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## Comparative Study: Values Of Character Education In The Book Of *Ayyuhal Walad* By Imam Al Ghazali And The Great Personal Book By Buya Hamka

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### Abstract

This research aims to 1) Describe the concept of Character Education Values in the book *Ayyuhal Walad* by Imam Al Ghazali and the book *Pribadi Hebat* by Buya Hamka 2) Describe and analyze the similarities and differences in Character Education Values in the book *Ayyuhal Walad* by Imam Al Ghazali and the book *Pribadi Hebat* by Buya Hamka. For these reasons, the researcher attempted to find out the values of character education in the book *Ayyuhal Walad* by Imam Al Ghazali and the book *Pribadi Hebat* by Buya Hamka, then compared the principles, objectives, and methods used in character education. The method in this research uses library research methods, namely research whose data sources are obtained through library studies or related literature. This research is descriptive comparative analytical, namely explaining, explaining analyzing, and comparing thoughts systematically, so it is easy to understand and conclude and then analyze regarding the similarities and differences in thinking in character education. The results of the research state that the character education values offered by Imam Ghazali and Buya Hamka have quite significant differences, both in terms of principles, objectives, and educational methods presented. This is influenced by differences in socio-cultural backgrounds and quite large differences in life span. However, there are substantial similarities between the two figures from a religious perspective.

**Keywords:** Character building, *Ayyuhal walad*, Imam Al Ghazali, great personality, Buya Hamka

### Abstrak

Penelitian ini bertujuan untuk 1) Mendeskripsikan konsep Nilai Nilai Pendidikan Karakter dalam kitab *Ayyuhal Walad* karya Imam Al Ghazali dan buku *Pribadi Hebat* karya Buya Hamka. 2) Mendeskripsikan dan menganalisa persamaan dan perbedaan Nilai Nilai Pendidikan Karakter dalam kitab *Ayyuhal Walad* karya Imam Al Ghazali dan buku *Pribadi Hebat* karya Buya Hamka. Dari alasan tersebut, peneliti berupaya untuk mengetahui Nilai Nilai Pendidikan Karakter Dalam Kitab *Ayyuhal Walad* Karya Imam Al Ghazali Dan Buku *Pribadi Hebat* Karya Buya Hamka, kemudian mengkomparasikan dari segi prinsip, tujuan, dan metode yang digunakan dalam

pendidikan karakter. Metode pada penelitian ini menggunakan metode penelitian kepustakaan (Library Research, yaitu penelitian yang sumber datanya diperoleh melalui studi pustaka atau literatur literatur terkait. Penelitian ini bersifat deskriptif komparatif analitik, yaitu menjelaskan, memaparkan, dan menganalisis serta membandingkan pemikiran secara sistematis, sehingga mudah untuk dipahami dan disimpulkan yang kemudian di analisis terkait persamaan dan perbedaan pemikirannya dalam pendidikan karakter. Hasil penelitian menyatakan bahwa nilai nilai pendidikan karakter ditawarkan oleh Imam Ghazali dan Buya Hamka memiliki perbedaan yang cukup signifikan, baik dalam hal prinsip, tujuan, maupun metode pendidikan yang dibawa. Hal demikian dipengaruhi dengan perbedaan latar belakang sosial budaya, perbedaan masa hidup yang cukup jauh. Akan tetapi terdapat kesamaan secara substansial dari kedua tokoh tersebut dari sisi agamis.

**Kata Kunci:** Pendidikan Karakter, *Ayyubal Walad*, Imam Al Ghazali, Pribadi Hebat, Buya Hamka

## Introduction

Education is a part that cannot be separated from humans. When humans were first born into the world, education had become a custom for the local population in achieving the principle of humanizing humans. So the vision of education has existed since the first human was created by Allah SWT, namely Adam Alaihissalam. It was Allah SWT who directly taught Prophet Adam about the names of the objects that were introduced, there was an education given by Allah SWT to Prophet Adam AS, and to distinguish the true virtues of humans, namely that they can be more noble than angels. Allah says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names of all (things), then He showed them to the angels, saying, "Mention to Me the names of all these.

(things), if you are truthful! (QS. Albaqarah [2]: 31)

Reading, writing, listening, and memorizing activities are part of education. For everything related to education, the object and subject of education are figures of world civilization. So education has a role in building world civilization<sup>1</sup>. Education is able can achieve the revival of civilization and should give birth to ascetic people and warriors of amar ma'ruf nahi evil. One of the goals of education is to change the moral character of the nation's children so that a safe and peaceful society can be created. However, currently, there is a shift in morals, there are students taking drugs, pre-marital pregnancies, abuse of students against a teacher, students against students, and even brawls between schools often occur. The violence that occurs has become increasingly widespread and has damaged

the results of education which is considered not good.

The general principle of character education will be a slow process which is ongoing for character education and requires quite a long time, so the Character Education Quality Standards quoted by Hamdani Hamid and Beni Ahmad state that there are 11 principles for realizing effective character education, namely: Promoting values and basic ethics as a basis for character, Identifying character comprehensively to include thoughts, feelings, and behavior, Using a sharp, proactive, and effective approach to building character, Creating a caring school community, Providing opportunities for students who demonstrate good behavior, Having coverage of a meaningful and challenging curriculum that respects all students, builds character and helps them to achieve success, strives for the growth of students' self-motivation, functions all school staff as a moral community that shares responsibility, for character education that is loyal to the same basic value, The existence of shared moral leadership and broad support in building character education initiatives, Functioning families and community members as partners in efforts to build character, Evaluating school character, functions, school staff as character teachers, and manifesting positive character in students' lives.<sup>2</sup>

Then the Al Quran also discusses the importance of morals or character found in Surat Al Qalam verse 4:

وَأَنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٌ

"And indeed you have great character."<sup>3</sup>

This is how Allah SWT describes the importance of moral values as our role models present among humans sent to perfect human morals and in the practice of daily life he is known as a person with noble morals and we as his people are obliged to emulate him. The process carried out by the Prophet Muhammad SAW is something that must be carried out by educational institutions now. The phenomenon of declining character values now has attracted attention, making the writer want to reveal what the true value of character education should be instilled in the object of education. There is the thought of Imam Ghazali in his book *Ayyubal Walad* which was then tahqiq (examination in detail) in 2010 AD. Imam Al Ghazali explains Character Education in the book *Ayyubal Walad* contains Imam al-Ghazali's advice to his students who ask for specific advice, about character problems or morals to God, the morals of an educator, the morals of a student, and morals in socializing. The purpose of the discussion of moral education in this book is to print a good,

moral person who prioritizes the interests of God (law) over others.<sup>4</sup> To get closer to Allah, to obtain happiness in this world and the afterlife.

There is also Buya Hamka in his book entitled *Great Personality*<sup>5</sup>. This was re-edited in 2019 AD, explaining that Islamic education in 1950-1980 emphasized maximum effort in growing and strengthening the individual. The individual personality includes one's mind, mind, ideals, and physical form which must be developed as fully and fully as possible. How education is implemented to grow the individual's personality can be carried out by training them to think and practice their work skills well, so that it is hoped that it will be able to provide benefits in preparing independent and responsible generations (free people and people of society) who can heed all the rules of values and morals. Thus, this thinking can be an alternative solution in formulating the vision, mission, and goals of national education, especially Islamic education, without ignoring moral and moral values by balancing the realms of *ta'lim*, *tarbiyah*, and *ta'dib*.<sup>6</sup>

Many scholars, experts, and psychologists discuss moral education or what is now known as character education, including Imam Al Ghazali with his book *Ayyubal Walad* and Buya Hamka with his book *Great Personality*. The thoughts of the two figures are very suitable and relevant to

compare so that there are two different thoughts but have the same essence of character education. Both of them have made contributions, especially in the concept of Islamic educational thought, thereby realizing the meaning of education that has Sharia principles and Sharia corridors.

Based on the background above, it is important to understand the formulation of the concept of thinking of the two Islamic education figures, so this research is formulated in several questions, including:

1. What are the Values of Character Education in the book? *Ayyubal Walad* by Imam Al Ghazali and the book *Great Personality* by Buya Hamka?
2. What are the similarities and differences in the Character Education Values in the book? *Ayyubal Walad* by Imam Al Ghazali and the book *Great Personality* by Buya Hamka?

## Method

The research approach used in this writing is qualitative. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example, behavior, perception, motivation, actions, etc. holistically using descriptions in the form of words and language and a special natural

context by utilizing various methods. natural<sup>7</sup>. This research is descriptive comparative analytical, namely describing, analyzing, and comparing the thoughts on Character Education Values of the two figures, which will then be analyzed inductively, namely reasoning about the concept of character education values until the conclusion.

The author uses the library research method. In library research, library sources are used to obtain research data. This means that library research limits its activities to library collection materials only without requiring field research.<sup>8</sup> The collection materials in question include books, journals, scientific works, and so on. Literary research is synonymous with text or discourse analysis activities that investigate an event, whether in the form of actions or writings that are researched to obtain the correct facts (finding the origin, cause, true cause, and so on)<sup>9</sup>. The Library Research process itself includes identifying and finding relevant information, analyzing what the researcher finds, and then developing and expressing the researcher's ideas.<sup>10</sup>

## Results and Discussion

### Character Values in the Book of *Ayyuhal Walad* by Imam Ghazali and the Book of Great Personalities by Buya Hamka

**Table 1.** Character Values in the Book of *Ayyuhal Walad* by Imam Ghazali and the Book of Great Personalities by Buya Hamka

No	Imam Ghazali	Buya Hamka
Character Values Connecting with God		
1.	Fear God	Believing
2.	Sincere	Love Worship
3.	Tawakal	Piety and Obedience
4.	Istiqomah	Firm Belief
Character Values Are Related to Your Personality		
1.	'Scientist	Visions
2.	Asceticism	Hard work and patience
3.	Has Riyadhoh	Think Positively
4.	Arif Wise	Responsibility
5.	True intentions	Independent and confident
6.	Make use of time	Be brave
7.	Respect the teacher	Humble and self-aware
8.	Practicing his knowledge	Sincere and Sincere
9.	-	Focus and dedication
Character Values Relating to other people and the environment		
1.	Behave well with others	Friendly and communicative
2.	Giving And Receiving Advice	Community
3.	Not Excessive	Tolerance respects differences
4.	Apologize to others	Empathy
5.	Don't be jealous of other people's success	Social care and philanthropy
6.	Not boastful and not arrogant	Appreciate achievements
7.	Philanthropy	Love cleanliness and beauty.
8.	Do not be hostile to	Willing to sacrifice

	anyone.	
9.	Do not mix with officials or rulers	National spirit
10.	Doesn't like hurting or disturbing other people	Love of country
11.	Wish each other well.	Democratic
12.	No arguing	-

### Differences in Character Education Values in Books *Ayyuhal Walad* and Great Personal Books

#### 1. Principle

In principle, the character education designed by Imam Ghazali and Buya Hamka has several differences. In the earlier background, Imam Ghazali was famous for his religious-Sufism sect, while Buya Hamka was famous for his identity as a religious-nationalist Muslim. For Imam Ghazali, human character can be formed by internal and external factors. Externally what is meant here is the intervention of God as the absolute creator of human character and attitudes, both good and bad. Internal factors here are the impulses within a person who can direct himself to determine what is good and what is bad. This

impulse within oneself can take the form of instinct, conscience, or will.

Character or morals according to Imam Ghazali in the book *Ayyuhal Walad* is a stability of the soul that produces actions and experiences easily, without having to think about it and be deliberate. If it produces good deeds, this meaning is called good morals, if bad deeds arise from a state of stability, then it is called bad morals. According to him, character education is a process of soul maturation and soul cleansing. From a mature and clean soul, good behaviors will emerge, such as honesty, generosity, patience, tawadhu' and other good qualities.<sup>11</sup>.

According to Buya Hamka, the concept of educational values in the great personal book places greater emphasis on maximum effort in growing and strengthening the individual. The individual personality includes one's mind, mind, ideals, and physical form which must be developed as fully and fully as possible.<sup>12</sup>. How education is implemented to grow the individual's personality can be carried out by

training them to think and practice their work skills well, so that it is hoped that it will provide benefits in preparing independent and responsible generations (free people and people of society) who can heed all the rules of values and morals. So with efforts to grow and strengthen the individual through optimizing habits in training students to think and train them to work. To be able to create future generations who are personally strong, and able to play a role in every area of life in society independently without being constrained by other people (colonialism)<sup>13</sup>.

It can be concluded in principle that these two figures in their book are different in interpreting the nature of character education. Imam Ghazali shows that the essence of character is based on the stability of the inner and outer soul, which has a strong relationship with God, so mental stability will be seen. Meanwhile, Buya Hamka looks more rationally, in a contemporary and visionary direction, that the essence of character, according to him, is personal perfection and personal greatness. This can be seen in his writings in the book *Great Personality*. He

views the perfect person as seen in his relationship with God, with the surrounding environment, and with nationality. He hopes that people with perfect personalities will form a society with personality.

## 2. Objective

The orientation of Imam Ghazali's character education goals in the book *Ayyubal Walad* is Ukhrawi only. Thus, the main purpose is to form a quality human being in the eyes of God, while the relationship between humans and the environment is said to be the result of the stability of the soul after worshipping God. Meanwhile, Buya Hamka's thoughts in the book *Personal Great* view his orientation as ukhrawi and worldly, however, his main aim is to form humans who have the greatness of soul. The nobility of the soul can only be achieved by optimizing all aspects of one's religion, reason, and socialization.

## 3. Method

If we look at the text of the book *Ayyubal Walad*, it suggests that Imam Ghazali made teachers the main determinants of the continuity of students'

learning towards their future. Thus, Imam Ghazali promoted a learning system for passive students or students placed as learning objects. Because the teacher is the main determinant in teaching whether it is moral, scientific, or practical. Then the method used will focus on a monologic teaching system commonly known as traditional/classical learning where the method used is usually the lecture method.

When compared with great personal books, it suggests that Buya Hamka makes learning active and communicative learning, namely active and communicative learning between teachers and students. So it divides into two learning activities that must be carried out by each individual in personal formation, namely thinking and work. Thinking means being able to formulate correct theories and working, and being able to apply these theories in the work process optimally and correctly.

Furthermore, according to Buya Hamka, the process or way of implementing character education is that the educational process is carried out by starting with knowing children's talents, guiding children's freedom

of thinking (by example), inviting them to discuss (deliberation), teaching them the sciences (religion and science in an integrated manner) so that they can serve their minds and souls. Then what is included in the work training group is teaching children independence, not forcing them, and teaching them an attitude of responsibility (not being too pampered).<sup>14</sup>

### **The Similarity of Character Education Values in the Book *Ayyuhal Walad* and Great Personal Books**

#### 1. Principle

In principle, these two figures are different in interpreting the nature of character education. Imam Ghazali is famous for his religious Sufism sect.<sup>15</sup> Broadly speaking, it leads to character education that is oriented toward the afterlife, having a strong relationship with Allah practicing one's knowledge with the right intentions, and having the character of asceticism in love for the afterlife and leaving this world behind. Meanwhile, Buya Hamka is famous for his identity as a religious-nationalist Muslim.<sup>16</sup>), brings

complete character education that is oriented towards the world and the hereafter, following socio-cultural developments. However, in terms of background, these two figures have similarities, namely the principles of the Islamic religion and are guided by the Koran and hadith as well as the words of previous scholars, even though the lives between the two figures are very far apart. However, both principles are very acceptable to Muslims.

## 2. Objective

According to researchers, Imam Ghazali and Buya Hamka have the same enthusiasm and goals in the process of forming a good character for students. Imam Ghazali wrote the book *Ayyubal Walad* so that students have a good quality of worship that they will develop maturity in attitudes and actions inside and outside. Buya Hamka wrote his book *Great Personality* intending to ensure that students have strong character so that they can have an influence both on themselves and others so that greatness of spirit can be seen. This *Great Personal Book* has great content for great souls in producing

generations who have good mental behavior and life orientation.

## 3. Method

The previous explanation explained that Imam Ghazali tended to teach using passive learning methods which seemed Sufi. Meanwhile, Buya Hamka tends to use active and contemporary learning. After processing the character education values of Imam Ghazali and Buya Hamka, both of them used the discussion method to solve problems, the exemplary method (*uswah*), and the storytelling method (*qishoh*).

**Table 2.** Comparative Analysis of the Concept of Book Character Education Values *Ayyubal Walad* by Imam Ghazali and The Great Personal Book by Buya Hamka

Draft	Difference		Equality
	Imam Ghazali	Buya Hamka	
Principle	Refers to religion	Refers to religion and socio-cultural context	Have the same belief that both nature and environment determine the development of a student's character
Objective	Oriented to the formation of Emotional Quotient (EQ) and Spiritual Quotient (SQ), happiness in the afterlife.	Oriented to the formation of the Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ), happiness in	Oriented to the formation of mental, good behavior that is beneficial for oneself and the surrounding environment.

		the world and the hereafter.	
Method	Memorization method and passive learning method	Active learning method	Exemplary method, lecture method, and discussion method.

From the results of this analysis, the character values offered by Imam Ghazali and Buya Hamka have quite significant differences, both in terms of principles, goals, and educational methods presented. This is influenced by differences in socio-cultural backgrounds and quite large differences in life span. However, there are substantial similarities between the two figures in terms of their religion.

### Conclusion

Constructs of Thought between the Book of *Ayyubal Walad* and the Great Person. The thought construct between these two figures is different in terms of beliefs. Character education in the book *Ayyubal Walad* by Imam Ghazali has the aim of discussing education in this book to produce good, moral individuals who prioritize the interests of Allah (shari'a) over others. And so that you can get closer to Allah, to obtain

happiness in this world and the afterlife. Buya Hamka's Thought Construct is more logical in thinking about the future of the nation's character from 3 emotional, intelligent, and spiritual points of view whose target focus is on the goal of personal perfection. It requires continuity of education in this discussion to teach students to achieve perfection in morals, habits, manners, and ethics.

Based on the description above, it can be concluded that the educational values of the characters are similar from the book *Ayyubal Walad* by Imam Ghazali and the great personal book by Buya Hamka, both figures take the same source from the contents of the Koran, Hadith and the teachings of previous scholars. As for the differences, starting from the lives of the two authors of the book which are quite far apart, socio-cultural, so they have different views. The character education values in the Book of *Ayyubal Walad* by Imam Ghazali tend to be suitable for application in classical education such as in Islamic boarding schools, while the great

personal book by Buya Hamka is suitable for application in Islamic boarding schools and formal schools. Even though they differ in their principles, goals, and educational methods, they can be combined in their thinking to become one unified whole. Because in general, both of them are compatible in the field of Islamic education.

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<sup>3</sup> Indonesian Ministry of Religion, *Al-Qur'an, and  
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<sup>5</sup> Hamka, *Father...: The Story of Buya Hamka*.

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<sup>14</sup> Santoso.

<sup>15</sup> Al-Ghazali, *Summary of Ihya'ulumuddin*.

<sup>16</sup> HAMKA, *Budi Institute*.