

Internalization of Al-Ghazali's Theology in Shaping Santri Character: Analysis Study of the Tarbiyatus Salafiyah Islamic Boarding School in Proboliggo

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Abstract

Since its inception, Islamic boarding school education has had distinctive characteristics and continues to maintain its existence even when facing the dynamics of life in this modern era. Without changing its characteristics, which are always identified with the priority of religious, cultural, and social values in its education system, Islamic boarding schools carry out transformations in various fields, including instilling religious character in their students. This holistic education system can ultimately give birth to a generation of students or students who have figures who have morals or good character. One of the Islamic boarding schools that still applies this system is the Tarbiyatussalafiyah Islamic boarding school Tegalsiwalan Probolinggo. This research is aimed at finding out the process of applying Imam Ghazali's theological thinking in shaping the character of students at the Tarbiyatussalafiyah Islamic Boarding School. The approach taken in this research uses a qualitative descriptive approach with a case study type of research. The data sources obtained by researchers were primary sources in the form of information from Islamic boarding school leaders, ustadz, administrators, and students. The research results obtained by researchers in the field in the form of character formation material include: Religious knowledge, physical education, and spirituality. Meanwhile, the implementation process carried out by caregivers, ustadz, and administrators of the Tarbiyatussalafiyah Islamic boarding school in forming the character of the students is by applying three methods, namely the exemplary method, the habituation method, and instilling character values including (1) Performing congregational prayers, (2) Instilling an honest attitude, (3) Discipline, (4) Politeness, (5) Patience, (6) Tolerance.

Keywords: Internalization, al-Ghazali, Santri Character, Ayyuhul Walad.

Abstrak

Sejak awal kemunculannya, pendidikan pesantren memiliki ciri khas dan terus mempertahankan eksistensinya meski dalam menghadapi dinamika kehidupan di era modern ini seperti saat ini. Tanpa merubah ciri khasnya, yang sentiasa identik dengan priotitas nilai-nilai agama, budaya dan sosial dalam sistem pendidikannya, pesantren melakukan transformasi dalam berbagai bidang, termasuk dalam menanamkan karakter religious terhadap peserta didiknya. Sistem pendidikan yang bersifat holistik ini, pada akhirnya dapat melahirkan generasi peserta didik atau santri yang memiliki sosok yang berakhlakul karimah atau berkarakter baik. Salah satu pesantren yang masih menerapkan sistem tersebut adalah pondok pesantren Tarbiyatussalaifiyah Tegalsimalan Probolinggo. Penelitian ini ditujukan untuk mengetahui proses penerapan pemikiran teologi Imam Ghazali dalam membentuk karakter santri di Pondok Pesantren Tarbiyatussalaifiyah. Pendekatan yang dilakukan dalam penelitian ini menggunakan pendekatan deskriptif kualitatif dengan jenis penelitian studi kasus. Sumber data yang diperoleh peneliti yaitu sumber primer berupa informasi dari pimpinan pondok pesantren, ustadz, pengurus dan santri. Hasil penelitian yang diperoleh peneliti di lapangan berupa materi pembentukan karakter diantaranya: Ilmu agama, pendidikan jasmani dan kerohanian. Sedangkan proses implementasi yang dilakukan oleh pengasuh, ustadz dan pengurus pondok pesantren Tarbiyatussalaifiyah dalam membentuk karakter santri adalah dengan menerapkan tiga metode yaitu metode keteladanan, metode pembiasaan dan penanaman nilai-nilai karakter di antaranya: (1) Program pelaksanaan sholat berjamaah, (2) Penanaman sikap jujur, (3) Disiplin, (4) Santun, (5) Sabar, (6) Toleransi.

Kata Kunci: Internalisasi, al-Ghazali, Karakter Santri, ayyuhal Walad.

Introduction

Character is an important aspect of the quality of human resources, because the quality of national character determines the progress of a nation.¹ Quality character needs to be formed and nurtured from an early age. Early age is a critical period for the formation of a person's character.² The character of students will be well formed, if in the process of growth and development they get enough space to express themselves freely.³ Currently, formal education at school is not enough, the influence of the environment and

¹ Heppy Hyma Puspytasari, "Peran Keluarga Dalam Pendidikan Karakter Bagi Anak," *Jurnal Pendidikan Islam* 6, no. 1 (2022): 1–10.

² Alya Zahro Azhari and Ahmad Syukri Sitorus, "APPLICATION OF CHARACTER EDUCATION IN REALIZING THE PERSONALITY OF EARLY CHILDREN 4-6 YEARS," in *Annual International Conference on Islamic Education for Students*, vol. 2, 2023, 488–95.

³ Azhari and Sitorus.

developing modern life means that parents and teachers must be more alert to negative things that can enter children's minds.⁴ In order for the next generation of children to be good, pious and successful in society, they not only need high levels of intelligence and knowledge, but must also be balanced with character formation. Based on these several factors, character education is a solution to minimize the moral or good character crisis that almost affects all parties.

Character education has actually existed since the time of the Prophet Muhammad SAW, who was sent on earth to improve human morals.⁵ Therefore, you feel at a loss when you want to study character development, not knowing the character of the Prophet SAW. Islamic teachings not only emphasize the areas of faith, muamalah, worship but also emphasize moral development.⁶ In order for character formation to be achieved as desired, support from moral education, religious values and citizenship is also needed.

Islamic boarding schools are the oldest educational institutions in Indonesia and are considered a product of Indonesian culture indigenous.⁷ Islamic boarding schools have an educational system that is different from educational institutions in general, Islamic boarding schools have unique and prominent characteristics, including the existence of a close relationship between the students and their kiai, obedience of the students to the kiai, frugal and simple living which is truly realized in the Islamic boarding school, very independent felt in Islamic boarding schools, the spirit of mutual help and the atmosphere of Islamic boarding schools really colors Islamic

⁴ Clara Yunianti, "Reaktualisasi Pendidikan Akhlak Dalam Upaya Pencegahan Terhadap Maraknya Isu Bullying Di Dunia Pendidikan," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 8, no. 2 (2023): 4208–26.

⁵ Moh Roqib and Arwansyah Kirin, "Character Education Through the Example of The Prophet Muhammad SAW in The Book Nur Al-Yakin Fi Sirah Sayyid Al-Mursalin," *Advances in Humanities and Contemporary Studies* 5, no. 1 (2024): 10–22.

⁶ Mohammad Syaiful and Rifqi Khairul Anam, "THE CONCEPT OF MORAL EDUCATION ACCORDING TO IMAM AL GHAZALI AND RELEVANCE TO EDUCATION IN INDONESIA," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 2 (2024): 601–15.

⁷ Ahmad Syauqi Fuady, "PEMBAHARUAN SISTEM PENDIDIKAN DI PESANTREN," *Al-Insyiroh: Jurnal Studi Keislaman* 6, no. 1 (2020), <https://doi.org/10.35309/alinsyiroh.v6i1.3819>.

boarding school interactions, as well as discipline is highly recommended in Islamic boarding schools. These characteristics describe the figure of a pure Islamic boarding school, namely a traditional Islamic boarding school.⁸

Islamic boarding schools are also educational assets that can survive in the current era of modernization, which carries religious, cultural and social values. That's why Islamic boarding schools, in particular, always maintain their existence, dynamics and even carry out transformations in various fields to provide life in society.⁹ Therefore, it is not surprising that Islamic boarding schools have the main goal of spreading the teachings of the universality of Islam throughout the archipelago. Islamic boarding schools are categorized as non-formal Islamic institutions, because the curriculum is designed by each element of the Islamic boarding school to be independent, with educational programs that are managed independently so that the teaching and learning process can be realized properly and optimally. In an effort to shape the character of the students so as to create a future generation that is worthy of admiration.

The learning carried out in Islamic boarding schools is holistic, not only developing cognitive abilities, but the effective and psychomotor aspects of the students are felt optimally. Islamic boarding schools have been proven in Indonesia as a type of educational institution that is empirically capable of developing students in various aspects, including intellectual, emotional abilities and the formation of religious character, thereby giving birth to a generation of Islamic boarding schools who have figures with good morals or good character. The success of Islamic boarding schools in forming the

⁸ Abuddin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Grasindo, 2001); Zamakhsari Dhofier, *Tradisi Pesantren; Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011); Lin Qiu, "The Impact of Authoritarian Leadership on Work-to-Family Conflict," 2020, <https://doi.org/10.2991/assehr.k.200727.130>.

⁹ Nur Fatimah and Firdaus Ainul Yaqin, "Aplikasi Metode Al-Ghoyah Dalam Peningkatan Kualitas Pembelajaran Kitab Kuning Di Pondok Pesantren Bahrul Ulum, Desa Sumur Dalam, Kecamatan Besuk Probolinggo. Tahun Pelajaran 2018-2019," *Journal of Research and Thought on Islamic Education (JRTIE)* 3, no. 1 (2020), <https://doi.org/10.24260/jrtie.v3i1.1579>; Rahmawati Rahmawati et al., "PERKEMBANGAN PONDOK PESANTREN: WARISAN DAN TRANSFORMASI PENDIDIKAN ISLAM," *SENTRI: Jurnal Riset Ilmiah* 3, no. 1 (2024), <https://doi.org/10.55681/sentri.v3i1.2188>.

character of students is due to Islamic boarding school education, the students being boarded in boarding schools under guidance and supervision by the kiyai and boarding school administrators, the authority and example of the kiyai as leaders of the Islamic boarding school and the religious atmosphere in learning at the Islamic boarding school. Apart from that, the Islamic boarding school education process places more emphasis on aspects of aqidah, worship and morals with a distinctive educational approach, such as ukhuwah, obedience, example, simplicity, independence, freedom and sincerity.

The formation of character in the theological field among Islamic boarding school students has implications for the character of the students who are very influential in life at the Islamic boarding school. Indeed, implementation has not yet been fully achieved, it all depends on implementation. The implementation of character formation begins with planning and then formulating the content of the character curriculum which is sourced from classical books (the yellow book), and also the integration of expert figures in the field of theological thoughts such as Imam Ghazali so that an optimal implementation process can be realized. Through various processes applied to achieve the objectives of Islamic boarding school teaching.

The strategy of the Tarbiyatussalafiyah Islamic boarding school, Tegalsiwalan sub-district, Probolinggo district, is to build the character of students by prioritizing the example of kiyai, ustad/ustadzah in everyday life and also applying the thoughts of related figures in character formation such as the figure of Imam Ghazali who is found in moral lessons, such as : Aqidatul Awam, Ayyuha Al Walad, Bidayatul Hidayah, Akhlaqul Lilbanin, Ikhyat Ulumuddin.

This is the reason why the researcher chose the location at the Tarbiyatussalafiyah Islamic boarding school as the object of research, because the Islamic boarding school focuses on teaching aqidah in the field of theology which emphasizes cultivating the character of the students themselves. Cultivating this character through studying classical books and also implementing the thoughts of experts in the field of theology which is carried out through various processes.

Based on the description presented above, it is applied in forming character in students at the Tarbiyatussalafiyah Islamic Boarding School through example, habituation and learning moral books. Therefore, the author formulated several research objectives, including, first, to find out Imam Ghazali's thoughts about character education . Second, to find out the process of character formation according to Imam Ghazali's thought. And third, to find out how the process of internalizing the character values from Imam Ghazali's perspective in shaping the character of students at the Tarbiyatussalafiyah Islamic boarding school Sumbermuning Tegalsiwalan Probolinggo.

Method

This research approach uses a qualitative descriptive approach. Descriptive research is research that is used to describe and answer the problems of a phenomenon or event that is currently occurring, both regarding phenomena in a single variable and correlations and/or comparisons of various variables.¹⁰ When viewed from the perspective of the research location, this research is included in the type of field research, which seeks to research or conduct studies on the reality of social life in society directly. Because the author will later describe the solution to the problem being investigated, the researcher attempts to describe how the character of the students at the Tarbiyatussalafiyah Islamic Boarding School Sumbermuning Tegalsiwalan Probolinggo is formed.

This type of research is a case study which is part of a qualitative method that aims to explore a particular case in more depth by involving the collection of various sources of information. According to Nur 'Aini, case studies are a type of in-depth qualitative research about individuals, groups,

¹⁰ Zainal Arifin, *Penelitian Pendidikan Metode Dan Paradigma Baru* No Title (Bandung: Remaja Rosdakarya, 2001); Rusandi and Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus," *Al-Ubudiyyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021), <https://doi.org/10.55623/au.v2i1.18>.

institutions and so on at a certain time.¹¹ The purpose of a case study is to try to find meaning, examine processes, and obtain a deep and complete understanding and comprehension of certain individuals, groups, or situations. Case study data is obtained by interviews, observations and studying documents related to the topic under study. Case studies are not to test hypotheses, but instead the results of case studies can produce hypotheses that can be tested through further research. Many theories, concepts and principles can be generated and case study findings.¹²

Data analysis technique

Sugiyono said data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and documentation, by organizing data into categories, breaking it down into units, synthesizing it, arranging it into patterns, choosing what is important. and what will be studied, and make conclusions so that they are easily understood by yourself and others.¹³ After the data is collected, selective sorting is carried out according to the problems raised in the research. After that, processing is carried out using the editing process, namely by re-examining the data obtained, whether the data is good enough and can be immediately prepared for the next process. Systematically and consistently, the data obtained is outlined in a conceptual design which is then used as the main basis for providing analysis.

¹¹ Ratna Dewi Nur'aini, "Penerapan Metode Studi Kasus Yin Dalam Penelitian Arsitektur Dan Perilaku," *INERSIA: LNformasi Dan Ekspose Hasil Riset Teknik Slpil Dan Arsitektur* 16, no. 1 (2020), <https://doi.org/10.21831/inersia.v16i1.31319>.

¹² Robert K. Yin, *Studi Kasus: Desain Dan Metode* (Jakarta: Raja Grafindo Persada, 2011); Hasan Syahrizal and M. Syahrani Jailani, "Jenis-Jenis Penelitian Dalam Penelitian Kuantitatif Dan Kualitatif," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 1, no. 1 (2023), <https://doi.org/10.61104/jq.v1i1.49>.

¹³ P.D. Sugiono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif.Pdf," *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*, 2014; Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002); John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif Dan Campuran*, IV (Yogyakarta: Pustaka Pelajar, 2019).

Results and Discussion

Biography of Imam Al-Ghazali

Al-Ghazali's full name is Abu Hamid bin Muhammad bin Muhammad bin Ahmad Al-Ghazali, usually called Al-Ghazali. Born in Thusia, a city in Khurasan in 450 AH (1058 AD)¹⁴. His father was a wool spinner, who always spun and sold it himself in the city. When his father was about to die, he advised his loyal friend to take care of his two sons and perfect their education. His friend immediately carried out AlGhazali's father's will, the two children were educated and sent to school. After their father's inheritance ran out, they were advised to continue seeking knowledge. Observing Al-Ghazali's childhood, his father was known as a pious man and lover of science, who covered his family's living needs by selling the woven products he cultivated himself. His father died when Al-Ghazali was only 6 years old. His father never saw the greatness of Al-Ghazali, because he died before his son grew up. His father died due to illness.¹⁵

Even though Al-Ghazali came from a poor and simple but religious family. Al-Ghazali's parents were pious and really loved science and diligently attended various recitation sessions, whether presented by fuqaha, advisors or Sufis. As a child, Imam Al-Ghazali studied with Ahmad bin Muhaammad Ar-Radzikani in Thus, then studied with Abi Nashral-Ismaili in Jurjani and finally he returned to Thus again. Another time it was said that on his way home, he and his traveling companions were ambushed by a group of robbers who then stole the property and necessities they had brought with them. The robbers seized Imam Al-Ghazali's bag which contained books on philosophy and science that he liked. Then Al-Ghazali asked them to return the bag, because he wanted to share the kinds of

¹⁴ Al-Ghazali, al-Imam Abu Hamid. *Ihya' Ulumuddin; Menghidupkan Ilmu-Ilmu Agama*. Jakarta: Online Book-Book By Language Indonesia, 2019.

¹⁵ Muhammad Yasir Nasution, *Manusia Menurut Al-Ghazali* (Jakarta: Srigunting, 1999); Elfa Yuliana and M. Reza Wahyu Al-Hadi Abror, "Komparasi Pemikiran Pendidikan Al-Ghazali Dan John Locke Perspektif Pendidikan Islam Dan Barat," *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 4, no. 1 (2019): 93–106, <https://jurnal.iainnwpancor.ac.id/index.php/tarbawi/article/view/207>.

knowledge contained in the book. The group of robbers felt compassion and pity for him, and finally they returned the books to Al-Ghazali.¹⁶

Imam Al-Ghazali's Theological Thought

Before entering into the issue of Imam Ghazali's thoughts, it is necessary to readknow the meaning of this theology. The meaning of theology historically comes from the treasures and traditions of the Christian Church, which was later adopted by a number of Islamic thinkers, thus adorning a number of Islamic intellectual treasures. A review from a linguistic point of view shows that the word theology (Theology) is a Greek term, a combination of two words, namely "Theos" which means God and "Logos" which means knowledge. So it can be concluded that theology is a science that discusses God. Meanwhile, Imam Ghazali is of the opinion that theology has the same meaning, namely that they both discuss God based on the propositions of the Qur'an and the Hadith of the Prophet¹⁷. Imam Ghazali believes that theology is the same as kalam science, namely discussing God, aqidah and belief.

The definition of kalam science is a science that contains rational arguments to defend the aqidah of faith and contains rejection of heresy groups (new actions without previous examples) which, in the aqeedah, deviate from the wrong schools of thought and the Ahlus Sunnah. He also believes that this knowledge will contain the reasons why we must maintain our beliefs, of course by using rational arguments and containing rebuttals against people who deviate from the beliefs of the Salaf and Sunnah ahlu Sunnah.¹⁸

¹⁶ Jailani, *Penyucian Jiwa Dan Kesehatan Mental* (Jakarta: Amzah, 2001); Abu Hamid Al-Ghazali, *Mutiara Ihya' Ullumuddin* (Bandung: Mizan, 1997); Nadri Taja et al., " Prophetic Character Education Based on Al-Ghazali's Akhlaqi Sufism ," in *Proceedings of the International Conference of Learning on Advance Education (ICOLAE 2021)*, vol. 662, 2022, <https://doi.org/10.2991/assehr.k.220503.097>.

¹⁷ Imam Al-Ghazali, *Penyelamat Kesatan ; Tarjamah Al-Munqidz Min Al-Dhalal*, ed. Sunarto (Jakarta: Bintang Belajar, 1986); Abdul Fattah Muhammad Sayyid Ahmad, *Tasawuf Antara Al-Ghazali Dan Ibnu Taimiyah* (Jakarta: Khalifa, n.d.); Nur Serikovich Kirabaev and Olga Vasilievna Chistyakova, "The Human Being in Eastern Church Father's and Al-Ghazali's Philosophical Theology," *Religions* 14, no. 7 (2023), <https://doi.org/10.3390/rel14070854>.

¹⁸ al-Imam Abu Hamid Al-Ghazali, *Terjemah Bidayatul Hidayah* (Surabaya: al-Barokah, 2005); al-Imam Abu Hamid Al-Ghazali, *Tahdib Al-Akhlaq Wa Mu'ajalat Amradh Al-Qulub*, ed. **Islamic Education Program**
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Character Formation According to Imam Al-Ghazali

Before discussing the issue of character formation, it is necessary to know the meaning of character itself. As for the etymological definition of character, the word character (English: character) comes from the Greek, Eharassien, which means "To Engrave". The word "To Engrave" itself can be translated as carving, painting, carving, or etching. This meaning is also the same as in English, which also means to carve, paint, sculpt or inscribe.¹⁹

Imam al-Ghazali defines morals as traits that are embedded in the soul which give rise to actions easily and effortlessly, without requiring thought and consideration.²⁰ Character education is a deliberate effort to develop good character based on core virtues that are objective for individuals and society. Character education is often equated with moral education. A person can be said to have character if he succeeds in absorbing the values and beliefs desired by society and uses them as a moral force in his life.²¹

According to Philips as quoted by Syarbini, character is a collection of values that lead to a system that underlies the thoughts, feelings, attitudes and behavior displayed by a person. This definition is same as Thomas Lickona's explanation which emphasizes that good character education must involve not only the aspect of "knowing the good" but also "desiring the good" or "loving the good" and "acting the good" so that humans do not behave like robots. indoctrinated by a certain ideology. Meanwhile,

Muhammad Al-Baqir (Bandung: Mizan, 2014); Dkk. Syamsuddin Arif, "Theology and Epistemology : The Study of Kasyaf (' Ilm Kasyaf) in Al-Ghazali ' s Thought," *Tsaqafah: Jurnal Peradaban Islam* 16, no. 2 (2020).

¹⁹ Suyadi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2013); Uswatun Chasanah, "Ontologi, Epistemologi Dan Aksiologi Pendidikan," *Tasyri' Jurnal Tarbiyah Syari'ah Islamiyah* 24, no. 1 (2017): 76–91.

²⁰ Yuliana Wardanik, Devy Habibi Muhammd, and Ari Susandi, "Konsep Pendidikan Karakter Presfektif Al-Ghazali Dan Abdullah Nashin Ulwan," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (2021), <https://doi.org/10.33487/edumaspul.v5i2.2132>; Taja et al., " Prophetic Character Education Based on Al-Ghazali's Akhlaqi Sufism ."

²¹ Taja et al., " Prophetic Character Education Based on Al-Ghazali's Akhlaqi Sufism "; Andi Wahyu Irawan et al., "Building a Culture of Peace in Education: An Exploration of Al-Ghazali's Thoughts on Inner and Social Peace," *Southeast Asian Journal of Islamic Education* 5, no. 2 (2023), <https://doi.org/10.21093/sajie.v5i2.6346>; Ali Wafa, "Al-Ghazali's Thought About Sufistic Education Character in The Book Minhajul Abidin," *Journal of Islam and Science* 8, no. 1 (2021), <https://doi.org/10.24252/jis.v8i1.20149>.

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according to Ahmad Tafsir, character is behavior that is carried out automatically.²² This definition is the same as the definition of morals according to Islamic scientists. Al Ghazali stated that morals are a characteristic that is embedded in the soul which can give rise to actions easily without the need for consideration and thought. According to Ibnu Maskawih, morals are a state of a person's soul that encourages him to carry out actions without prior consideration. According to Robin Sirait, character education is a process carried out by humans to develop a person's personality in accordance with values to obtain an increase in the potential that exists within humans in the form of morals or morals such as religious values, honesty, responsibility, discipline, independence, mutual respect and good values in real action so that emotionally and intellectually reach maturity so that they become perfect human beings (*insan kamil*).²³

Based on several explanations above, it can be concluded that morals are everything that has been embedded in a person, which will give birth to actions without prior thought or reflection. This means that the action was done reflexively and spontaneously without thinking about it first. It can be said that character or morality are traits that are always admired as signs of a person's goodness, wisdom and moral maturity. It is further said that the purpose of character education is to teach certain traditional values, values that are widely accepted as the basis for good and responsible behavior. This is intended to foster respect, responsibility, compassion, discipline, loyalty, courage, tolerance, openness, work ethic, and love of God in a person.

In the context of Islamic education, character education is education about the basics of morals and the virtues of character, habits that children must have and become habits from an early age. It can be said that moral

²² Thomas Lickona, *EDUCATING FOR CHARACTER; Mendidik Untuk Membentuk Karakter*, ed. Ayu Wahyudin, II (Jakarta: Bumi Aksara, 2013); Amirullah Syarbini, *Desain Pendidikan Karakter Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan Le* (Jakarta: Prima Pustaka, 2012); Thomas Lickona, *Character Matter: Persoalan Karakter (Bagaimana Membentuk Karakter Anak Mengembangkan Penilaian Yang Baik, Integritas Dan Kebajikan Penting Lainnya)*, ed. Uyu Wahyudin, II (Jakarta: Bumi Aksara, 2013).

²³ Ahmad Solihin, Hasan Abdul Wahid, and Abdullah Fikri, "Pendidikan Karakater Dalam Perspektif Al-Qur'an Dan Hadist," *Jurnal Multidisiplin Indonesia* 2, no. 7 (2023), <https://doi.org/10.58344/jmi.v2i7.298>.

virtue, temperament or character is the fruit of deep faith and correct religious development in the child's personality must be truly well fostered.

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Based on the experts' explanations above, a common thread can be drawn, character is a stable, stable and special characteristic, which is inherent in a person, making him behave and act automatically, cannot be influenced by circumstances, and without requiring prior thought or consideration. Based on data obtained by researchers in the field, this discussion will reveal the implementation of Imam Ghazali's theological thinking in shaping the character of students at the Tarbiyatussalafiyah Islamic Boarding School, Tegalsiwalan, Probolinggo.

The Character formation according to Imam Ghazali includes three materials that need to be applied to students, including the following;

1. Religious Science

In the discussion regarding material related to religious knowledge, based on the presentation of research results, it will be discussed according to the results of interviews and observations. The results from respondents showed that character building in conveying understanding of religious knowledge consisted of two activities, reciting the book *Ayyuha Al Walad* and learning activities at Madrasah Diniyah. The recitation of the book *Ayyuha Al Walad* is carried out every Wednesday night, precisely after the evening prayer, followed by students who are guided directly by KH. Misbahul Munir. The teaching and learning activities carried out at Madrasah Diniyah start from Monday to Saturday and are held from 13:30 WIT to 16:30 WIT. In the implementation of learning activities at Madrasah Diniyah, they are divided according to class levels from class 1 to class 6. The study of the book *Ayyuha Al Walad* at Madrasah Diniyah is made compulsory learning from class one to class six, in order to educate students in the process of forming character according to what has been stated. conveyed by Imam

²⁴ Eshtih Fithriyana, "Menumbuhkan Sikap Empati Melalui Pendidikan Karakter Berbasis Kearifan Lokal Pada Sekolah Berasrama," *Al Ulya: Jurnal Pendidikan Islam* 4, no. 1 (2019), <https://doi.org/10.36840/ulya.v4i1.210>; Wayan Sritama, "Konsep Dasar Dan Teori Pendidikan Agama Islam," *Inovatif* 5, no. 1 (2019): 132–46.

Ghazali to his students. So that the activities implemented in Islamic boarding schools or in institutions become a good means in the process of forming the character of students, especially at the Tarbiyatussalafiyah Islamic boarding school itself.

If it is related to what Imam Ghazali has conveyed in his book, namely *Ayyuha Al Walad*, the Tarbiyatussalafiyah Islamic boarding school is in accordance with Imam Ghazali's argument that has explained. So that what has become an activity at the boarding school can provide understanding and become a reference in the process of character building for students, especially students at the Tarbiyatussalafiyah Islamic boarding school.

2. Physical education

Based on the results of interviews and observations carried out by researchers, in order to maintain the physical stability of students at the Tarbiyatussalafiya Islamic boarding school, physical activities are held in the form of sports and watching films together. The film watching activity is carried out only on holiday nights, Islamic boarding school activities and activities in institutions to be used as a means of entertainment for the students so that the students do not only focus on learning but also need entertainment.

The schedule for film watching activities at the Tarbiyatussalafiyah Islamic boarding school is once every two weeks, to be precise on Sunday evenings starting at 20:00 WIB until 22:00 WIB. For the second physical activity, namely playing football, in this case only some students participate, especially male students, and the activity is carried out on Sunday afternoons after Asar prayers. In the effort to maintain the physical health of the students which has been implemented at the Tarbiyatussalafiyah Islamic boarding school, it can be said to be good because it will prevent the students from getting bored quickly at the boarding school, by carrying out these physical activities the students can maintain their physical health, because besides there are learning activities both at the boarding school and at school as well. Physical activities are held so that students get entertainment and remain focused in their learning process. The aim of holding this activity is to ensure that students do not get bored in receiving learning either at the boarding school or at the Islamic school.

From the results of the discussion above, it can be understood that the implementation of physical activities that have been implemented at the Tarbiyatussalafiya Islamic boarding school is in accordance with explanation was conveyed by Imam Ghazali in the book *Ayyuha Al Walad*. He said that building the character of students in the physical context of students requires activities that can make students always physically healthy, such as sports and other entertainment, so that students remain focused in receiving learning.

3. Spirituality

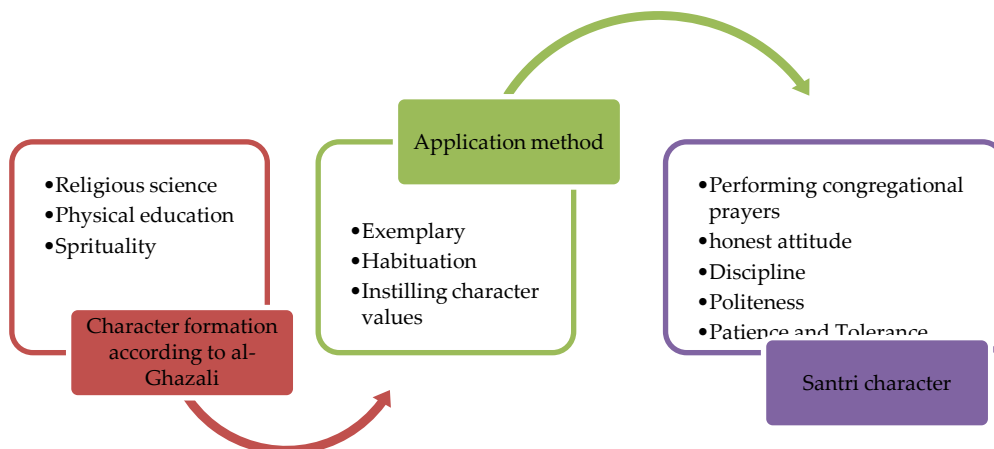
Relating to spirituality is very important because it is one of the introductions for students to have noble morals in achieving noble character and a strong personality.

Based on data mining that has been carried out by researchers at the Tarbiyatussalafiyah Islamic boarding school, it is stated that in cultivating the spirituality of students at the Tarbiyatussalafiyah Islamic boarding school, joint dhikr activities are carried out and also the reading of the surah Yasin, then followed by tahlil reading, which in this activity is carried out during the tahajjud prayer until time comes morning prayer, this activity is led directly by the Islamic boarding school caretaker. In these prayer and dhikr activities, not only the Islamic boarding school students participated, but also the teachers and Islamic boarding school administrators. The spiritual activities carried out at the Tarbiyatussalfiyah Islamic boarding school can be said to be good because through these activities the students' character can grow spiritually. And can become a charity for students when they return to their respective homes.

The reason for holding these spiritual activities is to create a peaceful character for the students when they are accustomed to reading surah Yasin, especially when the Yasin reading is done at dawn or Subuh time, because at that time the students' minds are still not disturbed because there are no other activities to do apart from morning prayers and dhikr. together.

If it is related to Imam Ghazali's opinion in his book *Ayyuha Al Walad* which explains that in forming the character of students in a spiritual context, the Tarbiyatussalafiya Islamic boarding school has carried out this in the form

of group dhikr activities, reading Yaasin and Tahlil every morning. This is in accordance with Imam Ghazali's written that explained in his book.



In the process of achieving the character formation of students, caregivers, teachers and administrators of the Tarbiyatussalafiyah Tegalsiwalan Probolinggo Islamic Boarding School apply various methods including the following;

a. Exemplary Method

In its application, Islamic education methods involve a lot of scientific insight whose sources are in the Al-Quran and Hadith. In fact, in order to realize peace and unity, society must be able to emulate the spirit of the Prophet Muhammad SAW, as well as students who are also obliged to emulate the example of the Prophet Muhammad SAW, and use this as a guide in maintaining peace and unity in Islamic boarding schools in particular.

Based on the results of the teacher's statement at the Islamic boarding school, it was stated that moral development is an effort to develop a person's attitudes and behavior based on the norms taught in religion. One of the factors that is very determining in this case is the example of the caregivers, teachers (ustadz and ustadzah) themselves. The importance of the example of teacher is highly emphasized in this Islamic boarding school. This exemplary method is essentially one of the methods that was implemented by Rasulullah SAW. So in forming the character of students through the example of Islamic boarding school ulama, especially ustadz and ustadzah.

This is confirmed by a statement from the Islamic boarding school advisor, who stated that the key to success in moral development is exemplary, this is the method that we apply at this Islamic boarding school. Before students are ordered to behave in a commendable manner, following the example of Rasulullah SAW, the teacher must first set an example by behaving in a commendable manner. Awareness of the importance of example is instilled in the ustadz, teachers and administrators as well as all elements of the Islamic boarding school so that it is not uncommon for teachers to receive reprimands if they behave in a way that is not educational, for example, praying in congregation. At this Islamic boarding school, all ustadz, boarding school administrators and staff are required to attend congregational prayers. This is intended to make the prohibition against praying in congregation among students effective, so that teachers are required to set an example first. So the example of an ustadz/teacher really helps students in implementing Imam Ghazali's theological thoughts in shaping the character of students.

If it is related to Imam Ghazali's opinion regarding the formation of the character of santri in the context of example, the Tarbiyatussalafiyah Islamic boarding school can be said to be in accordance with what Imam Ghazali has explained about forming the character of santri which is taken in the work of the Beliu book, namely the book Ayyuha Al Walad, in the form of the exemplary method.

b. Habituation Method

The habituation activity implemented at the Tarbiyatussalafiyah Islamic Boarding School is the Tahajjud Prayer. The habit of performing the tahajjud prayer at the Tarbiyatussalafiyah Islamic Boarding School runs every day, while the tahajjud prayer is carried out in congregation. This is a strategy that is instilled so that all students participate in waking up, because not all Islamic boarding schools implement the Tahajjud prayer as a mandatory routine, but only as a recommendation, and only a handful of students carry it out.

The tahajjud prayer activity is held at 03:00 in the morning, but in its implementation there are still obstacles, namely when in the process of waking up the students, according to a statement from the management, Islamic Education Program
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specifically the security management stated that when they wanted to wake up the students there were still some students who did not immediately perform ablution, there were also the students who were still sleeping again. However, the steps taken by the management were to spray them with water, and some people who were called by their names even got up straight away.

Apart from cooperation and mutual help, of course there are good examples from the ustadz, administrators and senior students to motivate new students, so that awareness arises that the implementation of the tahajjud prayer is not a difficult thing if it is carried out together and all parties work together to wake each other up, remembering and supporting each other in the process of character building of students.

If it is related to the book which Imam Ghazali has explained in terms of forming the character of students with the context of habituation that has been implemented at the Tarbiyatussalafiyah Islamic boarding school, it can be said to be good in shaping the character of its students.

c. Instilling Character Values

Based on the results of interviews and observations that have been carried out by the author, the caregiver and ustadz have a role as a guide for the students, in this case the caregiver and ustadz act as a guide in instilling character values learned from Imam Al Ghazali's advice in the book *Ayyuha Al Walad* as a means of forming the character of students.

The character values that have been implemented at the Tarbiyatussalafiyah Islamic Boarding School include the following; (1) Performing congregational prayers, (2) Instilling an honest attitude, (3) Discipline, (4) Politeness, (5) Patience, (6) Tolerance.

Conclusion

Based on the results of the research that researchers have conducted, the following conclusions can be drawn: As for character formation according to Imam Ghazali, there are three materials that need to be applied to students, including: a. Religious Science; b. Physical education; c. Spirituality. The process carried out by caregivers, ustadz and administrators of the Tarbiyatussalafiyah Islamic boarding school in forming the character of students uses three methods, the three methods applied include; a.

Exemplary method; b. Habituation method; c. Instilling character values. Meanwhile, the character values instilled by the ustadz caregivers and administrators are; 1). Implementation of congregational prayers; 2). Instill an honest attitude; 3). Discipline; 4). Responsibility; 5). Patience; 6). Tolerance.

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