
**THINKING OF MORAL EDUCATION ACCORDING TO
AL GHAZALI AND AL ZARNUJI PERSPECTIVE ON
EPISTIMOLOGY AND AXIOLOGY****^{*1}Umi Rosidah, ²Nurhakim, ³Khozin****^{*1,2,3}Universitas Muhammadiyah Malang**Email: ^{*1}umirosidah1234@gmail.com, ²nurhakim@umm.ac.id, ³khozin@umm.ac.id**Abstract**

The aim of this research is to examine the thinking on moral education according to Al Ghazali and Al Zarnuji from the perspectives of ontology, epistemology, and axiology. In this research using qualitative methods and literature analysis, the results show that there are two figures who played a role in the development of moral education. Firstly, Imam Al Ghazali is one of the most popular scientists to date. He not only played a role in moral education, but he also formulated how it should be a teacher and student personality. In the practice of character education or moral education in schools today, Imam Al Ghazali's concept of moral education is still prevalent. The concept of moral education developed by Imam Al Ghazali is still used today because it is considered relevant to current conditions. Even though it is still relevant, it does not rule out the possibility that this concept also needs re-development to be more appropriate to the current situation where humans are faced with sophisticated technology. Therefore, it is important to maintain and advance moral education to prevent its extinction and replacement by something else. Second Imam Az Zarnuji in the book Ta'lim muta'alim About the study period; about mutual love and advice; taking knowledge; the state of studying; things that can strengthen memory and weaken it; things that can make it easier to bring in sustainability, prolong life, and reduce life.

Keywords: Education, morals, al ghazali and alzarnuji**Abstrak**

Tujuan penelitian ini untuk menela'ah pemikiran pendidikan akhlak menurut al ghozali dan al zarnuji perspektif ontologi epistimologi dan aksiologi. Dalam penelitian ini menggunakan metode kualitatif dan analisis lietratur, hasil penelitian ini yakni ada dua tokoh yang berperan dalam pengembangan pendidikan akhlak Pertama Imam Al Ghazali merupakan salah satu ilmuan yang populer hingga saat ini. beliau tidak hanya berperan dalam pendidikan akhlak namun beliau juga merumuskan bagaimana seharusnya kepribadian guru dan murid. Konsep pendidikan akhlak yang dikonsepskan oleh Imam Al Ghazali masih digunakan sampai saat ini pada pengamalan pendidikan karakter atau pendidikan moral disekolah. Konsep pendidikan akhlak yang dikembangkan Imam Al Ghazali dimanfaatkan sampai saat ini karena di anggap masih relevan dengan keadaan zaman. Walaupun masih relevan tidak menutup kemungkinan bahwa konsep tersebut juga membutuhkan pengembangan kembali agar lebih sesuai dengan keadaan saat ini dimana manusia dihadapkan dengan kecanggihan teknologi.

Oleh karena itu pendidikan akhlak sebaiknya dijaga dan dikembangkan agar tidak hilang dan digantikan dengan hal yang lain. Kedua Imam Az Zarnuji dalam buku Ta'lim muta'alim Tentang masa studi; Tentang saling mencintai dan menasihati; Mengambil ilmu; Keadaan sedang menuntut ilmu; Hal-hal yang dapat memperkuat hafalan dan melemahkannya; Hal-hal yang dapat mempermudah mendatangkan rezeki, dapat memperpanjang umur, dan mengurangi kehidupan.

Kata kunci: Pendidikan, akhlak, al ghazali dan al zarnuji

INTRODUCTION

The human and religious concern that will touch all aspects of life is education. As long as humans exist, educational problems will continue to need to be criticized, evaluated, and reconstructed, both in terms of macro policies such as education and political education, as well as in terms of micro policies such as objectives, techniques, educators, and students, as well as philosophical concepts and degrees. from practice. Muslim figures such as Imam Ghazali and Az Zarnuji in the book Ta'lim al-Muta'allim have ideas about moral education that are appropriate and applied to current educational practices, considering the erosion of moral standards for educators and students. So the classical culture of the Islamic world is so rich in culture that it will be a source of intellectual impoverishment if history is ignored and not used as a lesson after fourteen centuries.

In the current era of society 5.0, there are still students in educational institutions who often feel that they are not diligent in doing their schoolwork, even if they make a lot of mistakes. This all happens due to a lack of interest in learning, which is starting to decline drastically, especially in Indonesia, which is addicted to the misused internet. not only to search for information related to science. The society 5.0 generation tends to behave pragmatically and instantaneously. However, humans have very general intellectual advantages (intelligence) and special advantages (talents) that other people do not have. If there is no encouragement and motivation, these two things will not have an impact on him, especially in the teaching and learning process. No matter how smart a person is, if they don't have motivation to learn, they will definitely fail (Akrim & Umiarso, 2023). According to Alhashmi (2016), the level of morals possessed by today's young generation has many differences because the morals of our generation in this modern era are in a critical situation, especially in our beloved country, Indonesia. The youth have abandoned the nickname of this nation: cultured, civilized, kind, humble, and friendly.

However, their existence as a nation that has this nickname is doubtful. It can be seen that many young people do not pay attention to their attitudes and ethics. They become rude and impolite, and the worst thing is that they are not afraid to commit this crime because their faith has decreased, so their morals are also not good, so there needs to be a refresher in this journal to apply the thoughts of the figures Imam al Ghazali, Ibnu Maskawaih, and Az Zarnuji (Badri, 2022).

Youth is the main milestone in shaping the future of a nation. They are heirs to values and traditions, so paying attention to their attitudes and ethics is very important. Unfortunately, in recent years, many young people have been considered to not pay attention to attitudes and ethics in everyday life. They become rude and disrespectful, and some even engage in criminal behavior. A decline in faith and a lack of attention to morals are the main causes of this change in behavior. To overcome this problem, it is necessary to refresh this journal. In this refresher, we can refer to the thoughts and teachings of Islamic figures who have provided views and guidance regarding good ethics and morals. Three great figures who can be an inspiration are Imam al-Ghazali, Ibnu Maskawaih, and Az-Zarnuji (Riyadi, 2020).

Menueur Surajudeen & Mat (2013) Imam al-Ghazali, a famous Islamic scholar and philosopher, has made a major contribution to the development of morals and spirituality in Islam. He emphasized the importance of self-introspection, self-control, and character development to achieve true happiness. In his famous work, "Ihya Ulumuddin" (Renewal in Religious Sciences), Imam al-Ghazali discusses various aspects of life, from worship to daily behavior. Youth can take inspiration from his teachings to increase spiritual awareness and morality in their lives.

Meanwhile, Ibn Maskawaih, a 10th-century Persian-Islamic philosopher, made major contributions in the fields of ethics and moral philosophy. In his famous work, "Tahdhib al-Akhlaq" (The Formation of Morals), Ibn Maskawaih presents his views on morality, integrity, and virtue. He emphasized the importance of justice, simplicity, and balance in life. Youth can learn from Ibn Maskawaih's thoughts to understand the true meaning of ethics and implement it in their daily actions (Zahro., 2023).

Furthermore, Az-Zarnuji, an Islamic scholar and educator from the 12th century, had a unique view regarding character education. In his famous work, "Ta'lim al-Muta'allim" (Education for Learners), Az-Zarnuji discusses character education as a process that requires special attention. He emphasized the importance of forming character from an early age through holistic educational methods. Youth can take inspiration from Az-Zarnuji's teachings to understand how important character education is in forming a good person (Imron, 2008).

By referring to the thoughts of these figures, young people can gain a better understanding of the ethical and moral values of Islam. Youth must realize that strong faith and good character are the keys to abstaining from violent behavior and crime. Refreshment through understanding Islamic teachings can be the first step to improving oneself and developing better attitudes. Apart from that, there need to be efforts from various parties, including families, schools, and communities, to support youth in the process of character formation. Families can set good examples and educate children with moral values. Schools can provide more structured character education, while communities can create an environment that supports the positive development of youth.

According to Bahri (2022) youth also need to develop social and emotional skills to be able to interact well in society. These skills involve communication, empathy, and problem-solving abilities. By developing these skills, youth can build healthy relationships with others and avoid unnecessary conflict. Apart from that, there is a need for coaching and training programs that can help young people develop their positive potential. This program can include soft skills training, career guidance, and character building. In this way, youth can have a better understanding of their life goals and how to achieve them positively.

In this context, the role of community and religious figures is very important. They can serve as mentors or mentors to youth, providing direction and moral support. Religious leaders can provide a deeper understanding of spiritual values and morality, while community leaders can help create an environment that supports the positive development of youth. It is also important to create space for youth to actively participate in positive activities. Youth organizations, social activities, and humanitarian projects can be a means for youth to develop their skills, build character, and feel satisfaction from their positive contributions to society (Gunawan et al., 2020). In this refreshing effort, mass media can also play a significant role. Media can be a means of conveying positive values, inspiring youth, and providing good role models. Television programs, articles, and social media campaigns can focus on moral and ethical values, thereby helping to shape youth's positive perceptions and attitudes.

In conclusion, the refresher in this journal aims to provide inspiration and guidance to young people in developing good attitudes and ethics. By referring to the thoughts of figures such as Imam al-Ghazali, Ibn Maskawaih, and Az-Zarnuji, young people can understand the moral and spiritual values of Islam. However, this effort does not only depend on individuals but also requires support from families, schools, communities, religious leaders, and the mass media. Through good cooperation from all parties, it is hoped that young people can grow into a generation that has strong character, high ethics, and is able to make a positive contribution to society.

METHOD

Approach study This research is qualitative and descriptive, with a type of study literature review (A. Muri, 2016). In the research, analyzing Islamic education thinking according to Al Ghazali and Az Zarnuji in ontological, axiological, and epistemological aspects This literature review uses the traditional review method, which is used by librarians. This general is done with a researcher. This is expected to produce the best results from the method study.

RESULTS AND DISCUSSION

Islamic Educational Thinking According To Al Ghazali

a. Biography of Al-Ghazali

Muhammad bin Muhammad bin Muhammad bin Ahmad Abu Hamid at-Thusi as-Syafi'i, known as Imam Al-Ghazali, is an academic, scientist, ulama', philosopher, and

Sufi who has the capacity and concentration in the field of moral education through several books such as *Fatihatul' Ulum*, *Ihya Ulumuddin*, *Ayyuhal Walad*, *Mizanul 'Amal*, and *Mi'rajaus Shalihin*. Has the titles *Al Imam Al Jalil*, *Hujjatul Islam*, *Bahrul Mughriq*, and *Zainuddin*. Al-Ghazali was born in the Gazalah area of Khurasan, Iran, in 450 H/1058 AD and died in Naisambur in 505 H/1111 AD (Memor et al., 2021).

From a socio-cultural perspective, Al-Ghazali was born and grew up during the decline of the Abbasid Bani. He was faced with four large groups consisting of philosophers who prioritized reason, fuqaha's who prioritized an external legal perspective, Sufi groups with their suluk, ahwal, and maqam, and mutakalimun with a discourse on divinity using a rational and philosophical lens. After his father died, he began his scientific journey by studying at Ahmad bin Muhammad ar-Razikani at-Tusi and the madrasah in Thus. As a teenager, he continued his visits to Jurjan under the guidance of Abu Nashi al-Isma'ili and continued at Nidzamiyah University as a professor. (Muslih & Subhi, 2022).

A teacher who intensely accompanies Imam Al-Ghazali. In the fields of mantiq, fiqh, and kalam science, he studied with Imam Haramain. In the field of Sufism, under the guidance of Imam Al-Zahid Abi Alial and Imam Yusuf Al-Nassj, As for the field of hadith science, he studied with several scholars such as Abi Sahl Muhammad, Abu Al-Fath Nasr, Abu Muhammad bin Muhammad Al-Khuri, Al-Hafidz Abu Al-Fiyan, Umar bin Abi Hasan Al-Ruaisi, and Nasr bin Ibrahim Al-Maqdisi (Prasetiya, 2018).

b. Al-Ghazali's Perspective Concept of Moral Education

The human dimension consists of the elements of nafs, spirit, and jism. However, the true essence of man lies in his soul. Al-Ghazali classified the nafs into two: an nafs al-insaniyyah (the essence soul of humans) and an nafs al-hayawaniyah (a soul with passion and anger), where both souls are part of the human self. However, a soul that has nathiqah (knowledge) is the benchmark for humans to achieve complete human excellence (insan kamil). Humans are physically and spiritually good with competence and skills, intelligent, and full of faith in Allah SWT (Rahman, 2016).

According to Al-Ghazali, morals are a state of the soul that gives rise to actions without the need for mental considerations. Morals are not actions, or ma'rifah, but are inner things or conditions that have the potential to restrain or encourage the birth of actions. Morals themselves cannot be separated from the four main elements. First, the aspects of hikmah (wisdom), syaja'ah (courage), and 'adl (justice) are in synergy with each other. Al-Ghazali places morals not as the main goal in human life but as a medium for ma'rifatullah so that humans can achieve true happiness. (Ruhuputty et al., 2024).

Moral education, in Al-Ghazali's perspective, cannot be separated from the stage of development both physically, cognitively, and in a child's personality. These stages include: first, the fetus, where, at this stage, the child is still in the womb and the soul has been exhaled. Second, the internalization of morals goes through a phase of habituation and training to differentiate between good and bad deeds. Third, in tamyiz, where at this time the pattern of thinking begins to develop, one can differentiate

between good and bad and understand the science of dharuri. Fourth, the 'Aqil stage: at this stage, the function of the mind is perfect and develops optimally. Fifth, Al-Auliya and Anbiya', which are the highest levels of human development (Setiawan, 2013),.

Morals are something that can change, so there needs to be a good habituation process to form good morals. This is in line with Al-Ghazali's statement, which classifies creatures into two categories: stagnant creatures and dynamic creatures capable of developing and changing with mujahadah, education, and riyadhah. Al-Ghazali believes that the process of developing good morals is accomplished through two models: mujahadah and riyadhah (Wiyono, 2017). So it crystallizes into good morals. The appeal for God's grace and the best expression of human nature serve to reinforce this. Apart from that, Al-Ghazali always emphasizes the aspect of tazkiyatu nufus with two models, namely takhliyatun nufus by emptying all aspects of bad deeds and tahliyatun nufus by filling the soul with good deeds so that tamniyatun nufus is realized.

Al Ghazali revealed that teachers are humans who try to purify their hearts as an effort to get closer to the Creator, namely by perfecting human potential through coaching, etc. Al Ghazali highlighted the duties and roles of teachers. In this case, the sentence can be seen as: "The best thing is what is said to be knowledge." Teachers who become teachers carry a great mandate, so they must be able to carry out their duties as teachers and protect ethics. Apart from that, there are at least the main characteristics of a teacher in Al-Ghazali's view, namely: having a loving attitude and behavior towards students, Using the Prophet as an example of learning and not expecting anything in return, Explaining and giving examples of things that Allah has forbidden and commanded, and trying to get closer to Allah, Warning students about bad morals in a good way. As well as not showing students' mistakes in front of many people, being able to be a role model for students, and being able to appreciate other knowledge and competencies that are not their expertise. be able to accept differences in students' abilities and behave well and in accordance with the students' abilities. Accepting the differences that exist in students starts with psychology, talents, and attitudes that are adapted to the student's age. He is committed to the principles he holds and is able to apply them to his life every day.

An educator must be able to develop, maintain, and equip personality aspects to be healthy and perfect, including intellectual, physical, spiritual, and moral aspects, so that superior human resources based on Islamic values are born. Al-Ghazali also emphasized that an educator must always turn away from the throne and love of the world and be able to train his body and soul with lots of almsgiving, fasting, prayers, and little sleep (Nur Hamim, n.d.).

c. Its Actualization In Islamic Education In Indonesia

As the largest Muslim country in the world, in the Indonesian context, education has become a basic need, and the development of the industrial revolution has become a challenge and opportunity for Islamic education itself. As a continuous process, in the

era of such an industrial revolution, the optimization of human functions as *nass*, *basyar*, *insan*, '*abd*', and *caliph* becomes one main element that synergizes with each other, the outcome of which has four logical consequences. Firstly, it is based on the position, function, and purpose of human life, which include the vertical and horizontal domains. The second refers to the basic nature of humans. Third, the needs of individuals and society are in accordance with current developments. Fourth, transformative values are balanced with improving the quality of life, prosperity, and orienting towards life in the world and the hereafter.

In the context of moral education, the method of *uswah*, *ibrah*, and *saga* becomes one of the elements of moral awareness based on religious teaching values. Apart from that, *tazkiyyatun nufus* as an element of soul purity will lead to children having spiritual awareness, which must be instilled in the fetus so that, in the process, the '*auliya* mind' will be realized. The internalization of moral education also takes into account the stages of moral awareness and sensitivity, which, in Piaget's perspective, include the creation of obligations, heteronomy, moral realism, and autonomy. This awareness will result in the formation of students with high moral awareness.

Al-Ghazali's understanding of education as a process of mutual influence between nature and the environment has an impact on the need for synergy between the family, community, and school environment as an element of moral formation. If actualized in Indonesia, there are several alternatives for education, so all types of knowledge that develop are always based on moral principles, so that the progress of civilization and culture through the educational process has an ethical basis that is manifested both individually and socially. Apart from that, the educational process should always lead to efforts to get closer to Allah Ta'ala.

Thinking Of Moral Education According To Imam Az Zarnuji

a. Biography of Imam Az Zarnuji

Imam al-Zarnuji's full name is Burhanuddin Ibrahim al-Zarnuji al-Hanafi; he is a writer from Bukhara. And some say his name is Tajuddin bin Ibrahim bin Al-Khalil Zarnuji, who was born around 570 Hijriyah (Maryati, 2014), quoting Djudi's opinion that al-Zarnuji studied from Bukhara to Samarkan, where both cities were centers of science and teaching. Al-Zarnuji is a follower of the Hanafi school of thought; as proven in the book *Ta'lim Muta'allim*, many of the propositions compiled almost all mention the Imam (Mahendra, 2020).

According to Zulfatunnisa (2021) Al-Zarnuji was a medieval educational figure who explained that the purpose of a person's learning was not only to pursue worldly satisfaction but also for the afterlife. Al-Zarnuji's works are numerous, both in the fields of *fiqh*, language, and literature, which are part of the Hanafi school of thought. The exact year of his death is not known because there are many different sources, one of which explains that al-Zarnuji died in 591 AH, 593 AH, and 597 Hijriah. However, the strong opinion is that in 620 H./1932 AD.

The book *Ta'lim Muta'allim* is a book that explains the attitudes and procedures that students must learn before seeking knowledge. (Langgulung Hasan, 1986) In fact, the content contained in *Ta'lim Muta'alim*'s book is not just a theory of learning motivation; on the other hand, the book contains a deeper meaning than that because al-Zarnuji lived at the end of time. Abbasid rule and inherited many advances in science. The full name of the book *Ta'lim al-Muta'allim* is *Ta'lim Al-Muta'allim fi Tariqa at-Ta'allum*, written by Imam al-Zarnuji (Endranul'Aliyah & Amirudin, 2020).

The reason al-Zarnuji wrote this book was because during al-Zarnuji's time, many students were studying; they were very serious about the learning process, but on the other hand, it turned out that they did not get the blessings and benefits of the knowledge they had learned after returning to society. After careful research, it turned out that this was because they abandoned the requirements and procedures for studying during their studies. The book *Ta'lim Muta'alim* is actually a collection of references obtained by al-Zarnuji, both from various reference sources and from information he got directly from his teachers. (Junaidi, 2023)

The main topics of the book *Ta'Lim Al-Muta'allim* are: the nature of knowledge, the law of seeking knowledge, and its importance; Setting intentions in seeking knowledge; about how to choose knowledge, teachers, friends, and persistence in learning; about how to respect knowledge and teachers; about sincerity in seeking knowledge, noble character and noble character, ideals; about the beginning of learning, its size and discipline; Trust and surrender to God. About the study period; about mutual love and advice; taking knowledge; the state of studying; Things that can strengthen memorization and weaken it; things that can make it easier to bring good fortune; prolong life; and reduce life (Ma'arif, 2017).

Of the thirteen main chapters or discussion chapters, al-Zarnuji explains a lot about moral concepts in seeking knowledge, either outlined on the basis of the prophet or sometimes taking stories from previous scholars to strengthen the arguments he makes.

a. Imam al-Zarnuji's Educational Concept

The concept of education is a deliberate and intentional effort to create an environment for learning and learning processes in which active students can develop their potential to the maximum to achieve spiritual strength, strong morals, intelligence, noble morals and student life skills. The concept of learning/knowledge achieved here is special conditions used as a benchmark for assessing educational progress.

The concept of Islamic education, according to al-Zarnuji, includes seeking Allah's pleasure, seeking happiness in the afterlife, eliminating ignorance in oneself and others, changing religion, and maintaining Islam. Because mastery is necessary for the preservation of Islam. Without knowledge, faith and piety are nothing. "Educated people who are disobedient are very dangerous," said Ulama Sheikh Burhanuddin

According to al-Zarnuji, education is not only for the afterlife, but also for the afterlife. for worldly goals, as long as these worldly goals are used to

advance religious goals, such as Zarnuji's belief that a person must study to obtain a position, as long as that position is used to do good and evil, implement the truth and maintain religion God.

- b. Moral Education According to Al-Zarnuji in the book *Ta'lim Al-Muta'allim*
Moral education, as explained in the book *Ta'lim Muta'allim*, is a multifaceted process that includes both human relationships with Allah SWT and human relationships with others. As stated in the theory, moral education consists of morality towards God, morality towards oneself, and morality in the social context, which includes family, relatives, and larger community relationships. (Manan et al., 2022).

- c. The Value of Moral Education to Allah SWT

A student's morals must have good intentions in acquiring knowledge and morals to always remember Allah, summarizing the values of moral education towards Allah. Because these two values are attitudes or actions that humans as creatures should have towards the Creator.

Knowing that seeking knowledge is a noble teaching, it is fitting that this noble teaching be accompanied by noble goals. One of them, as a participant must be aware that learning must be done with good intentions, namely intentions solely for Allah SWT. Not only for the sake of being the best, but also for popularity and job status. This is what is meant by educational capitalism. If the process of teaching and learning science only focuses on this goal, then education will only become a traded commodity. (Basuki, 2007) However, education is not solely for the purpose of learning to trade. Seeking knowledge must be done with genuine intention, with the aim of obtaining God's guidance so that we become better human beings. As stated by Az-Zarnuji, goals are very important in learning because they are the soul of all human activities.

According to az-Zarnuji, a student who seeks knowledge should instill the character of trust rather than be preoccupied with obtaining worldly possessions, because this can harm the heart and make noble morals difficult.

- d. The Importance of Moral Education for Yourself

Az-Zarnuji also recommends that every student who has knowledge have a *wara'* attitude, because only with this attitude will his knowledge be useful; learning to be *wara'* will make it easier to gain a lot of knowledge; More specifically, one of the benefits of a *wara'* attitude is avoiding immorality and damage, not eating too much, not sleeping too much, and not being total. Al- Zarnuji advises against eating market food because it is considered unclean and impure.

A student's sane attitude, or the careful selection and sorting of what goes into his body, such as food and drink or the money used to buy something,

is very important. The teaching and learning process can also be influenced by the surrounding environment.

e. Moral education towards fellow creatures

According to az-Zarnuji in the book *Ta'lim Muta'allim*, the value of moral education for fellow creatures is described in various ways, including respecting knowledge, respecting teachers, deliberation, and mutual advice. Santri must also have a sense of compassion, respect and honor towards others, and they must not be jealous of others in the slightest because it will bring blessings if you love and respect yourself. Respecting knowledge can be interpreted as respecting or preserving knowledge by placing books in a prominent position with the aim of appreciating knowledge, because without respecting or preserving knowledge (books), the blessings obtained from knowledge will be reduced.

Apart from maintaining knowledge, students must always obey and respect their teachers. Because teachers are parents, they are tasked with educating and teaching knowledge to their students, and they are the ones who will offer them the means to live this life. The title of a teacher is so honorable that a friend of Ali bin Abi Talib said, "It is not a blessing to know someone who does not respect and even dares to hurt a teacher," because a teacher can be considered the second parent after him. parents, and we were able to open the window because of his services. There is no teacher in this world who wants to be admired or praised; instead, teachers are rewarded in return for their services. It is best for people with knowledge not to be lulled by *tama'* and stay away from things that can denigrate knowledge and scientific experts. As a result, a student must adopt a *tawadu* mentality, which is characterized by arrogance and poor self-esteem, as well as an *iffah* attitude, which is characterized by the desire to protect oneself from immoral behavior. (Noer & Sarumpaet, 2017) . \

Thinking In Moral Education According To Al Ghazali And Al Zarnuji Ontological Perspective I, Epistimology And Axiology

a. Ontological Aspects

Al Ghazali has a more theological ontological view. He views the universe as God's creation governed by divine laws. In his thinking, ontology is closely related to theological and divine concepts. Al Ghazali's ontology is closely correlated with his views on morals, where human morality is seen in the framework of obedience to divine law. Moral Education, Al-Ghazali provides an alternative solution by providing eight life lessons for children which include several pieces of advice such as prohibiting arguing, being careful in giving advice, being careful in socializing, being careful in accepting gifts, being sincere in working, doing good, study religious knowledge and the prohibition on accumulating large amounts of wealth (Rachman, 2021) .

Apart from that, Al-Ghazali always emphasized morals towards Allah, the morals of fellow creatures, using time effectively and efficiently, and tried to choose *murshids* or teachers as transmitters of moral values. This is reinforced in the book of Minhajul 'Abidin, stages of ma'rifah, repentance , *awaiq*, *'awaridh* , *qawadhih* and gratitude., these are the stages of the salik people to achieve ma'rifat (Rahman , 2016) .

Al Zarnuji's ontology is not very prominent in his work because his main focus is education. However, he views the world practically as an environment in which individuals develop their moral character. His ontological view relies on the idea that the real world is a place where individuals can apply moral and ethical teachings.

b. Aspects of Axiology

Al Ghazali's axiology is closely related to his theological views. For him, moral values originate from divine law and obedience to God. Obedience to divine law is the highest moral norm. Al Zarnuji's axiology is more practical in an educational context. He considers that education is a tool for developing moral values and good character in individuals, especially children. According to the definition of moral education, morality towards oneself is defined as a person's behavior towards himself as a result of regulating his desires and accepting what happens to him, because every human being has a moral commitment towards himself. They will face losses and problems if these responsibilities are not fulfilled (Shofwan , 2017) .

c. Epistemology Aspects

Al Ghazali views epistemology within the framework of Islamic science and philosophy, but he combines it with a theological view. For him, moral knowledge must also be based on strong beliefs and deep spiritual experiences. Al Zarnuji is not as numerous as Al Ghazali in epistemological thinking. However, in the context of education, he emphasized the importance of effective teaching in conveying knowledge and moral values to students. Al-Ghazali emphasized that in education, morals are an inseparable part of the curriculum, planning and implementation of education. Of course, in this context, the function of reason is essential for knowing good and bad morals. In the context of moral education, Al-Ghazali provides an alternative that the formation of noble morals cannot be separated from four main things. *First* , a person must be able to recognize good and bad actions based on the arguments of *naqliyyah* and *aqliyah*. *Second* , a person must have the ability to carry out good morals. *Third* , a person must consciously know his moral condition. *Fourth* , awareness of tendencies between good and bad traits (Yuliani , 2018) .

CONCLUSION

The results of the literature review above can be concluded firstly that Imam Al Ghazali is one of the most popular scientists to date. He not only plays a role in moral education,

but he also formulates what the personalities of teachers and students should be. The concept of moral education conceptualized by Imam Al Ghazali is still used today, as we can see from the application of character education or moral education in schools. The concept of moral education developed by Imam Al Ghazali is still used today because it is considered relevant to current conditions. However, even though it is still relevant, it does not rule out the possibility that this concept also needs re-development to be more appropriate to the current situation where humans are faced with sophisticated technology. Therefore, it is important to maintain and advance moral education to prevent its extinction and replacement by something else.

Second Imam Az Zarnuji in *Buku Ta'lim Muta'alim* About the study period; about mutual love and advice; taking knowledge; the state of studying; Things that can strengthen memorization and weaken it; things that can make it easier to bring in sustenance, prolong life, and reduce life. Regarding moral education itself, there are three broad lines that form the basis of moral education, namely the value of moral education to Allah SWT, the value of moral education for yourself, and moral education towards fellow creatures.

Two figures, Al Ghazali and Al Zarnuji, have played an important role in the development of ethical and moral thinking in the Islamic tradition. Although the two figures have different backgrounds and approaches, they all provide valuable insights about morality, character, and self-development in the context of Islam.

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