The Relevance of the Concept of Islamic Character Education of Imam Al-Ghazali in the Era of Society 5.0

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ABSTRACT

It is undeniable that the development of technology brings a very large positive role, but it is undeniable that the negative impact of technology and information is also getting bigger. Therefore, character education is one thing that continues to be intensified. One of the contemporary character education figures is Imam Ghazali. The purpose of this study is to describe and analyze the concept of character education of Imam Ghazali's thought which is summarized in one of his works, namely the book of Ayyuha al Walad Fi Nashihati al Muta'allimin WaMau'izhatihim Liya'lamuu wa Yumayyizuu 'Ilman Nafi'an. This research is a literature study. The analysis methods used are historical and comparative. The data analysis used in this study uses descriptive analytics and interpretation, namely by describing Al-Ghazali's thinking systematically and its revelation in the 5.0 era. The results of this study show that the character values contained in the book are religious character, tolerance character, responsibility character, honest character, and hard work character. These five characteristics are important to be instilled in students to be able to face and adapt to the rapid development of technology and information. The character value is also relevant to the current development where the existing character value is related to the ability to build students to be able to have 4C abilities.

KEYWORDS- Education, character, Imam Ghazali, Era society 5.0

1. INTRODUCTION

The era of Society 5.0 is a sign of the new development of human life, where now humans must coexist and cooperate with technology. Of course, this has a positive and negative impact, where with the convenience offered by technology, it can facilitate and accelerate all human work, besides that humans can access all information from various parts of the world through technological sophistication. But another impact offered by technology is to create an individualist nature, an attitude of dependence on technology, and more laziness which in the end the role of humans is now distracted by the role of technology. The era of society 5.0 offers many opportunities for a person to grow and develop, but this era also simultaneously provides difficulties of challenges that are tougher than in the previous era [1]. In the era of society 5.0, there are many changes faced, both technological changes and humans themselves [2].

The era of Society 5.0 has been felt by all groups, this is certainly a challenge as well as an opportunity for all circles, ranging from business, politics, and social, including education [3]. In addition to technological developments that facilitate the educational process, technological developments also have a negative impact, as we often see phenomena that occur in the world of education such as the discovery of the practice of bullying, bullying, intolerance between religious people and so on which are carried out directly or through social media. These cases mark the degradation of moral values in social life. In the realm of education, the phenomenon marks that character education has not been running effectively [4] [5].

The purpose of education is for the formation of a character that manifests in the essential unity of the subject with the behaviour and life attitudes he has. A character becomes an identity that overcomes ongoing experiences that are always changing. It is from the maturity of this character that the qualities of a person are measured [6]. Character education or character education from the beginning by scientists is considered a necessity. John Dewey, a scientist in the 18th century, said that disposition education is a common thing in educational theory. The formation of disposition is the general goal of teaching and educating ethics in schools

[7]. Meanwhile, Zuchdi said that character education has a higher meaning than moral education because this education does not only teach right or wrong things but instils habits (habitus) about good things so that students understand and can carry them out [8]. Departing from this understanding, it can be said that education that leads to the formation of the character of the nation's children is the responsibility of educators.

Character education is an effort designed to assist students in understanding the values of life universally, whether it is related to God, man, and also the environment. This character value certainly describes a positive value and excellent behaviour should be instilled in the learner [9]. It must be admitted that this character education is a shared responsibility and must be instilled from an early age in family life, schools and also society, especially in the era of society 5.0 [10] [11]. If there is no control over one character in oneself then the negative impact of technology can have an effect quickly. Thus the need for preparation to face changes in preparing students, society, and quality and artsy social environment [12][13].

One of the Islamic figures who is the initiator of social character education that can be used as a suri tauladan is Imam Al-Ghazali. His thoughts on character education have become a reference. The research conducted by Siti Halimah, the title of her research, namely Character Education According to Al-Ghazali (Analysis of Al-Ghazali's Book of Ayyuhal Walad). The results of his research show that the characters in the book are 1) Religious, 2). Work Hard. 3) Responsibility. 4) Love to Read. 5) Curiosity. 6) Creative [14]. Research conducted by Iis Rodiah, M. Djaswidi Al Hamdani with the title The Concept of Commendable Morals According to the Views of Imam Al-Ghazali and Its Relevance to Education in the Era of Globalization, the results of his research show that Imam al-Ghazali emphasizes on teaching and cognitivist examples. In addition, he also uses a behavioristic approach as one of the educational approaches carried out. Secondly, Imam al-Ghazali in the concept of moral education, elaborated behavioristic ally with a humanistic approach that says that educators should view students as human beings holistically and treat them as human beings. Third, imam al-Ghazali Thinking about the concept of moral education remains relevant to this day as evidenced by many educators who still use his concept [15].

Another research was conducted by Ulfatun Nafisah with the title of his research, namely The Values of Character Education According to Al-Ghazali in the Book of Ayyuha Al-Walad and Its Relevance to Character Education in Elementary School Children in the Digital Era. The results of the research conducted show that character education in the book of Ayyuha Al Wallad is relevant to education in Indonesia such as the purpose of national education as well as character education and exemplary in education [16]. Research conducted by Andika Dirsa related to Character Education from Al-Ghazali's Perspective and Its Relevance to Basic Education. The results of his research show that the character developed for students in the book of Ihya 'Ulum al- Din, namely: prioritizing purification of soul and worship, tawakal, Sincere character, solidarity, love of useful science, honesty, simplicity, patience, gratitude and meek attitude [17].

From various previous studies, it is known that the research carried out is still narrowing down in the 5.0 era, where in its development, Indonesia has now entered that era and is in direct contact with technological developments, which have indirectly shifted the positions of human beings. From previous research, we are interested in studying more deeply related to the revelation of Al-Ghazali's thought and its relevance to character education in the 5.0 era. To know the character values contained in the book of Ayyuha al Walad Fi Nashihati al Muta'allimin WA Mau'izhatihim Liya'lamuu WA Yumayyizuu 'Ilman Nafi'an as well as relevant values.

2. RESEARCH METHODS
The research method used in this study is descriptive qualitative where later the research results are in the form of a descriptive description of the analysis results. This type of research is literature research [18], where the source of the data comes from the book of Ayyuha al Walad Fi Nashihati al Muta'allimin Wa Mau'izhatihim Liya'lamuu Wa Yumayyizuu 'Ilman Nafi'an and is supported from literature or other documentation materials in the form of journals, scientific papers or texts from reliable sources and are still relevant. The analysis methods used are historical and comparative. Historical methods were used to analyze Al-Ghazali's thoughts on character education itself and comparative methods were used to analyze the relevance of Al-Ghazali's thoughts to the development of the 5.0 era. The data analysis used in this study uses descriptive analytics and interpretation, namely by describing Al-Ghazali's thinking systematically and its revelation in the 5.0 era [19].

3. RESULT AND DISCUSSION
Facing the era of society 5.0, life skills are needed in the current century known as the 4 C's, namely creativity, critical thinking, communication, and collaboration. The concept of society 5.0 seeks to create or give birth to a

super-smart society or super-smart society which can take advantage of existing technology and information to be able to improve the welfare of life. Given that the influence is so strong and fast, education is very important to cultivate character education from an early age. This needs to be done because the development of the era of society 5.0 is going so fast [20].

Character education is one of the efforts to build the character of students so that they have a good personality and obey the rules. Based on the Law on the National Education System No. 20 years, it is also explained: "The purpose of national education is to develop students to have intelligence, personality, and noble character". One of the important points of the purpose of national education is the formation of intelligent and characterful personnel. This is certainly the hope of all elements of the nation in improving the younger generation who are not only theoretically smart but also have morals, morals, and character [21].

The Ministry of National Education has also tried to apply the concept of education based on a national character in all elements of education. The concept of education is designed in shaping cultural, psychological, moral, taste and taste processes, and spiritual intelligence [22]. The benefits and implications resulting from the design of character education are that students can develop academic and spiritual intelligence, are morally responsible, and think critically, creatively, innovatively, and sustainably (sustainable). To improve character education itself, the government created a program of the Strengthening Character Education (PPK) movement in 2010. The KDP is contained in eight points of Nawacita, namely the mental revolution movement and the character revolution in the education sector [23].

Apart from being one of the Nawacita of the nation, character education has also become one of the important values taught by Islamic leaders, one of which is Imam Ghazali. Imam Ghazali considered that character is closer to morals, that is, human spontaneity in attitude, or deeds that have converged in man so that when it arises there is no need to think about it again [24]. Imam al-Ghazali was a great thinker, a follower of the Shafi'i Fiqh School and a follower of the Assy'ariyah firqah akidah. Apart from being a religiousist, he is also an insightful scientist and a passionate researcher [25]. One of his works, the Book of Ayyuhal Al-Walad, is a book containing Imam Al-Ghazali's advice to his disciples. This book not only contains the advice of from Imam Ghazali, but also there is a value of character and also a moral message that can be taught to students. The character educational values contained in it are:

1. Religious character
The religious character of a person can be embodied in various aspects of human life. Establishing relationships with His kholik and good relations with fellow human beings. This is manifested in his inner attitude and is evident in the worship he performs and is also reflected in his daily attitude. Al-Ghzalai's phrase in the book of Ayyuha Al-Walad:

It means: "O my son, advice is easy, what is difficult is the experience. For that counsel shall be bittersweet to the one who restrains his lustful will. Things that are forbidden are liked by man, especially for those who study and neglect themselves to have the virtues of mind and the goodness of the world".

From the foregoing, it can be concluded that we must be able to control our passions so that we do not fall into the things forbidden by God. This al-Ghazali describes between exhortation and experience. Advising someone is easy but in terms of doing it, that's the hard one. Therefore, when we carry out daily activities, it must be based on the rules contained in the Qur'an and Sunnah.

Religion is the cultivation of character education in the theological dimension. Every action that will be carried out by both individuals and a community must be pursued based on the values of religious teachings and the divine principles they believe in. The manifestation of the cultivation of character by prioritizing religious values is to respect the existing plurality, tolerance between religious people, not imposing the will on others, and loving each other between people without discriminating in any aspect. The development of the era of society 5.0 certainly presents its challenges, especially in the religious dimension. The era of Society 5.0 is very open and cultural mixing is inevitable, the current generation tends to go westward, so the religious dimension will fade by itself. It is also characterized by a pattern of community life that is less concerned about religious education from an early age so it has an impact on the future of the child. Therefore, religious character education is very important to be instilled in students so that they can control themselves, have strong principles, and are willing to accept every difference that exists. So that it does not make RAS differences the subject of debate or disputes between religions that cause divisions.

2. Tolerance

Umar Hasyim stated that tolerance is the granting of freedom to fellow human beings or fellows to citizens to practice their beliefs or regulate their lives and determine their respective fates as long as they carry out and determine their attitudes not to violate and are contrary to the conditions of the principle of creating order and peace in society. The book of Ayyuha Al-Walad Al-Ghzalai explains as follows:

It means: "I see some people denouncing some others. They also used each other as well. Such a thing turned out to be the nature of envy in terms of wealth, position and knowledge.".

From the foregoing it can be concluded that we live in a society environment forbidden to denounce, to harass. Because the deed is a trait of envy. In Islam, we are taught to live a life of mutual respect or tolerance. It is forbidden to denounce and harass one person or another.

That way, it can be concluded that in social life there needs to be an attitude of tolerance or mutual respect between one person and another. If there is no tolerance between people each other, life will not be harmonious, comfortable, peaceful and prosperous, there is only hostility, clashes with each other and no respect for each other. Hence the need to live wherever we are especially in society to respect or tolerate each other.

In the era of society 5.0 religious and cultural life developed so rapidly, the implementation of religious ceremonies, both in the form of worship (rituals) and in forms (ceremonial) was not limited to houses or official places of each, religion but also other places such as offices and schools. The embodiment of tolerance in the association of life between religious people is realized in the first way every religious influence recognizes the existence of other religions in respecting all the human rights of its adherents secondly in the social society every group of religious people shows an attitude of mutual understanding respect and respect. To be able to build collaboration or cooperation with other individuals, one must have a high nature and attitude of tolerance so that with all the differences that exist someone does not easily blame and can accept it. Openness and tolerance are one of the main keys to accepting all forms of cultural mixing and novelty that exist.

3. Honest

Honest in Arabic means true (Siddiq). "honesty means conveying the truth, his speech corresponds to reality." And in English honesty or integrity comes from the Latin integer, incorruptibility, "that is, an attitude of steadfastness in defending principles, not wanting corruption, and being the basis attached to oneself as moral values" Another opinion in honest English is also called honest, derived from the Latin, honest or honours which means honourable or to be honourable. Honest is also defined as never deceiving, lying or against the law, being honest or not deviating from the principle of truth. Honesty is a word or deed that is not made up, not reduced and not added. Al-Ghazali's phrase in the book of Ayyuha Al-Walad:
It means: "O my son, words and deeds must be by the syara'. For science without following the makers of the syara' is heretical.

From this discussion can conclude that as social beings we are encouraged to be honest, not to make it up in every matter of speech and deed. So that our every utterance can be believed and held by others. The flow of technology and information is so much not small and we often encounter news that is not true or hoaxes, where the news presented is not reality, or the news made is misleading to readers. Hoaxes in the era of society 5.0 are an indication that a person's level of honesty is so low because they do not present news according to the facts. Honest character in the era of society 5.0 is an important character, this is because it will have an impact on trust in other individuals. Trust and mutual need for others if they are interested in 4C capabilities in the era of society 5.0 related to the process of communication and collaboration. The main capital of building trust and cooperation is honesty, where the process of communication does not exaggerate or reduce, and in building collaboration to establish openness.

4. Strive

Hard work not only means physical work but also means earnestness in learning to achieve goals by pouring out all his thoughts. Learning for the sake of change requires a lot of effort and hard work. Hard work determines the level of success or not of a person to achieve the goals to be achieved, whether it is goals in learning, effort or other things. In the book of Ayyuhaal-Walad it is revealed:
It means: "O my son, how many nights have you turned on to repeat the lesson and study some books, you slept that long. I don't know what your purpose is only for worldly pleasures, then woe to you. If your goal is to

revive the sharia of the Prophet Saw, educate morals, and break the passions that are inclined to evil, then truly blessed are you".

From the description above, it can be concluded that a person who studies in a short time means that the person does not have hard work in terms of seeking knowledge. Because to understand the science of aqli and syar'i takes a relatively long time and there must be hard work. In learning by means of smarter people or asking those who know more and study knowledge thoroughly and thoroughly. Al-Ghazali describes in the book of Ayyuhaal-Walad as a man who demands knowledge in a short time like a fool or a fool. After learning science, it is mandatory to repeat the knowledge we have learned. Because if we don't repeat it, the knowledge we get will be forgotten. This is a form of our hard work in seeking knowledge.

That way, it can be concluded that to achieve everything, especially useful knowledge, it takes hard work from a child to study and study diligently so that they can overcome the problems they experience. Learning basically in the absence of hard work will not lead to good results.

Every learning process will not be separated from difficulties and obstacles, it becomes an impetus to achieve solutions with painstaking efforts and not easily discouraged, to achieve very satisfying achievements. Each child will try his best to complete his task despite many difficulties and obstacles. All of these things are not discouraged attitudes that must be instilled in the child's soul.

From the description above, hard work is one of the efforts to be able to visit knowledge with the development of technology. The era of society requires everyone or students to have perseverance and enthusiasm to strive to be able to achieve the 4 C's abilities, namely creativity, critical thinking, communication, and collaboration. In the context of the book of Ayyuhaal-Walad, it is aimed at seeking knowledge, if it is drawn in the context of the era of society 5.0 to build or to have the ability of 4 C's one must also try hard either through learning activities or trying. A hardworking character must be instilled in a person or student to have resilience, adaptability, and keep up with the development of information technology.

5. Responsible

Responsibility is the attitude and behaviour of a person to carry out his duties and obligations as he should, towards himself, society, the environment (natural, social, and cultural), the State, and God. In the book of Ayyuhaal Walad is revealed:

It means: "O my son, live as you please because you will die, and love whoever you love because you will part with him, and do as you please because you will get the recompense that is worth your deeds".

From the foregoing the author can conclude that everything we do will be held accountable equally, when we do good things then we will get good and vice versa if we do bad we will get sin.

That way, it can be concluded that someone who has the character of responsibility is those who can be trusted to hold the mandate, care about the environment, and always say right or honestly. As Muslims, we have a great responsibility that must be accounted for before Allah SWT. Be accountable for every deed and word by His commandments and prohibitions. Therefore, every human being has a responsibility to know a person in the face of all learning problems. Answers to oneself, social, society, nation, state and religion. The character of responsibility is one of the main keys to building collaboration with various parties. In the era of society 5.0 where collaboration is one of the abilities that must be possessed by every individual, it is important to master. With the character of responsibility, individuals can carry out collaboration and build trust well.

6. Creative character

A creative person is a person who can create, solve, or produce something new from the results of his thinking. In social life, there are various kinds of human traits and attitudes, one of which is people who have creative characters. In the book of Ayyuha Al Wallad is explained:

It means "O my son, knowledge without charity is madness, while charity without knowledge is not realized." O son, if knowledge is merely sufficient for you and you need no charity other than that it is undoubtedly an exclamation: does anyone ask? Is anyone asking for mercy? Has anyone repented? Is useless in vain.

From the description above, it can be seen that as a student or person who studies knowledge it must be committed and hold their original purpose as a disciple. Al Ghazali describes the creative character as a charity

we have. It is likened to if we have charity but that charity we do not use this will result in the waste of our lives. If we have knowledge but we are not creative. It's the same that our knowledge is useless.

The importance of science to be developed considering its enormous benefits for human life. In everyday life we need a science, because with knowledge we can explore how beautiful this world is, the vastness of this world, and also how important life is. In social life, it is necessary to have creative thinking in conveying advice to the community so that they are interested in what we convey. Avoid sentences that are less clear in conveying advice. Because not everyone is able to understand what we are talking about.

The character or ability of the individual in the process of creating, solving, or producing something new is one of the abilities that must be possessed by the individual in the era of society 5.0. Creativity is an ability or skill that must be possessed by someone in the era of society 5.0, this is because technological developments are growing rapidly, it is necessary to have new thoughts, ideas or products as well. Creative people will be able to survive and develop, this creativity has been taught since long ago because basically with the rapid development of the times, creativity must also continue to be developed.

7. Character of curiosity

High curiosity for the individual or learner will build motivation in oneself to know something that he considers very important. In the book of Ayyuha Al Wallad is explained:

It means "The story is that a man is busy studying for a little time and learning the knowledge of aqli and syar'i, then he asks and refutes the alim who has spent his life studying the science of aqliyah and syar'iyah because of his hood. This ignorant person didn't know and thought that the knowledge that was complicated for him was also complicated for the big man. If he does not know this level then the question arises as a result of his hood. Therefore, it is appropriate that you do not preoccupy yourself with answering it. He was one who asked for guidance and every word from a great cleric that was not understood because of his lack of understanding. The question is to find an answer but he is a fool who cannot understand the truth. Then you don't have to preoccupied yourself with seeking answers." High curiosity in delving into the deepest knowledge to a teacher is necessary for every child or student, in order to avoid the stupidity that will afflict his life and direct his life path to a perverted path. In addition, the deepening of the knowledge must be carried out in depth for a relatively long time so that the knowledge can be understood thoroughly.

The character of high curiosity is an important point in building creativity and critical thinking skills in the era of society 5.0. High curiosity in individuals will build a high enthusiasm for learning in a person. High curiosity that is the basis of critical and creative thinking skills will make a person better prepared to face the times. The ability to think critically will also make a person not easily fall into things that are unclear in nature, hoax news, and more able to control themselves.

4. CONCLUSION

Character education of Imam Al-Ghazali's perspective in the Book of Ayyuha Al-Walad is more focused on how the character and attitude of a Muslim in terms of behaving, kind to oneself, others, the surrounding environment and to His God. Because in fact character education instills habits about the good, not just showing which is right and what is wrong to the students, so that students understand, and are willing to carry it out. From the above descriptions, it can be concluded that character education has the same purpose as moral education. The goal is to instill good character to face a life with technology and information as it is today. The character values contained in the book are religious character, tolerance character, responsibility character, honest character, and hard work character. These five characters are important to be instilled in students to be able to face and adapt to the rapid development of technology and information. The character value is also relevant to the current development where the existing character value is related to the ability to build students so that they have 4C skills.

5. ACKNOWLEDGEMENTS

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