Education According To The Thought Of Priest Al-Ghazalid And Its Relevance With Education Of Character In Indonesia

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Abstract

The focus of this research is "Moral Education According to Imam Al Ghazali's Thought and its Relevance Study with Character Education in Indonesia". This study needs to be carried out to contribute morals and character in the current era of world globalization, especially the formation of morals and character for students, educators and educational staff. Moral education and character education are the keys to true happiness. In order for humans to have good noble morals (akhlakul karimah) and not cause destruction, Allah SWT sent the Prophet Muhammad to improve human morals. This research is a library research. The author examines the values of moral education contained in the book "Ihya Ulumuddin" Imam al-Ghozali, and examining character education in Indonesia, the implementation of the 2013 curriculum, which contains the inculcation of character values which include; Religious character, Honest, Tolerance, Discipline, Hard work, Creative, Independent, Democratic, Curiosity, National spirit or nationalism, Love of the motherland, Respect for achievement, Communicative, Love peace, Love to read, 16) Environmental Care, Social Care, Responsibility answer. The technique of collecting data is by digging up library materials that are relevant to the object of discussion being studied. The approach used is descriptive. While the analysis uses content analysis, which is a method that uses systematic techniques to analyze the contents of the data and review the data. Creative, independent, democratic, curiosity, spirit of nationality or nationalism, love of the homeland, respect for achievement, communicative, love peace, love to read, 16) environmental care, social care, responsibility. The technique of collecting data is by collecting the materials that are relevant to the object of discussion being studied. The approach used is descriptive with content analysis, which is a method that uses systematic techniques to analyze the contents of the data and review the data.

Keywords: *Moral Education, Character Education*

Introduction

Indonesia was born into an independent nation on August 17, 1945. The milestone of the nation's history is the aspect of education. Education is like a womb in which there are genes with a neat composition and abilities. Education is a climate that meets the requirements to maintain and develop all the potential required by each individual and society. Therefore, it is necessary to have motivation in an effort to explore potential, determine direction and make good planning in educational development. Muhaimin stated; Education is one of the most important aspects in shaping a generation that is ready to replace the baton of the older generation in order to build a future (Muhaimin, 1991).

Based on the quotation above, education is a human need or someone's personal need, and cannot be replaced by others, because education is the need for each individual to develop the qualities, potentials and talents contained in humans. Thus, education shapes humans who do not know become know, the point is that education shapes the body to be more spiritually perfect. Therefore, moral education and character education are needed. In socializing morals and character education, it should be applied at every level of education starting from basic education, secondary education to higher education.

All levels of education formulate their respective Vision and Mission, regarding moral education and character education. In order for the morals of every Muslim to be good, he must follow the example of the Prophet. Because in the Prophet there is all moral excellence. Allah says: (Surah Al-Ahzab / 33: 21).

Al-Ghazali (1994) stated, Moral is a trait that is embedded in the soul (human being), which can give birth to an action that is easy to do; without going through the intention to think (longer). So if these characteristics give rise to praiseworthy actions in accordance with the provisions of the ratio and religious norms, it is called good morals. But when he gives birth to bad actions, it is called bad morals.

From the explanation above, the nature that is contained in the human soul to determine the good or bad character of a human action, the nature that emits human action originates from within humans, has been formed from the womb. It means that if the actions of the parents are good, then hopefully the children will be good, on the other hand, if the actions of the parents are not good, then the children will not be good either. Parents' behavior and giving examples, in the form of examples of good deeds that are accustomed from inside the mother's womb and habituation that are used every day, will greatly impact their children. Good examples and habits make it easier to organize and determine noble morals for each child. With the efforts carried out by these parents,

As stated by Al-Ghazali (1994), it is important to pay attention to the development of children's age and to be helped to achieve perfect development. In children up to 14 years of age, children need more time to play. Thus, if the child feels tired with theoretical lessons, the teacher should end the material, and take the time to play. Playing for children is the most important activity to stimulate children's intelligence, because through playing, children's creativity can grow and develop. If the urge (gharizah) is stopped, then the child's creativity is difficult to develop, and has the potential to grow into a destructive person (Al-Ghazali, 1994).

The purpose of the quote above is to get good children's development in learning to pay attention to the age of the child. Children need a lot of play, in learning children must be trained to use learning time effectively and efficiently. Basically, children do not need to learn continuously, but need to be given instructions for using learning time that is balanced with playing time, with instructions for using effective and continuous learning time. For example, going home from school to play, then taking a break for lunch, and meeting personal needs, after which the new students repeat the lesson. So that in school students can

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study with a sincere heart. If students play enough and are satisfied, then at school they will not play during study time.

As Imam Al-Ghazali stated, teachers should have compassion for students, and treat students gently as they treat their own children. The teacher must also be honest with students, such as the realization of the mental attitude of a knowledgeable person ('pious). With a good attitude from the teacher, it means that the teacher has provided an example and habituation of noble morals and instills character for students (Al-Ghazali. 1994). In teaching the teacher should not differentiate between students, meaning there are no exceptions. For students who quickly understand the lesson, enrichment exercises are given, and those who are slow to understand the lesson are given remedials. The learning process between the teacher and students must be created in a conducive atmosphere, meaning that both parties need each other so that the goals that have been formulated can be achieved. Students feel their needs are fulfilled to achieve the goals they want. Between teachers and students, must be able to establish communication that can support the maximum success of educational processes.

Based on honesty and sincerity, both of them can get maximum results. Teachers and students are two elements that really support the success of the educational process, and are very much needed for the development of a country. According to the opinion of Al-Ghazali (1994), a pious person must be committed to his knowledge, acting in accordance with his knowledge. Pious people must also be able to generate high motivation for others, so that they have a high enthusiasm for learning. There was no prestige to say he didn't know, if he didn't. Not telling the truth to people who are believed to be incapable of understanding and practicing truth, as is the conceptual truth in the case of the natural sciences. A righteous person must also be a good listener,

From the description put forward by Imam Al-Ghazali, that a person with knowledge prioritizes honesty in carrying out his duties. With honesty, the work done can be carried out properly and correctly. In carrying out their duties, knowledgeable people really need information from other people which is very useful to improve the quality of work. Knowledgeable people should do work in accordance with the knowledge they have. To get maximum work results, in carrying out the duties of a knowledgeable person, he must be willing to accept criticism and improvement from others. People who are knowledgeable, in carrying out tasks have an easy way. Based on the knowledge that has been understood, work can be carried out effectively and efficiently. So that the results obtained are of higher quality and quantity. Thus a person with knowledge has a higher degree, which can deliver happiness both in this world and in the hereafter. Allah SWT has promised the degree of knowledgeable people in the letter Mujadilah Q. S 58 verse 11;

In the book Fatihatul 'Ulum, as quoted by Nakosteen (1996), Imam Al-Ghazali advised; so that the teacher does not let the students behave badly. In reprimanding a student, don't embarrass him in front of the crowd. Teachers should not berate their students, because it will tear them down mentally, and it can provoke the student to act worse. Teachers also should not talk about other teachers' badness to their students. Also should avoid teaching anything that is beyond the ability of the student.

Teachers should set a good example for their students. Teachers should also be able to guide students to choose a good social environment, and avoid them from bad friends, because a bad social environment will also have a bad impact on students. Conversely, a good environment can form good character and character for students. Teachers have a very important role in shaping the character and character of their students (Nakosteen, 1996)

From the quote, the meaning is that in teaching the teacher should be able to raise the aspirations and motivation of students, so that students imitate the praiseworthy actions of their teachers, teachers should never feel bored inviting students to have noble character. Al-Ghazali's message (1994) in the book Fatihatul'ulum states that teachers must teach students to behave well and leave all bad behavior behind. Teachers are obliged to invite other teachers to do good in order to become role models for students, and in giving lessons it must be adjusted to the limits of students' abilities. In teaching, in addition to noble character and good character which are role models for students, teachers must master the subject matter, be able to manage classroom management, and be able to spur learning enthusiasm for students.

The teaching and learning process can be successful according to the goals that have been formulated, so that the goals of national education can be achieved. In schools the teacher gets the trust of the parents of students, so that they can provide knowledge to students and educate their behavior, with sincerity and responsibility. Therefore, the teacher must have noble and good character.

Imam Al-Ghazali explained that parents are responsible for educating their children properly. In their hands are innocent children and a clean conscience, they are the responsibility of parents. His heart is like a glass that is ready to reflect whatever is placed in front of him, and imitates whatever he sees. He can be a good citizen when properly educated, and he can harm others if he is poorly educated. Since children are the responsibility of parents or guardians to care for their children, parents will share in the happiness or suffering as a result of their children's actions. Children who are educated properly and correctly will provide satisfaction for their parents and can bring happiness in the world and in the end (Al-Ghazali, 1994)

As stated by Imam Al-Ghazali, to achieve noble morals, their parents play an active role, because children get the first and foremost education from within the household. In the process of child development, the role of parents is very much needed, because from the inside of the womb the children have been affected by their mother's treatment. If the mother is used to behaving well, her child will be formed to be good too.

The good and bad behavior of children is the responsibility of parents, from this world to the hereafter. Based on the parents' examples and biases, children can imitate. Good and true examples from parents enable children to carry out all their activities calmly and successfully. Children are easy to adjust to the family environment, school environment and community environment. Thus parents can be successful in being responsible for the morals of their children. Cooperation between parents and teachers can improve the quality of good character and character for students.

Al-Ghazali (1994) states that the education system which adopts a boarding pattern, was developed by Islamic boarding schools, and further developed into a boarding school. The integrated education system, by providing all levels of education from elementary to tertiary level, is a system developed by Imam Al-Ghazali at the Nizhamiyyah Islamic boarding school which has developed Ma'had Aly, which is equivalent to higher education, which includes the S.1 level. (Marhalah Ula), S.2 (Marhalah Wustha), and S.3 (Marhalah Ulya).

The education system in Indonesia adopts a boarding education pattern. This system has been implemented in Islamic boarding schools, boarding education provides opportunities for students to focus on learning. In the dormitory, a schedule is made from morning to night before going to bed, for students who have the ability for high learning goals, in preparing for achieving their goals. Studying in a school with a dormitory is very appropriate. The integrated education system is applied from elementary to tertiary level, especially schools that apply a boarding pattern. Moral education can be carried out with continuous supervision, according to the schedule set by the teacher and the staff in the dormitory. Teachers organize and supervise students according to their respective fields. Thus the boarding education system has a major contribution in setting an example,

Nakosteen (1996) states, Imam Al-Ghazali through Madrasah Nizhamiyyah has introduced the stratification of the teaching force at the highest level, occupied by the chief professor (Syaikh al-Islam) who oversees the professor (masyayikh). Below him is an assistant professor known as Mu'id. The stratification is developed in major universities around the world (Nakosteen, 1996).

The contribution of Islamic education in the world of education has an active role, from elementary to tertiary level. Until now, Imam Al-Ghazali's thoughts are still relevant in Indonesia, which emphasizes mastery of subject matter by memorizing at the basic level, and understanding at the next level, which can fulfill the cognitive aspects. Furthermore, emphasizing the practice of subject matter, especially those related to worship, through the riyadha / sport system that can fulfill psychomotor aspects. Finally, emphasizing the appreciation of lessons in everyday life, through understanding morals, which can fulfill the affective aspects of education. As the opinion of Imam Al-Ghazali is in line with the opinion of Ibn Miskawaih, Ibn Miskawaih's theory, Moral is a condition of the soul that always encourages (humans) to do something,

In Miskawaih's (1995) theory, it is stated that moral change is not permanent, but it must be maintained so that it remains in noble morals. So that, it is not easy to turn into bad morals. Every human being must try to obey Allah's orders and maintain morals and be able to stay away from his prohibitions. To be able to apply this, of course with knowledge. Knowledge for this world and the hereafter must be studied continuously. With science all actions can be controlled, so that noble morals can be maintained. There are four main things in an effort to maintain mental health (noble morals):

a. Associating with similar people, who are good, essential knowledge and valid ma'rifat, are far from bad person.

b. When you have reached a certain level of knowledge, do not boast (ujub) with your knowledge, but you must continue to learn because the knowledge is unlimited and above

all that is knowledgeable there is other knowledge, and don't be lazy to put the existing knowledge into practice and teach it to others.

c. Always be aware that mental health is a precious gift from God that is not worth exchanging with other people.

d. Constantly trying to humiliate oneself with serious introspection, such as through correcting friends or enemies, the enemy is even more effective in exposing one's own shame (Hidayat, 1994).

To maintain noble morals requires a strong will to correct one's own shame. Efforts to realize the noble morals of all human resources must be able to form a good character, in Indonesia character education has been implemented for all levels of education, from elementary to tertiary education. In 2017 the government stipulated in a Presidential Decree. No. 87 of 2017 concerning strengthening character education. Character education comes from the two words education and character, according to some experts, suggesting that the word education has a different definition depending on the paradigm perspective it uses, based on the methodology and scientific discipline used.

Education is a conscious guidance or coaching by educators of the Physical and Spiritual development of students towards the formation of a complete personality (Al-Ma'arif, 1989). That is, with the guidance of the teacher, students can shape Physical and Spiritual development, so that students can become human beings with noble character and have good character. So that a complete personality is formed. This means that humans are physically and spiritually healthy, which is very functional to be able to take advantage of their minds. Thus, we can achieve the goal of living happily in both this world and the hereafter. Likewise, Dewantara's opinion (2011) also states that education is an effort to advance the character, mind and body of children in order to be in harmony with nature and society. The meaning is with character / character, a healthy mind and body, a person will easily have social relations. For the purpose of meeting physical needs (needs in the form of goods and services) and spiritual (kebutuhanjiwa). All of these activities can be done based on the education that everyone has.

From the above statement, it is stated that character / moral education must be the soul of Islamic education. Because to achieve noble morals and perfect character is the goal of education. Morals / character are fundamental aspects in the life of a person, society and country. This states that the main purpose of Islamic teachings is to cultivate human beings who have noble morals, apart from having knowledge. Moral education and character education are at the core of religious education, both of which must be carried out in the practice of everyday life.

This is even clearer in Law Number 20 of 2003 concerning the National Education System. In Article 1 paragraph (1) it is stated that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills. himself, society, nation and state (Republic of Indonesia Law of 2005 concerning Teachers and Lecturers and Law of the Republic of Indonesia No.

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20 of 2003 concerning National Education System). Based on RI Law No. 20 of 2003 on the National Education System, the education system balances the patterns of human resource development, by instilling character education in Indonesia. The purpose of the contents of the Republic of Indonesia Law No. 20 th 2003,

As Khan (2010) argues, character education is a process of activities carried out with all the power and efforts consciously and planned to direct students. Character education is also an activity process that leads to improving the quality of education and developing character. Who teaches, guides, and nurtures every human being to have intellectual competence, character, and interesting skills (Khan, 2010). In essence, character education is also a process of activity that leads to improving the quality of education and developing character. Who teaches, guides, and nurtures every human being to have intellectual competence, character / attitude, and interesting skills.

So, Moral Education and Character Education have the same goal, to shape humans to achieve a complete personality. What distinguishes the source from the legal basis in assessing and discussing the problem. Legal basic moral education; Al-Quran, Al-Sunnah of Rasullah and Intellect. Meanwhile, the basic legal character education; opinion of experts based on reasoning reason, which comes from Islamic scientists and non-Islamic scientists.

Moral strength in humans is the basic strength bestowed by Allah for humans, both believers and non-believers. Allah Most High created man and gave him two eyes, one tongue and two lips, also explained to him the good and bad paths, and prepared the power of choice to walk either of the two paths. In this era of globalization, there has been a deterioration of human moral values, the forms of damage to these values are free sex, the spread of drugs, the development of crime, the spread of kidnapping cases, and the making of legal rules that benefit certain parties. So that efforts to shape humans into human beings who have noble character and character are difficult to do and difficult to obtain maximum educational outcomes (Mahmud, 2004).

Especially in Indonesia, currently experiencing a degradation of national morals, almost in all segments of life and levels of society. Many facts show that degradation. At the elite (leader) level, the destruction of the character of the aristocracy is marked by rampant corruption, collusion and nepotism, both in the executive, legislative and judicial elites. Based on the Corruption Perceptions Index (CPI), corruption in Indonesia based on statistical data for 2018 is a global problem. Indonesia is even part of the 60 most corrupt countries in the world according to Transparency International. As reported by Transparency International's page, Indonesia is ranked 118 out of 174 countries in the corruption perception index ranking list. But if you refer to the points of each country, Indonesia is in the position of the 56 most corrupt countries. The perception index in Indonesia reaches 32 points. Indonesia is 24 points away from Somalia which is the most corrupt country. Indonesia is 58 points adrift of Denmark which was considered a corrupt country in 2018 (Zohar & Marshal, 2005).

The relationship between one's morals and intelligence, Sukidi (2004) revealed that morals are related to mental intelligence, namely spiritual intelligence (SQ). Agustian further stated that to make human needs perfect to balance the earthly pole and the afterlife pole. The balance is through the concept of ESQ, namely emotional intelligence (EQ) and spiritual

intelligence (SQ). Currently, student success in learning tends to prioritize IQ. The paradigm must be changed. A paradigm shift in thinking for every element of education providers, especially teachers, school principals and supervisors who for decades have been lulled by the paradigm of intellectual intelligence solely to measure student success. This paradigm states that students who are intelligent are students with high intellectual quotient (IQ), on the other hand, students with low IQ are labeled as stupid students. The heyday of the intellectual intelligence paradigm is a decade of thinking that whether someone is intelligent or not, there is not much that can be done to change it (Sukidi, 2004).

Based on the opinion above, the factors that determine a person's success besides intellectual intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) are needed. The importance of EQ and SQ in supporting one's success has been expressed by many experts. Goleman argues that optimizing emotional intelligence will result in effective and efficient competencies. Goleman emphasized that high academic ability is not a guarantee of success in a career. The intelligence of EQ, SQ is very important in guiding someone to become the genuine self, that is, original and authentic towards true truth through a vertical approach to God Almighty. EQ intelligence as a horizontal approach, educates the heart into good, wise, and honest manners. Both of these intelligences boils down to a person's character. A person who is able to base his life on spiritual matters is then called a person who has spiritual intelligence (Spiritual Quontient = SQ). A person who is able to base his life on emotional awareness is called a person who has emotional intelligence (Emotional Quontient = EQ) (Goleman, 2003).

What determines a person's success requires intellectual intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) are needed (Sukidi, 2004; Goleman, 2003). These three intelligences are in accordance with Agustian's (2005) opinion, which functions to balance the mundane pole and the pole of the end, which can be controlled by the strength of a person's noble morals and character.

Based on the description above, the writer has a desire to study about "Moral Education According to Imam Al Ghazali's Thought and the Study of Its Relevance to Character Education in Indonesia". This study needs to be carried out to contribute to morals in the current era of globalization, especially in shaping the morals of students, teachers and education personnel. Moral education and character education are the keys to true happiness. In order for humans to have good noble morals (akhlakul karimah) and not cause destruction, Allah SWT sent the Prophet Muhammad to perfect human morals (HR Al-Bazzaar). The problems that will be examined are: 1. How is the study of moral education according to Al-Ghazali? 2. How is the study of character education in Indonesia? 3. How is the relevance of Al-Ghazali's moral education with character education in Indonesia? Then the objectives of the research are: 1. To analyze the study of moral education according to Imam Al-Ghazali. 2. To analyze the study of character education in Indonesia. 3. To analyze the relevance of Imam Al-Ghazali's moral education thoughts with character education in Indonesia.

Research Methods
Approach and Type of Research

Referring to the formulation of the problem posed, this research approach can be classified as a qualitative descriptive critical analysis. Qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words and observable behavior (Moleong, 2002)

Descriptive define as a research that describes the characteristics of a particular individual, state, symptom, or group. So, descriptive research is not intended to test a particular hypothesis, but only describes "as is" a variable, phenomenon, or state. After symptoms, conditions, variables, ideas. It is explained that the researcher analyzes critically with an effort to be studied. This approach is used by researchers, because the data collection in this dissertation is qualitative and in this study, it is not intended to test hypotheses. It is only to critically analyze a problem, namely moral education in the thinking of Imam Al-Ghazali and its relevance to character education in Indonesia. The type of research used is library research. Thus, the discussion in this dissertation is based on a review of literature and several studies that have relevance to the object of research.

Research Instruments

One of the many characteristics of qualitative research is the human being the instrument. Moleong (2002) states that the position of the researcher in qualitative research is quite complicated, the researcher at the same time functions as a planner, implementer, data collection, analysis, data translator and in the end he becomes a reporter about the results of his research. Arifin (2002) states that humans as instruments mean that researchers are key instruments in order to capture meaning. Interaction of different local values and values. This is impossible to reveal with a questionnaire (Sutrisno, 1987).

Based on the opinion of Moleong and Sutrisno, in this study the researcher acts as a planner, data collector, interpreter analysis of data contained in books or books. Finally, the researcher becomes the reporter of the research results. The descriptions given by experts on Content Analysis show three conditions, namely: objectivity, systematic approach, and generalization (Janis, 1949; Berelson, 1952; Lindzey & Aronson, 1968). Technically, content analysis includes the following efforts: classification of symbols used in communication, using criteria in classification, and using certain analytical techniques in making predictions. Content analysis is used in verification analyzes (Moleong, 2002).

Content Analysis technique is seen as the most common data analysis technique, which means that it is the most appropriate technique for analyzing qualitative data. Content Analysis comes from the social sciences which states that the study of the process and content of communication is the basis of social science studies.

Material Data

In accordance with the method used in this dissertation, the researcher takes and compiles data that comes from several opinions of educational thinkers, both in the form of books, journals and articles related to Islamic education, and in particular works that contain moral education in the thoughts of the Imam. Al-Ghazali and its relevance to character

education in Indonesia. All studies that can increase understanding in discussing the formulation of the problem are arranged systematically. So that the results of this study are easily understood by those in need, especially for other researchers who have similarities with this research study. The following are primary and secondary data materials that are used as references:

Primary Data Material

The primary data material for the research is a book by Imam Al-Ghazali related to Moral Education, the titles of the books he is writing are as follows: Ihya Ulumuddin and Ayyuhal Walad. Book of Strengthening Character Education from the Ministry of Education and Culture.

Secondary Data Materials

The secondary data material for this research is writings that discuss moral education in the thoughts of Imam Al-Ghazali and its relevance to character education in Indonesia. Either in the form of articles, books and papers, as well as in the form of research results, including theses and dissertations as well as books that are relevant to the title of the dissertation study.

Data collection technique

The data collection technique of this research is library research. Since it is a Library Research, in collecting data researchers use the following techniques:
  a. Tracing the works of Imam Al-Ghazali
  b. Read the Book of Strengthening Karaker Education from the Ministry of Education and Culture.

Data analysis technique

According to Moleong, data analysis is the most important stage of a study. Because at this stage it can be done and utilized in such a way as to produce a delivery that can really be used to answer the problems that have been formulated. Definitively, data analysis is the process of organizing and sorting data into a category pattern and a basic description, so that themes can be found and work hypotheses can be formulated (Moleong, 2002).

The analysis technique at this stage is the development of a critical analysis method. This writing analysis technique is content analysis, namely processing data with separate disaggregations related to the discussion of some of the ideas or thoughts of educational leaders which are then described and discussed. Furthermore, they are categorized (grouped) with the same data, and their contents are critically analyzed to obtain a concrete and adequate formulation, so that in the end they are used as a step in drawing conclusions in response to the existing problem formulations.

Based on Moleong's opinion, the researcher collected data that was relevant to the focus of the problem formulation, namely data to answer the problem formulation. The data were written about Imam Al-Ghazali's moral education, character education and the relevance

of the two objects. In completing the research, the researcher used data analysis techniques. The analysis technique used is Content Analysis. In accordance with the opinion expressed by Eriyanto, there are 3 types of written concepts. The concepts are included in content analysis, namely: First, the analysis is systematic. This means that the content to be analyzed is selected according to implicit rules. Second, content analysis is objective. Third, content analysis is qualitative (Eriyanto, 2011)

There are five objectives of content analysis, namely:

1. Describe the characteristics of the message
2. Describe in detail the content (content)
3. See messages to different audiences
4. View messages from different communicators
5. Draw conclusions on the causes of a message

The findings in content analysis are limited by the category framework, and the definitions used in content analysis are messages that are relevant to the research study. In qualitative research, the use of content analysis is more emphasized on how the symbols in the communication are read. in social interaction, and how the symbols are read and analyzed by the researcher. The initial stage in compiling a research study is to clearly define the objectives of content analysis. Only with clear objectives, research studies can be formulated clearly as well. Because research studies are basically made to answer questions in research purposes.

Research Result
Moral Education in Al-Ghazali's Thought

According to al-Ghazali, the books he wrote are used in academia and in the world of Islamic boarding schools. The most phenomenal book is the book of Ihya Ulumuddin which is said to be the perfect book by Imam al-Ghazali. In this work, many of his thoughts are about moral education. From this chapter we will discuss Imam al-Ghazali's thoughts, especially regarding moral education (Nata, 2002).

In accordance with Nata's opinion, understanding morals is someone who truly understands the habits of behavior that are practiced in the relationship of obeying Allah's orders and submitting to Him. Therefore, someone who has understood morals in behavior will emerge as a result of a combination of conscience, thoughts, feelings, innate habits and habits that come together, forming moral actions that are integrated in the reality of everyday life. If someone already understands morals and produces good living habits, then good behavior is always repeated with a conscious (conscious) tendency. Without external motivation or extrinsic motivation. Behavior based on inner motivation is called intrinsic motivation.

Muslim and non-Muslim scholars provide that insightdifferent about education, according to their respective reasons in providing an understanding of the word education. Education is seen from the Arabic term, education includes various meanings, including tarbiyah, tahzib, ta'lim, ta'dib, siyasat, mawa'izh, 'there ta'awwud and tadrib (Mahjuddin, 2010).

For the term tarbiyah, tahzib and ta'dib are often connoted aseducation. Ta'lim is defined as teaching, tactics are defined as governmental, political or regulatory tactics. Wa'izh is defined as teaching or warning. 'There is Ta'awwud which means habituation and tadrib is defined as training. The term is often used by some scholars, Ibn Miskawaih in his book entitled Tahzibul Akhlak, Ibn Sina entitled one of his books Al Siyasat, Ibn al-Jazzar al-Qairawani made the title of one of his books entitled Siyasat al-Shibyan wa Tadribuhum, and Burhan al-Islam. al-Zarnuji gave the title of one of his books lim al-Mula 'allim Tharikat-Ta'alum (Mahjuddin, 2010).

The difference did not create a barrier and the experts themselves did notquestion the use of the term, because basically all the different views meet in the initial conclusion, that education is the process of preparing young people to live a better life and fulfill life according to their planned goals. In terms of terms, tarbiyah, ta'dib, and ta'lim differ from each other in terms of emphasis, but when viewed from the aspect of the elements of the womb, there is a relationship between content that is bound to one another, namely in terms of nurturing and educating children.

The word ta'dib emphasizes the mastery of true knowledge in a person to produce stability and good behavior. Whereas at-Tarbiyah, the focus is on guiding children so that they are empowered and develop their basic completeness to develop perfectly. Meanwhile, the word Ta'lim emphasizes the conveying of true knowledge, understanding, responsibility and trustworthiness of children. From the presentation of these three terms, it can be seen that the ta'lim process has a broader and more general scope than the tarbiyah and ta'dib processes (Mahjuddin, 2010).

Akhlak comes from the Arabic word "khuluqun", the jama 'form of the word "khuluq" which means manners, temperament, behavior or character, habits, predictions, vigilance, religion and anger. From the word khulqun, it means morals are the teachings that govern the relationship between humans and the Creator (Allah SWT). According to Imam Al Gazali in Ihya Ulumuddin as follows: "Moral is a form of expression embedded in the soul that makes actions easy to do, without the need for thought and consideration." Morals are defined as conditions inherent in humans, actions that are easy to do without going through a process of thought, consideration or research (Suwito, 2004).

If what comes out is good deeds, it is called praiseworthy morals. On the other hand, if the actions are bad, it is called despicable morals. In character education that is oriented towards noble morals, we are obliged to do good and help each other and be trained to always be patient, hold back anger and forgive the mistakes of others as the word of Allah SWT. Meaning: (i.e.) those who spend (wealth), both when it is spacious and narrow, and those who hold back their anger and forgive (the mistakes) of people. Allah SWT likes those who do good. The moral education formulated by Ibn Miskawaih is an effort towards the realization of an inner attitude that is able to spontaneously encourage the birth of actions that have good values from a person (Nata, 2002).

Umary (1995) asserts that moral education is a criterion for right and wrong that can judge actions, referring to the Koran and Sunna as the highest source of law in Islamic

teachings. Thus moral education can be said to be moral education in Islamic religious education.

A deeper study of moral concepts formulated by past Islamic education figures such as Ibn Miskawaih, al-Qabisi, Ibn Sina, Imam al-Ghazali and al-Zarnuji, shows that the ultimate goal of moral education is positive character development. in someone's behavior. This positive character is none other than the manifestation of the noble qualities of Allah in human life. However, in its implementation, the intended moral education still tends to teach right and wrong. Noble morals are actions that are born spontaneously, which are of good value to a person. The right and wrong criteria for judging actions that arise refer to the Koran and the Sunna as the source of the highest evaluation in Islamic teachings.

As Suwito (2004) argues, moral education is defined as the process of forming human birth and mental behavior so that humans are balanced with themselves and their surroundings. Morals are behaviors that arise from the combination of conscience, feelings, innate habits and habits that come together to form a single action that is carried out in everyday life. Human mental behavior that is balanced against themselves and their surroundings.

As the opinion of Al-Ghazal (1994) that understanding of morals is an action that appears easily without thinking. The goal is to obtain irshad guidance and taufiq so that they can know the boundaries of good and bad (Umary, 1995). In addition, moral education has a direct goal, namely self-esteem and a distant goal, namely the pleasure of Allah SWT (Daradjat, 1994). Based on the three opinions of these experts, it is stated that morals are actions that arise easily without thinking. The important thing is that humans can already know the limits of good and bad. By looking at the motivation and purpose of taking action, according to Imam al-Ghazali morality has a very broad understanding, not only regarding individual moral education, but also society in general.

Purpose of Moral Education

Education is a human process to become intelligent, so the measurement of education is how the goals of education are achieved. The goal to be achieved in the field of education is basically the realization of the ideal values that are formed in humans. The establishment of these values can be applied in educational curriculum planning as a basic foundation for the implementation of educational operations. Education has an important role in human life, which has a function to help human development to achieve full humanity. This argument is in line with the opinion of Idris (2002) in his book Introduction to Education, that the purpose of education is to provide assistance for the development of children as a whole. To develop attitude skills, knowledge and skills that can make humans more mature. Then on the other hand, the word morality in the tradition of the Prophet Muhammad for the formation of noble characters, Islam determines that moral education is the soul of Islamic education (Iqbal, 2013).

Studying the history of the development of Islam during the time of Prophet Muhammad, the goal is to achieve happiness in human life. Changes in community conditions show that morals can be formed through training and habituation, through the educational process. Imam al-Ghazali stated about the dynamics of morals, it is very possible

for a person's attitude to change. For example, someone who used to be lazy then becomes diligent, it is very possible.

The hadith of the prophet related to the concept of moral education is a hadith narrated by the Imam Bukhari-Muslim as follows, Usamah bin Zaid ra. Said: I heard the Messenger of Allah say, there will be people who are knowledgeable on the day of resurrection, then all their guts will come out, then he will go around in circles, people in hell are ordered to surround him, then ask: What happened to you ? The answer is doing a crime, but I did it myself. In the book Ihya Ulumuddin: if morals do not accept change, then all advice, wills, and mental education are meaningless. From the statement of Imam al-Ghazali, it indicates that morals are very wise and wise who can adapt to the era.

Education is an effort to help human development as a social being; individuals, moral beings and religious creatures. According to Bloom, educational goals refer to three domains, namely: affective, cognitive and motorskill development. In accordance with this quote, a common thread can be concluded that the purpose of education is to direct people to a better place. When associated with Islamic teachings, the purpose of education cannot be separated from the goal of human life, which is to create a person of a servant of Allah who always serves Him and can achieve a happy life in the world and the hereafter (Zaiduddin, 2005).

The formulation of moral education goals can be done withbuild personal and other motivation to imitate the character of the prophet. Namely, that various life activities always do something by following the morals of the prophet, both in the context of formation as a person or for others. The goal of moral education is the creation of humans who have faith, to achieve physical balance and mental behavior (such as the Prophet's morals). From the description above it can be stated that the purpose of moral education is to make people loyal, devoted and noble, which leads to happiness in this world and the hereafter. In addition, as the people of Prophet Muhammad SAW, people are required to behave in accordance with the human example or role model (Uswatun Hasanah) to achieve the highest happiness. Educational goals means, what do you want to achieve with education itself,

Al-Ghazali (1994) said that the goal of moral education is "to shape the perfection of mankind which aims to get closer to Allah and human perfection which aims to achieve happiness in the world and the hereafter". Imam Al-Ghazali stated that the result of true knowledge is to get closer to Allah SWT. Lord of the universe, and connected with the angels (Rusn, 1998).

Character Education in Indonesia
A. The Concept of Character Education in the 2013 Curriculum

Learning in the 2013 curriculum must develop the realm of attitudes, knowledge and skills with a gradual acquisition trajectory. Attitude is obtained through the activity of accepting, carrying out, appreciating, living, and practicing. Knowledge is obtained through the activities of remembering, understanding, applying, analyzing, evaluating, and creating.

As for skills through the activities of observing, questioning, trying, reasoning, presenting, and creating conducive conditions.

Astuti (2013) states that the learning and teaching stages must be filled with patience. Because to get a certain concept, students have to go through a long process. Likewise the teacher must be able to control himself not to immediately tell and must be patient to give students the opportunity to find concepts on their own. With a process like this it is hoped that students will get knowledge that is in accordance with reality, embedded in memory for a long time, answer various life problems, and be able to apply these gains in everyday life (Astuti, 2013). According to the needs of the times the curriculum applied is a character-based education curriculum; This was then answered by the government through the Ministry of Education and Culture by implementing the 2013 curriculum on July 15, 2013. The concept of character education in the 2013 curriculum can be seen from the compilation of core competencies which then becomes a reference for making basic competencies. The following are examples of core competencies used in the 2013 curriculum in the subject of Islamic Religious Education in grade VII:

1. Appreciate and carry out the religious teachings they profess. Is a form and manifestation of religious character.
2. Respect and value honest behavior, discipline, responsibility, care (tolerance, mutual cooperation), polite, confident in interacting effectively with the social and natural environment within the range of relationships and existence.
3. Understand knowledge (factual, conceptual and procedural) based oncuriosity about science, technology, art, culture related to the phenomena and events that are visible to the eye.
4. Trying, cultivating, and presenting in a concrete realm(using, parsing, compiling, modifying, and creating) and abstract domains (writing, reading, counting, drawing, and composing) according to what is learned in school and other, similar sources in view point/theory.

Of these core competencies, the 2013 curriculum places a special emphasis on character education. Permendikbud (2018) on Strengthening Character Education in formal education units that Strengthening Character Education (PPK) is an educational movement under the responsibility of the education unit to strengthen student character through harmonizing processes of heart, feeling, thinking, and sport by involving and collaborating with educational parties , family and community as part of the National Mental Revolution Movement (GRMN).

B. Character Education Values

The nature of character education in the context of education in Indonesia is value education, namely the education of noble values originating from Indonesian culture itself, in order to foster the personality of the younger generation. Based on the study of religious norms, social norms, legal norms, academic ethics, and human rights principles, the value points that have been grouped into five main values have been identified, namely: the values of human behavior in relation to God Almighty. power, self, fellow human beings, environment and nationality.

Character education is based on basic human character, which comes from universal (absolute) moral values derived from religion which is known as the golden rule. Character education can have definite purposes, if it is based on character values. Character education is further defined as the education of human moral values which is manifested and implemented in real life actions. Character education, there is an element of forming moral values and attitudes based on knowledge to do so. Moral values and attitudes are values that can facilitate interactions with others, become better (learn to live together). Morals and attitudes cover various areas of life, such as relationships with other people (life conditions, environment and relationship with God) (Muslich,

In instilling character values requires three aspects, namely affective, cognitive, and psychomotor aspects. Thomas Lickona, a prominent figure in contemporary character education, has the view that there is a dichotomy between character education and religious education. The two must be separated and not mixed. For him, basic values must be lived if people still want to live and work in peace. The values that must be prioritized in character education are the values of wisdom, respect for others, personal responsibility, mutual affection, peaceful conflict resolution. Moral education has a vertical relationship between individuals and God, while the pattern of character education is horizontal in society, between individuals. In line with what Lickona expressed, which emphasizes the three components of good character, namely affective, cognitive and psychomotor aspects. Based on these components, a person is expected to understand, feel and work well (Gunawan, 2012).

The Ministry of National Education announced 18 Character Education Values to build national character through education in schools or madrasas, namely: Religious, Honest, Tolerance, Discipline, Hard work, Creative, Independent, Democratic, Curiosity, National spirit or nationalism, Love for the motherland , Respect for achievement, Communicative, Love peace, Love to read, Care for the environment, Care for social, responsibility (Muslich, 2011).

Based on the values of character education, it shows that character education in Indonesia wants to build an integral, efficient individual. As promoted, include the values of the dimension of Divinity, self, fellow human beings, the environment, and national values. From this description, according to Islam the purpose of character education is to form someone who has noble morals, because noble morals are the basis of goodness. People with noble character try to do good and leave evil (Abdullah, 2002).

The Relevance of Al-Ghazali's Moral Education with Character Education in Indonesia
A. Moral Education Curriculum

According to Al-Ghazali's (1994) view, science can be seen from two aspects, namely; a. Shari'asikan knowledge (Al-Qur'an and As-Sunnah). b. Unconscious knowledge obtained through reasoning of reason, experience, and the five senses. Praiseworthy science; knowledge related to world needs such as medicine, agriculture, and others; Disgraceful knowledge is like magic and belief in associating partners with Allah.

The curriculum is a set of knowledge provided by educators to students. Imam Al-Ghazali's opinion about the curriculum can be seen from his view of the knowledge he has from several points of view. Imam Al-Ghazali divides knowledge into two periods, namely: The first period is when he refers to the opinions of philosophers in this type of science, such as in the book "Maqasid Al-Falasifah and Ma'arij Ash-Saliheen", namely science is divided into theoretical and practical sciences. The second period is when he examines the soul as substance and examines the nature of its condition, which is described in the book Ihya 'Ulum Ad-Din which reflects the maturity of Imam Al-Ghazali's thought and the tendency to bring synthesis and harmony between various schools (Mahmud, 2011).

From the science group, Al-Ghazali (1994) divides it into two parts which are seen from their interests, namely: Fardhu Ain and Fardhu Kifayah. Fardhu ain (mandatory) knowledge that all Muslims must know, namely the science of religion. Everyone is obliged to study, understand and practice the pillars of Islam and the pillars of faith. The science of fardhu kifayah is studied by some Muslims to facilitate worldly affairs, such as: arithmetic, medicine, engineering, agricultural and industrial sciences.

Imam Al-Ghazali's view of the curriculum is characterized by selecting fields of study that are in line with educational goals, classifying knowledge into several groups and branches based on different characteristics and providing an assessment according to interests for each student. Based on the choice of material, the teacher must choose an approach that is appropriate to their competence and determine a good and appropriate attitude in teaching their students. As the opinion of Imam Al-Ghazali, teachers who can be assigned to teach in addition to having to be smart and perfect in mind are also good in character and physically strong (Nata, 2003).

Imam Al-Ghazali views teaching work as the most honorable job and placing a position in the ranks of the prophets, in terms of his mission as someone who conveys and explains correctly to others, so that the teacher's mission is to teach towards getting the pleasure of Allah SWT and teaches good science. right according to the results of common sense thinking. Teachers should have special characteristics and certain tasks including; compassion and sympathy, sincere and sincere, honest and trustworthy, gentle, generous, teach thoroughly and not stingy with knowledge, and have idealism (Mahmud, 2011).

Similarly, Al-Ghazali (1994) states that teachers who can be trusted with teaching assignments are not only intelligent and perfect in mind, they also have noble and strong physical morals. By having a variety of in-depth knowledge, with noble morals the teacher can be an example and role model for every student, and with a strong physique can carry out teaching, educating and directing each student. With a balance of noble morals and physical intelligence, teachers can carry out tasks with great patience and sincerity.

B. Character Education Curriculum in the 2013 Curriculum

Amendments to Government Regulation No. 32 of 2013 changes, and changes to Government Regulation Number 13 of 2015 have been confirmed as the basis of the curriculum used as the basis for the preparation of the 2013 curriculum which contains philosophical, sociological, juridical, and pedagogical foundations.

1. Philosophical foundation

Education is rooted in the national culture to build the life of the nation today and in the future. This view has made the 2013 curriculum developed based on a variety of Indonesian cultures, directed to build life today, and build a foundation for a better national life in the future. Preparing students for future life has always been a concern of the curriculum, this proves that curriculum is an educational design to prepare the lives of the nation's young generation. Thus, the task of preparing the nation's young generation is the main task of the curriculum.

The 2013 curriculum develops learning experiences that provide broad opportunities for students to master the competencies needed for life in the present and future, and at the same time continue to develop their abilities as heirs to national culture and people who care about the problems of society, the nation and country.

Students are creative heirs of the national culture. In view of this philosophy, the achievements of the nation in various fields of life in the past are something that must be contained in the curriculum content for students. The educational process is a process that provides opportunities for students to develop their potential into rational thinking skills and academic brilliance by giving meaning to what is seen, heard, read, learned from cultural heritage based on meanings determined by cultural lenses and according to the level of psychological maturity and the physical maturity of students (Gunawan, 2012).

In addition to developing rational and brilliant thinking skills in the academic field, the 2013 Curriculum positions a cultural super-priority to produce pride, is applied and manifested in personal life, in social interactions in the surrounding community, and in the life of the nation. Education is aimed at developing intellectual intelligence and academic brilliance through education in scientific disciplines. This philosophy dictates that curriculum content is a scientific discipline and learning is the learning of essential disciplines. This philosophy requires that the curriculum has the same subject name as the name of the discipline, always aimed at developing intellectual abilities and academic brilliance (Muslich, 2011).

Education builds a better present and future life than the past with a variety of intellectual abilities, communication skills, social attitudes, caring, and participation to build a better society and nation life (experimentalism and social reconstructivism). With this philosophy, the 2013 Curriculum intends to develop students' potential into reflective thinking skills to solve social problems in society, and to build a better life for a democratic society.

2. Juridical basis
    a. The 1945 Constitution of the Republic of Indonesia;
    b. Law Number 20 of 2003 concerning the National Education System;
    c. Law Number 17 of 2005 concerning the National Long-Term Development Plan, together with all the provisions outlined in the National Medium-Term Development Plan; and
    d. Government Regulation Number 19 of 2005 concerning National Standards

Education as amended by Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards.

3. Pedagogical basis

The pedagogic basis of the 2013 curriculum, the curriculum is an educational design that provides opportunities for students to develop their potential in a fun learning environment, and according to their ability to have the qualities desired by their people and their nation.

4. Sociological foundation

The basis of the 2013 Sociology Curriculum, the curriculum is developed by relying on the conditions of the community in which the curriculum is developed. Permendikbud No. 58/2014 describes the basic framework for junior high school curriculum which is a philosophical, sociological, pedagogical, and juridical foundation that serves as a reference for the development of curriculum structures at the national level and the development of local content at the regional level as well as guidelines for curriculum development at junior secondary schools. The structure of the Junior Secondary School Curriculum is the organization of the core competencies, subjects, study load, and basic competencies in each Junior High School. In accordance with the explanation in the 2006 curriculum, the curriculum structure is a pattern and arrangement of subjects that must be taken by students in learning activities.

C. Moral Education Methods

Al-Ghazali (1994) states that He does not specifically discuss certain methods of teaching in his works related to education, but establishes specific methods of teaching religion and moral education. The method of religious education according to Imam Al-Ghazali in principle begins with memorizing and understanding, then continues with belief and justification, after which the enforcement of arguments and evidence that strengthens faith. Thus the teaching method of Imam Al-Ghazali does not follow a certain flow, but in the form of a model obtained from the results of thoughts based on Islamic teachings.

Imam Al-Ghazali believes that religious education should be taughtto children as early as possible. Because in those years, a child has the preparation to accept religious beliefs only by convincing them and is not required to seek arguments. While related to moral education, teaching must lead to the formation of noble character. Al-Ghazali (1994) said that morals are attitudes that are rooted in the soul that will give birth to various good deeds easily and without the need for thought and consideration. Furthermore, the principle of modern educational methodology always shows two aspects. One aspect shows the child's learning process and the teaching and educating aspects of the teacher. The principles of modern educational methodology consist of: a. Principles of learning methods; 1) Full focus. 2) Knowing the purpose of the science to be studied. 3) Learning science from simple to complex. 4) Science studies with systematic discussion. B. The principles of the teaching method; 1) Pay attention to the level of thinking of children. 2) Explain the lesson in the

clearest possible way. 3) Teach science from the concrete to the abstract. 4) Teach science in stages. C. The principles of the educational method; 1) Provide training. 2) Provide understanding and the means. 3) Protect children from bad relationships.

As explained in the concept of Imam Al-Ghazali's education, in straightening the character or morals through character education, it looks very strong and believes that what education is doing is in order to improve, perfect, educate and purify the soul which is the place where reason resides (Mahmud, 2011) . From this concept shows that through the process of character education and moral education can improve character, educate and purify the soul which is the result of reasoning. If the mind has received moral education and character education, it is easier for someone to get a source of happiness both in this world and in the hereafter.

Intellect based on the philosophical principles of Imam Al-Ghazali is natureinstinctive and original light which are human tools in understanding the reality of everything which is the essence of moral education according to Imam Al-Ghazali and explains that operational education is basically a process of mutual influence between nature and the environment. In the book Ihya Ulum Ad-Din, Al-Ghazali uses two methods that can be taken in the formation of good morals, namely; a.Riyadah; train students to get used to good character through habituation. b. Experience; introduce the shortcomings of students directly without going through the theory in several ways, namely; make friends with people with good character, take lessons from opponents by knowing the shortcomings for improvement, and learn directly from the community in general.

Referring to the two methods, both of them aim to develop the potential of each student who refers to the values of immortality, namely forming students who believe in God Almighty, by promoting the morals and intelligence of each student. Paying attention to the development of the personality of each student in accordance with the development of their soul and intelligence. Based on Law No. 20 of 2003 article 3 regulates the functions and objectives of national education in Indonesia, national education functions to develop abilities and shape the character and civilization of a country with dignity in the context of educating life nation, which aims to develop the potential of students to become human beings who believe and serve God Almighty, noble, healthy, knowledgeable, capable, creative, independent.

D. Character Education Methods in the 2013 Curriculum

In the concept of Islamic education in Indonesia which is very thick with spiritual nuances by prioritizing eternal values which are reflected in the diversity and complexity of subjects that must be followed by each student by combining general subjects such as Science, Mathematics, PPKN, History, and general subjects others with religious subjects such as the Koran, Al-Hadith, Arabic, Fiqh and others. Therefore, its relevance to the concept of Imam Al-Ghazali's education is closely related to the development of the potential of students who not only develop intellectual aspects, but also promote spiritual and moral aspects.

The relevance of the role of educators and students in the concept of Imam Al-Ghazali's education with the concept of character education in Indonesia, both general education and the concept of Islamic education is the role of the educator as the main person in charge of developing student potential through the learning activities carried out, so that an educator must have the appropriate competence with their field of expertise and must become a professional teacher as a concept through their own experience, of course with the guidance of educators, so that the roles of educators and students must be in accordance with their respective portions to achieve the expected learning objectives.

The professional teacher proclaimed by Imam Al-Ghazali is very relevant to the demands of an educator's competence as stipulated in the 2003 National Education System Law, which requires teachers to have professional competence in pedagogical, social, personal, and skill aspects.

Likewise, the role of students in the learning process has no less important role than that of educators. Especially with the demands of the 2013 curriculum, where students are required to gain understanding or concepts related to learning approaches and methods in the implementation of education in Indonesia, the selection and determination of methods applied in the learning process refers to several aspects, namely: (1) learning objectives, (2) characteristics of students, and (3) characteristics of the material being taught.

This is in line with the concept of Imam Al-Ghazali's education in the context of the approach and method applied, namely in the learning approach which emphasizes the acquisition of concepts through habituation and experience with the educator as the person in charge of all student activities. Education is needed to be able to direct students towards a better life. Therefore, the Ministry of National Education has formulated 18 Character Values that will be instilled in students as an effort to build national character. The following are 18 values of character education according to the Ministry of National Education:

1. Religious / Religion, namely, obedience and persistence in understanding and applying religious teachings (beliefs), including tolerance in other religious practices (beliefs), and living in harmony and side by side.
2. Honest, namely attitudes and behaviors that reflect the unity between knowledge, words, and actions (knowing what is right, saying the right thing, and doing the right thing) so that the person concerned can be trusted,
3. Tolerance, namely attitudes and behaviors that reflect respect for differences in religion, creed, ethnicity, customs, language, race, ethnicity, opinions, and other things that are different from them consciously and openly, and can live peacefully in the midst of differences. ,
4. Discipline, namely habits and actions that are consistent with all forms of rules or regulations in force,
5. Hard work, which is behavior that shows sincere efforts (striving to the last drop) in completing various tasks, problems, jobs, etc. As good as possible,
6. Creative, namely attitudes and behaviors that reflect innovation in various aspects of problem solving, so that they always find new ways, even new results that are better than before.

7. Independent, namely attitudes and behaviors that are not dependent on others in completing various tasks and problems. But this does not mean that you may not collaborate collaboratively, but cannot assign tasks and responsibilities to others,

8. Democratic, namely attitudes and ways of thinking that reflect equal rights and obligations equally and equally between you and others,

9. Curiosity, namely ways of thinking, attitudes and behavior that reflect the curiosity of all things that are seen, heard, and studied more deeply.

10. The spirit of nationalism, namely attitudes and actions that place the interests of the nation and the state above the interests of individuals and groups.

11. Love for the homeland, namely attitudes and behavior that reflect a sense of pride, loyalty, concern, and high respect for language, culture, economy, politics, and so on, so that it is not easy to accept offers from other countries that could endanger the nation itself.

12. Respect for achievement, which is an open attitude towards the achievements of others and acknowledging their own shortcomings without diminishing the spirit of higher achievement,

13. Communicative, happy, friendly or proactive, namely open attitudes and actions towards others through polite communication so that collaborative collaboration is well established.

14. Peace in love, namely attitudes and behavior that reflect an atmosphere of peace, security, tranquility, and comfort in front of themselves in a particular community or community,

15. Like to read, which is a habit of not being compelled to provide special time to read a variety of information, be it books, journals, magazines, newspapers, etc., thus creating policies for themselves,

16. Care for the environment, namely attitudes and actions that always try to protect and preserve the surrounding environment,

17. Social care, namely attitudes and actions that reflect concern for others and those who need it,

18. Responsibility, namely the attitude and behavior of a person in carrying out his duties and obligations, whether related to oneself, society, society, nation, state, and religion. (Suyadi, 2016)

Strengthening Character Education in the Formal Education Unit, it is stated that "Strengthening Character Education (KDP) is an educational movement under the responsibility of the education unit to strengthen the character of students through the harmonization of hearts, despite feelings, despite thinking, and if sports with involvement and cooperation between units. education, family and society as part of the National Movement for a Mental Revolution ”(Permendikbud, 2018).

Based on the explanation of Permendikbud Number 20 of 2018 concerning Character Education in formal education units. The Character Education Method in the 2013

Curriculum is delivered through; 1. All Formal Education Units; SD, SMP, SMA 2. LPMP (Education quality assurance institution) 3. Community Institutions.

Conclusion

After the researcher analyzed Imam Al-Ghazali's thoughts about the relevance of moral education to character education in Indonesia, the researcher could draw the following conclusions:

The concept of education by Imam Al-Ghazali states that the center of education is the heart, because if the heart is properly nurtured, all human behavior will be good, education is directed at forming a noble character. Imam Al-Ghazali's educational philosophy at the level of implementation is in accordance with the concept of general education in Indonesia which includes Character Education, its relevance is also very strong with the concept of Islamic education in Indonesia. Which prioritizes intellectual, moral and spiritual aspects which refer to the values of truth, divinity, and eternal values. First, moral education according to Imam Al-Ghazali is to get blessings from Allah Subhana Wa Ta'ala. The method of moral education offered by Imam Al-Ghazali consists of moral education towards Allah subhanahu Wa Ta'ala, moral education for oneself, and moral education for others. The distinctive features of Imam al-Ghazali's thought emphasize exemplary teaching carried out through training and habituation of good attitudes, with the aim of obtaining the Almighty Allah SWT to achieve happiness in the world and the hereafter. Second, character education in teaching and learning activities in the classroom is carried out using an integrated approach across all subjects. Specifically for Religious Education and Citizenship Education materials that contain character values, because the mission is to develop values and attitudes, character development must be the main focus that can use a variety of character education strategies / methods. For these two subjects, character is developed as a result of learning as a special impact of mentoring. Character education can also be carried out integratively / thoroughly and in parallel with the curriculum that is being developed. The 2013 curriculum that is currently used is relevant to character education, which must be possessed by students.*Third,*Moral education according to Imam Al-Ghazali's thinking has relevance to Character Education implemented in Indonesia. Because Moral Education and Character Education focus primarily on education of psychological values or attitudes of every human being. In essence, moral education and character education are realized in the 2013 education curriculum, which is currently in effect in Indonesia, starting from the Paud level to tertiary institutions.

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