Surgeon General. “Social Media and Youth Mental Health: The U.S. Surgeon General’s Advisory.” *The U.S. Surgeon General’s Advisory* (2023): 25. <https://www.hhs.gov/surgeongeneral/priorities/youth-mental-health/social-media/index.html>.
- Prasetya, Benny, and Yus Mochamad Cholily. *Metode Pendidikan Karakter Religius Paling Efektif Di Sekolah*. Academia Publication, 2021.
- Purwanti, Dwi. “Pendidikan Karakter Peduli Lingkungan Dan Implementasinya.” *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 1, no. 2 (2017).
- Rahmawati, Sofia, Nur Hidayah, and Dwi Ulfa Nurdahlia. “Konsep Penguatan Pendidikan Karakter Dalam Kitab Bidayatul Hidayah Bab Adabu Adabu Syuhbah Wal Muasarah Ma’al Khaliq Wa Ma’al Khalqi Karya Syekh Imam Al Ghazali.” *ADAPTIVIA: Prosiding Tahunan Pembelajaran di Madrasah Ibtidaiyah dan Sederajat* (2021): 63–74.
- Rohman, Rohman, Abdul Aziz Wahab, and Muhammad Hifdil Islam. “Konsep Tasawuf Imam Al-Ghazali Dari Aspek Moral Dalam Kitab Bidayatul Hidayah.” *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 1509–1514.
- Rozaki, Chauzarani, and Muhammad Anas Ma’arif. “Relevansi Kitab Bidayatul Hidayah Dalam Menginternalisasikan Nilai-Nilai Akhlak Di Era New Normal.” *INCARE, International Journal of Educational Resources* 2, no. 5 (2022): 480–499.
- Samrin, Samrin. “Pendidikan Karakter (Sebuah Pendekatan Nilai).” *Al-TA’DIB: Jurnal Kajian Ilmu Kependidikan* 9, no. 1 (2016): 120–143.
- Subagiya, Bahrum. “Eksplorasi Penelitian Pendidikan Agama Islam Melalui Kajian Literatur: Pemahaman Konseptual Dan Aplikasi Praktis.” *Ta’dibuna: Jurnal Pendidikan Islam* 12, no. 3 (2023): 304–318.
- Sugiyono. *Kuantitatif, Kualitatif, Dan R&D*. Edited by Alfabeta. Bandung, 2019.
- Suriani, Erma. “Konsep Pendidikan Karakter Dan Moral Dalam Islam.” *El-Tsaqafah: Jurnal Jurusan PBA* 15, no. 2 (2016): 171–182.
- Syafril, Syafril. “Pemikiran Sufistik Mengenal Biografi Intelektual Imam Al-Ghazali.” *SYAHADAH: Jurnal Ilmu al-Qur’an dan Keislaman* 5, no. 2 (2017).

- Syahrizal, Syahrizal. “Penanaman Nilai-Nilai Pendidikan Anti Korupsi Sejak Dini Dalam Perspektif Islam.” *Jurnal Wawasan Nusantara* 1, no. 2 (2024): 40–46.
- Syarbaini, Syahril, Hesti Wulandari, Rahmah Mouludy, Pratama Pamungkas, J Agusti Ilahi, Alicia Maharani, Dyah Sari, Rafi Ananda, Rifqi Auliya, and Suyanto Suyanto. “PENTINGNYA PENDIDIKAN KARAKTER DALAM MENCEGAH BULLYING: Kajian Terhadap Pemahaman Siswa-Siswi SMP. Islam Bidayatul Hidayah, Bekasi.” *Pendidikan Karakter Unggul* 1, no. 2 (2023).