

THE CONCEPT OF MORAL EDUCATION THE PERSPECTIVE OF AL-GHAZALI AND THOMAS LICKONA

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Abstract

Morals are a determinant of whether or not a person is good, so that humans are able to adapt to their environment. The moral problem of this era makes moral education as the primary need of education. The study aims to: know the educational concepts of Akhlaq Al Ghazali, Thomas Lickona and the similarities of difference. This research uses literature. data collection by method of assessment and analysis of data with comparatively transcribed. The results of research that discusses the concept of moral education sourced from Al-Imam Al-Ghazali and Thomas can be concluded including: 1) Moral education Al-Imam Al-Ghazali guided by the Qur'an and Sunnah by using four methods (exemplaryness, habituation, advice and stories) which the focus of the concept of moral education is the sacredness of the soul from all impurities and diseases of the heart so as to become a perfect human being (human being), 2) While Thomas's moral education is based on the family, environment and society as a source of moral education with five methods (understanding, discipleship, habituation, example and punishment) so that intelligent, intelligent and skilled human beings are realized, 3) Both Al Ghazali and Thomas broadly have the same concept of moral education, namely social dimensions, habits and examples.

Keywords: *Moral Education, Al-Ghazali, Thomas Lickona*

INTRODUCTION

Learning has the lofty goal of making Indonesia a developed and competitive country. However, Indonesia's existing status is unable to keep up with the increasingly tough competition, necessitating the development of fresh ideas and cutting-edge inventions, as well as a mature mental preparation to face diverse obstacles in the world of learning¹.

However, today the world of education is considered less than optimal in educating the younger generation to have great character, personality, and civility. Moreover, Ary Ginanjar Agustian thinks that the Indonesian nation is currently facing 7 emergencies, namely: the emergency of honesty, obedience, responsibility, togetherness, not thinking far ahead, justice, and caring². With this opinion, therefore, the role of education in this case is to change people who are less moral to be more moral people or change people who are less well behaved to be better³.

¹ Ari Susandi, "Teaching Elementary Education Teachers in the Millennial Era in Shaping Students' Morale," *Conciencia* 19, no. 2 (2019): 85–98.

² Chairiyah, "Character Education in the Educational World, The Education Character in Education World," *Literacy* 4, no. 1 (2014): 42–51.

³ Ulil Hidayah, "Reconstruction of Moral Education Evaluation Towards Social Harmony," *Pedagogic Journal* 05, no. 01 (2018): 69–81.

In Indonesian National Education, moral education has been stated in the UUSPN Paragraph 2 Article 3 which explains that the purpose of national learning is to improve skills, create prestigious national character and civilization, so that the potential of students is growing and in the future it is hoped that they will as a religious person who fears God Almighty, has great manners, is educated, capable, fresh, independent, democratic, and has great creativity and is responsible⁴.

Morals are one of the main problems that are always discussed, especially the widespread problem of morality in the current era makes moral education a primary need in dealing with modern life. The crisis of moral education is the crisis of moral values, it is increasingly urgent to apply it to formal educational institutions, both madrasahs / schools⁵. Because the purpose of learning etiquette is to create a religious base of human energy. However, moral education is currently experiencing a decline, from that moral education is a solution in strengthening human morals as social beings to maintain and strengthen good relationships individually, between human beings, and also with God Almighty⁶.

The Islamic view of moral education must be started from a young age because it is the best time to cultivate good behavior. Therefore, education in the family is very important and needed. Al Ghazali revealed that the meaning of education is eliminating bad morals and growing good morals. And he classified education into two broad lines, spiritual and physical education. Al Ghazali also formulated several aspects of education: faith, aqliyah, moral, and social education⁷. Therefore, moral learning in Indonesia in the usual way does not refer to Ghazali's learning but the concept has been registered in learning in Indonesia⁸.

Meanwhile, Thomas Lickona, a professor from Corland University, has introduced the world to the concept of moral education. The order (tatwirul akhlaq) and moral education (taklimul akhlaq) in Indonesia is in accordance with the theories and concepts of Thomas Lickona. Religious education and moral education in Thomas Lickona's view are different. A person's religious life is an individual's relationship with his god. Morals are the main values that must be owned by the

⁴ Fifi Nofiaturrehman, "Fun Character Education (Study at PAUD Shofa Azzahro)," *Thufula: Journal of Teacher Education Innovation Raudhatul Athfal* 5, No. 1 (2017): 18.

⁵ Ahmad Budiyo, "The Concept of Islamic Education Regarding the Moral Perspective of Al Ghazali (Study of the Book of Ihya' Ulumuddin)," *Dynamics: Journal of Islamic and Educational Studies* 4, No. 2 (2019): 1–18.

⁶ Muh Idris, "Ta'dibi: Journal of Islamic Education Management" VII, No. September 2018.

⁷ Nur Zaidi Salim, Djam'annuri Djam'annuri, And Aminullah 2018 Aminullah, "Comparative Study of the Concept of Child Character Education according to Al-Ghazali and Thomas Lickona," *Manarul Qur'an: Scientific Journal of Islamic Studies* 18, No. 2 (2018): 135–53.

⁸ Feriska & Fitriana Listrianti, "Education of the Al-Ghazali Perspective in Overcoming Rational Hedonism in Mts Negeri 1 Probolinggo," *Treatise* 6, No. 1 (2020): 100–116.

community if they want to live in peace, so morality has absolutely nothing to do with one's religious life⁹.

Based on this description, it is very important to know the concept of moral education from the two leading figures above. The scope of the concept of moral education owned by Al-Ghazali includes spiritual, social, moral and physical aspects whose purpose is not only to draw closer to God (taqorrub ila Allah) but also to develop physical and spiritual potential. While the scope of the concept of moral education owned by Thomas Lickona as a western figure is a relevant concept of moral education in the context of education in Indonesia. Therefore, we wrote this paper to discuss: 1) The scope of the concept of moral education according to Al-Ghazali? 2) The scope of the concept of moral education according to Thomas Lickona? 3) Where are the similarities and differences between Al-Ghazali and Thomas Lickona?

As for this research we did with the purpose: 1) to pursue and recognize the manners learning plan for Al Ghazali 2) to pursue and recognize the manners learning plan for Thomas Lickona, 3) to pursue and recognize what meetings and comparisons of manners learning plan according to Ghazali and Thomas Lickona.

DISCUSSION

The Concept of Moral Education According to Al Ghazali Biography of Imam Al Ghazali

The nickname of Imam Ghazali is Muhammad bin Muhammad bin Muhammad bin Ahmad Al Ghazali. He is one of the Islamic figures who has the title of Hujjatul Islam (Defender of Islam)¹⁰. He was born in 1058 A.D. or 450 A.D., in the province of Tuss Khuraasan called Gazzalah¹¹. His thoughts on moral education are poured into his works. One of phenomenal works is the book *Ihya Ulumuddin's*. He is one of the great figures of Islam who is very helpful in creating and advancing moral knowledge in Islam¹².

His books have been spread all over the world and many have produced his books as references. Al-Ghazali, apart from writing moral discussions in the book of *Ihya Ulumuddin*, has also written in his others such as the books *Ayyuhul Walad*, *Mizanul Amal* and the book *Bidayatul Hidayah*. In fact, from the beginning to the

⁹ Salim, Djam'annuri, and Aminullah, "Comparative Study of the Concept of Children's Character Education according to Al-Ghazali and Thomas Lickona".

¹⁰ Alwan Suban, "Konsep Pendidikan Islam Perspektif Al-Ghazali," *Idaarab: Jurnal Manajemen Pendidikan* 4, No. 1 (2020): 87,

¹¹ Siti Muhibah, Iwan Ridwan, and Najmudin, "Training Children's Character Education in the Perspective of Imam Al-Ghazali," *Journal of Character Education "JAWARA" (JPKJ)* 7 (2021): 30–50.

¹² Amiruddin Hadi Wibowo Et Al, "Al-Ghazali's Philosophical Perspective," *Al-I'jaz* 2, No. 2 (2020).

end of the book *Ihya Ulumuddin* discusses the issue of morality, which contains about *tarbiyatuh nafs* as the center of study¹³.

The meaning of Akhlak

Al Ghazali defines *akhlak* or *khuluk* as a natural habit that will reflexively give rise to actions without prior consideration, research and reflection. When positive and good actions arise until good behavior is known (*Khuluq al-Hasan*). However, when bad deeds arise, then that includes bad morals (*Khuluq al-Sayyi'*). Thus morality greatly affects all human thoughts and actions¹⁴.

Al Ghazali then continued his discussion that there are four main principles and moral principles, of which the four principles are very decisive for bringing up good morals. The four principles are: *al Hikmah* (wisdom), *al iffaah* (self-preservation), *ash syaaja'ah* (courage) and *al adlu* (justice), fourth this principle is a necessary condition to achieve the degree of *akhlakulkarimah*. These four components have existed in the Prophet himself perfectly. Therefore, a person who has these four qualities, although not perfect, means that he is connected to the Messenger of Allah and it means that he is connected to Allah. This is because the Messenger of Allah was sent in the universe to perfect morals.

Al-Ghazali then strengthened his opinion by presenting the *maqolah* of *sayyidina Ali bin Abi Tholib ra.* which explains that good and praiseworthy morals will only be obtained by doing 3 problems is to avoid the prohibitions of Allah SWT, seek what is *halal*, and open your chest to all beings. Therefore, Ghazali stated that the formation of good morals in students is the ultimate goal of moral education.

The characteristics of human beings who have noble morals according to Al Ghazali are: a lot of shame, do not like to lie, do not like to hurt others, always improve themselves, do good, do not carry out unnecessary things, be gentle, connect the cords of friendship, be very grateful, patient, content with what is given, not easily angered, do not curse people, have the nature of *iffah*, and love for the poor¹⁵.

Al-Ghazali then went on to explain how to achieve good morals. He explained that there are three ways to obtain good morals, namely: Only hoping for the mercy of Allah, always trying to do good so that it becomes a habit and often associating with pious people¹⁶.

Educational Objectives Moral

Education must form noble morals, and the Qur'an as the basic curriculum in education derived from training and coaching. As for the main purpose of moral education according to Al Ghazali is to cultivate and accustom praiseworthy morals

¹³Listrianti, "PendListrianti, "Al-Ghazali's Perspective Moral Education in Overcoming Rational Hedonism in Mts Negeri 1 Probolinggo."

¹⁴Muhibah, Ridwan, and Najmudin, "Training Children's Character Education in the Perspective of Imam Al-Ghazali."

¹⁵ Yoke Suryadarma and Ahmad Hifdzil Haq, "Education of Morals According to Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015): 362–8.

¹⁶ Siti Mutholingah, "The Method of Purification of the Soul (*Tazkiyah Al-Nafs*) and Its Implications for Islamic Religious Education," *Ta'Limuna* 10, no. 01 (2021): 67–81.

and remove reprehensible morals simply hoping for the ridla of Allah SWT and the essential joy on earth and the afterlife¹⁷.

Al-Ghazali also stated and explained the purpose of education in forming a perfect and civilized human being, namely by worshiping Allah, developing and exploring one's abilities to carry out worldly tasks imposed by Allah to the maximum extent possible, making people with great morals, clean from humiliation. bad character and traits, and carry good qualities so that you become a good and humane person¹⁸.

Al-Ghazali understands and has several concepts of holistic education, which includes spiritual, social, moral, cognitive and physical aspects through moral education so that it leads to the integration of spirituality and is able to overcome the crisis of morality in order to achieve commendable and perfect morals¹⁹.

Moral Education Materials

Imam Al-Ghojali's stated that moral education has an estuary in 3 formats: 1) self-format is people who draw closer to Allah SWT, 2) social format is government, citizens and interaction between others and 3) metaphysical format is about beliefs as well as principles of religious principles²⁰.

Al Ghazali also stated that moral education is grouped into three things; (1) moral values / etiquette, namely human etiquette towards Allah SWT by knowing His attributes and only asking Him for help (2) morals to living beings created by Allah SWT (3) morals to oneself, parents, classmates, older people and younger people²¹.

The book of Ihya Ulumuddin, Al-Ghazali explains various designs of integration between modules, procedures and teaching tools or equipment. The modules that will be distributed must be in accordance with the child's progress, including the child's age, attention and talent. While the most important knowledge to be given to children at an early stage is religious knowledge²².

Moral Education Methods

In moral education, Al-Ghazali's perspective applies four things, namely²³:

1. Method Uswatun hasanah (imitation)
2. Method Self habituation

¹⁷ Lilian Rosiyana, Enoch, and Asep Dudi Suhardini, "Analysis of the Concept of Moral Education on the Concept of Character Education According to Thomas Lickona," *Islamic Religious Education Proceedings* 5, No. 1 (2019): 150–55.

¹⁸ Muhibah, Ridwan, and Najmudin, "Training Children's Character Education in the Perspective of Imam Al-Ghazali."

¹⁹ Riansyah Atmana Ruhutputty, Ibnu Jazari, And Dwi Fitriyanto, "Implementation of Aqidah Morals Education According to Imam Al-Ghazali's Perspective in Seeking Religious Knowledge," *Vicratina: Journal of Islamic Education* 6, No. 1 (2021): 130–38.

²⁰ Suryadarma And Haq, "Education of Morals According to Imam Al-Ghazali."

²¹ Ruhutputty RA, "Implementation of Moral Aqidah Education According to Imam Al-Ghazali's Perspective in Seeking Religious Knowledge."

²² Iis Rodiah And M. Djaswidi Al Hamdani, "The Concept of Teachers and Moral Education According to Imam Al-Ghazali (Analytical Study of the Translation of the Book of Ihya Ulumuddin)," *Journal Of Tarbiyah Al-Aulad* 1.2 (2016): 127.

²³ Benny Prasetya, " Vol. 6, No. 1, July 2020: Journal of Islamic Thought," *Journal of Islamic Thought* 6, No. 1 (2020): 20–37..

3. Method Maudzah (advice)
4. Method Qishah (story) method.

Al-Ghazali also suggested to train and get used to good behavior from an early age so that good morals will be awakened and become habits that are ingrained in humans. Therefore, Al-Ghazali always emphasizes the element of cleansing the soul or tazkiyatun nafsi in every method²⁴. Thus, according to the author's opinion, the concept that is described and applied by Imam al-Ghazali places more emphasis on early education which is directly practiced in everyday life so that it becomes a difficult habit to change whose ultimate goal is to purify the dirty soul or tazkiyatun nafsi.

The Concept of Moral Education According to Thomas Lickona Biography of Thomas Lickona

Moral education has long been known to the world through the ideas put forward by Dr. Thomas Lickona, a professor from the University of Cortland in 1991. Thomas Lickona is known as a pioneer of moral education, many of his works that discuss moral education include a work entitled *The Return of Character Education* which is followed by his next work, a book entitled *Education for Character. How Our Schools Can Teach Respect and Responsibility*. After he worked as head of state at the Association for Moral Education, after that he became a commissioner in the character count coalition and also became an advisory body at the medical institute and character education partnership. Through his creations, he made the citizens of the western world aware of the importance of moral education²⁵.

Understanding Morals

Thomas Lickona says that morals are terminologically an inner disposition that can be used as a foothold to respond to existing situations in the best way morally²⁶. Then Thomas Lickona gave additional information about character. According to him, character has three important parts that are intertwined with one another: character feelings, character attitudes and character insights. From these three sections it can be concluded that knowledge of goodness, willingness to do good and do good deeds can support good morals²⁷.

Thomas Lickona defines moral education as education to form good character in a person, for example being honest, responsible, well behaved, working hard, respecting others, and so on. This is different from what Ajat Sudrajat said. In his writings, he argues that Thomas Lickona said that moral education is a conscious action in helping others in understanding, paying attention and doing things that are commendable²⁸. So, moral education will appear in a person's personality with which it will not harm others, and even a dignified life will be realized.

The Purpose of Moral Education

²⁴ Listrianti, "Education of Al-Ghazali's Perspective in Overcoming Rational Hedonism in Mts Negeri 1 Probolinggo."

²⁵ KT Subawa, & Mahartini, "The Concentration of Thomas Lickona's Character Education Paradigm in Schools," *Composites Part A: Applied Science And Manufacturing* 68, No. 1 (2020): 1–12.

²⁶ Prasetya, "The Critical Analysis Of Moral Education In The Perspective Of Al-Ghazali, Kohlberg And Thomas Lichona."

²⁷ Nofiaturrehmah, "Enjoyable Character Education (Study at Paud Shofa Azzahro)."

²⁸ Ida Destariana Harefa and Ahmad Tabrani, "Problematika Pendidikan Karakter , Antara Konsep Dan Realita," *Shamayim :Jurnal Teologi Dan Pendidikan Kristian* 1, no. 2 (2021): 148–56.

Thomas Lickona explained that the purpose of moral education is none other than to educate someone and make someone good²⁹. Thus, moral learning does not only direct what is good and which is not good, but focuses more on inculcating good habits. With this, it is hoped that students will know, understand and want to do good because the fruit of self- habituation has been taught³⁰.

Moral Education Materials Moral

Education must have at least 3 main factors, namely knowledge of goodness, likes to do positive things, and good things³¹. These three things must be integrated in the process of moral formation. The results of the three elements are a series of knowledge, motivation, attitudes and behavior as well as skills³². Therefore, these three elements can be used as benchmarks in procedures and strata in moral learning. Thomas Lickona's version of moral education in its application is more concerned with the importance of good cooperation between schools and families. Thus moral education must involve all parties (society)³³.

The main things in Thomas Lickona's version of moral education include: 1) Moral knowledge which contains awareness, thinking, being able to make decisions, knowing good values and determining individual perspectives and knowledge 2) Moral feelings which contain: conscience, can self-control, empathy, self-respect and love of good things, 3) Actions that contain: competencies, desires, and habits³⁴.

In addition to the things above, Thomas Lickona also includes moral elements that must be introduced and instilled in students so that they can get used to doing good, including: a sincere heart and compassion, self-control, compassion for others, having courage, working hard and able to work together³⁵. These elements are considered the most important and even crucial according to Thomas Lickona in developing moral education and determining national identity³⁶.

. Thomas Lickona said that to unite moral education in learning, teachers are required to have a high sense of caring for students, be able to create a conducive classroom atmosphere, be able to develop students' mindsets, teach good morals and be able to develop students' awareness³⁷.

In Thomas Lickona's concept, the family has a high position in shaping the character of students, because the source of early education that children receive

²⁹ Rosiyana , Enoch, and Suhardini, "Analysis of the Concept of Moral Education on the Concept of Character Education According to Thomas Lickona."

³⁰ (Subawa, 2020)

³¹ Ahmad Rifai, "Character Education and Moral Education," *Al Qalam: Scientific Journal of Religion and Society* 9, no. 17 (2018): 97–116.

³² Nurul Istiani and Athoillah Islamy, "The Effectiveness of Character Education Effectiveness through Storytelling Method for High School Students," *Eduagama: Journal of Religious Education and Social Affairs* 6, no. 2 (2020): 38–54.

³³ R Rifai, "Character Education and Moral Education."

³⁴ Rosiyana, Enoch, and Suhardini, "Analysis of the Concept of Moral Education on the Concept of Character Education According to Thomas Lickona."

³⁵ Prasetya, "The Critical Analysis Of Moral Education In The Perspective Of Al-Ghazali, Kohlberg And Thomas Lichona."

³⁶ (Subawa, 2020)

³⁷ Istiani And Islamy, "The Effectiveness of Character Education Through the Storytelling Method for High School Students."

before entering school is the family. The family also influences the moral development of students the longest. Love, mutual respect, and discipline are the things that result from moral education in the family. Because a good attitude to yourself and others is a discussion in moral education ³⁸.

Moral Education Methods

Thomas Lickona's five-point moral education method: habituation, example, motivation, understanding, and punishment. Because moral education in addition to teaching good and bad, also comprehensive understanding, supported by the motivation of all parties such as family and the surrounding community so that it will create habits that can consciously realize morals as the main output in education ³⁹.

Thomas Lickona presents the five approaches, among others: value growth approach, cognitive moral advancement, value study, value explanation and research studies ⁴⁰

Similarities and Differences in Thinking Concepts of Al Ghazali and Thomas Lickona

Both al Ghazali and Thomas have the same concept of moral education: social dimensions, habits/habituations and exemplary/uswatun hasanah. In terms of moral education, both al-Ghazali and Thomas, both have the same view that moral education is very important and main starting from an early age or children. The view of Al Ghazali and Thomas in general is that moral education must be integrated, systematic, comprehensive and sustainable. According to Thomas and Al Ghazali moral education aims to cultivate good habits, so that children understand, and are able to do good things. sustainable in the joints of life ⁴¹.

The most basic thing in moral education according to Al Ghazali and Thomas Lickona has a difference. According to Al Ghazali, the basis of moral education is based on the Qur'an and Sunnah with four methods, exemplary, habituation, advice and stories so that realized human beings can be. Meanwhile, according to Thomas the basis of moral education is family and environment with understanding, motivation, habituation, example and punishment.

While the final result in moral education according to Ghazali is taqorrub ilallah, achieving happiness in the hereafter, as well as developing physical and spiritual potential that focuses on purifying the soul so that it becomes abeing human. Meanwhile, according to Thomas, the purpose of moral education is to make someone smart and good. As explained by Muh Idris, the purpose of morality is to guide, educate the younger generation towards better and commendable behavior ⁴².

CONCLUSION

The concept of moral education according to Al Ghazali is guided by the Qur'an and Hadith which are the basis of tarbiyatul khuluq . Both serve as sublime

³⁸ Hamdi Abdillah, "The Role of Parents and Teachers as Educators in Shaping Children's Character," *Mumtaz: Journal of Al-Qur'an and Islamic Studies* 3, No. 2 (2019): 219–50.

³⁹ Rosiyana, Enoh, and Suhardini, "Analysis of the Concept of Moral Education on the Concept of Character Education According to Thomas Lickona."

⁴⁰ Salim, Djam'annuri, and Aminullah, "Comparative Study of the Concept of Children's Character Education according to Al-Ghazali and Thomas Lickona."

⁴¹ Salim, Djam'annuri, and Aminullah.

⁴² Idris, "Character Education: Islamic Perspectives and Thomas Lickona."

and wise personal shaper to achieve a better life. While the concept of morality developed by Thomas Lickona is the importance of morality in every aspect of human life in printing a good personality in life. While the family environment plays an important role in shaping the potential and moral personality of a person.

Al Ghazali and Thomas have similarities in the concept of social dimension education, habit/habituaton and exemplary/uswatun hasanah. In terms of moral education, both al-Ghazali and Thomas, both have the same view that moral education is very important and main starting from an early age or children. The view of Al Ghazali and Thomas in general is that moral education must be integrated, systematic, comprehensive and sustainable.

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