The Relation Of Al-Ghazali's Thoughts Towards The Development Of The Education System In Islamic Boarding Schools

Vrisko Putra Vachruddin

Universitas Maarif Hasyim Latif Sidoarjo, Indonesia

vrisko.vachruddin@dosen.umaha.ac.id

Abstract	Article History
The high interest of parents in entrusting their children to be sent to Islamic boarding school educational institutions is currently something that is very confusing when viewed from the perspective of society's negative perception of Islamic boarding school graduates in the past. Apart from that, the issue of moral decline that hit Islamic boarding schools has become a point of special attention among the community. This research attempts to reformulate the initial relations of Al-Ghazali's thoughts which became the basis for the development of Islamic boarding schools in Indonesia, especially in the aspect of moral education. This research uses a literature review research method. The results of this research show that there are five main relationships in Al-Ghazali's thoughts related to the development of Islamic boarding schools. The three initial relationships are closely related to the moral education of students through spiritual formation. Spiritual formation is taught based on a tiered education system and class level classification which influences the selection of yellow book learning resources. Generally, the selection of books written by Al-Ghazali as studies in Islamic boarding schools is adjusted to the hierarchy of the students' class levels. At the lower level students will study the books Ayyuha Al Walad and Bidayatul Hidayah, at the middle level they will study the book Minhaj Al 'Abidin, and at the high level they will study the books Lhya 'Ulum Ad Din and Al Munqidz Min Ad Dhalal.	
Keywords:	
Relations, Al-Ghazali, Islamic Boarding Schools	
How to Cite:	

INTRODUCTION

The study of Islamic boarding schools is an interesting object of study for researchers, especially in the field of Islamic education development. Data *Science and Techology Index* (SINTA) stated that the total number of researchers in the field of education reached 6,437 researchers which placed them in the third highest position under the fields of management and accounting (Sinta. Kemendikbud, 2024). The focus of research varies from history, strategies, methods, models to the development of education in Islamic boarding schools. One of the objects of attraction of Islamic boarding schools is the history and development of Indonesia (Isbah, 2020). As the oldest educational institution since before the existence of formal educational institutions, Islamic boarding schools are able to survive and keep up with the times (Hastasari et al., 2022).

Regarding who was the first to introduce this Islamic boarding school education model, there are still various different opinions. Some researchers state that Islamic boarding schools were first introduced by Wali Songo through the establishment of a hermitage by Sunan Ampel (Herman, 2013). The Ampel Denta Islamic Boarding School became the beginning and forerunner to the establishment of Islamic boarding schools throughout Indonesia. Some opinions also state that Sheikh Maulana Malik Ibrahim laid the foundations for Islamic boarding school education throughout the archipelago (Rahman, 2018). It was through this Islamic boarding school that the preacher known as Wali Songo spread Islam and had a big role in changing the social society of the archipelago, which was originally diverse between Hindus and Buddhists (Kholid, 2016).

The basis and system of Islamic boarding schools were prepared in detail

and neatly by Wali Songo and then developed by each of the founders of Islamic boarding schools spread throughout Java. One of the interesting things about the Islamic boarding school system and development is the use and selection of the yellow book (using the bald Arabic alphabet) as a learning medium. Traditionalists use the yellow book in learning at Islamic boarding schools as a form of high respect for the author as well as a moral responsibility to preserve the book (Thoriqussu'ud, 2012). Teaching the yellow book really emphasizes literacy through the use of varied learning methods and is based on a tiered learning model (Fitriyah et al., 2019).

The yellow book learning method is a legacy of Salaf Ulama which is adapted to the level reached by the students and the material in the yellow book that will be taught (Adib, 2021). The material taught in the yellow book is part of a broad in-depth study of Islam in the realm of Fiqh, Aqidah and Morals. These three areas of study in the traditional Islamic boarding school education model in Java are very much determined by the selection of yellow books related to religious traditions and the personality of the individual authors of the books. Generally, in the study of Fiqh in Islamic boarding schools, they teach classical Fiqh books of the Shafi'i school of thought (Basri, 2012). Several books of Fiqh were written by Imam Al-Ghazali who belonged to the Shafi'i school of thought. Apart from that, there are also many yellow books written by Imam Al-Ghazali about the science of faith and the Akhlaq of Sufism which are still actively used in Islamic boarding schools.

The selection of the yellow book directly influences the social culture and thinking in Islamic boarding school circles. So this article will discuss how Al-Ghazali's contribution through his yellow book essay which was studied by Islamic boarding school circles can influence social culture and thinking in the educational environment of Islamic boarding schools.

RESEARCH METHODS

This research is qualitative research that presents data descriptively in writing without using numbers in it. This research uses a literature review research model and uses content analysis techniques *(content analysis)*. Stages in this research including: problem formulation, data collection, data evaluation, analysis and interpretation and public presentation (Randolph, 2019). Basically, literature reviews are used as a means to demonstrate the author's knowledge of certain studies, theories, variables, phenomena, methods and history. Several modifications in the literature review are valid scientific documents and can be published (Shah et al., 2018).

FINDINGS AND DISCUSSION
Biography and Education of Al-Ghazali

Al-Ghazali's full name is Abu Hamid Ibn Muhammad Ibn Ahmad Al Ghazali. He was born in a small town located near Thus, Khurasan Province in Iraq in 450 AH (1058 AD) (Sirajuddin, 2004). The name Al-Ghazali comes from *ghazal*, which means thread weaver, because his father's job was weaving wool thread. Meanwhile, Ghazali is also taken from the word *Gaza*, which is the name of the village where Al Ghazali was born and this is the one that is used a lot, so that his name is attributed by people to his father's work or to his birthplace (Nasution, 2005). His parents' fondness for studying Sufism caused him to be cautious in making a living. So because they only eat from the sale of wool which is the result of weaving. He is also known as a lover of knowledge and always prays that his son will become a scholar.

Due to Al-Ghazali's extraordinary intelligence and will, Al-Juwaini then gave him the title *Bahr Mughriq* (sea that drowns). From studying several Greek philosophies accompanied by the opinions of Islamic philosophers, Al-Ghazali's thinking expanded. Arguments emerged in Al-Ghazali's mind which increasingly aroused doubts in him that were contrary to Islamic teachings. Therefore, Al-Ghazali attacked the arguments of Greek and Islamic philosophers on several issues.

Among them, Al-Ghazali attacked Aristotle's arguments about the origin of nature and the opinions of philosophers who say that God does not know the details of nature and only knows the big questions. He also opposes the arguments of philosophers who say that legal certainty is the result of a purely cause-and-effect relationship, it is impossible for deviations (Nasution, 2005). The figure of Al-Ghazali has extraordinary privileges. He is a scholar, educator, expert in his knowledge and a prolific writer.

The following are some of his works which have had an influence on Muslim

thinking (Hermawan & Sunarya, 2011): *Maqashid Al Falasifah* (goals of philosophers), *Tahafut Al Falasifah* (the chaos of the minds of philosophers), *Mi'yar Al-Ilm* (criteria of the sciences), *lhya 'Ulum Ad Din* (reviving religious sciences), *Al Munqidz Min Ad Dhalal* (savior from error), *Al Ma'arif Al 'Aqliyyah* (rational knowledge), Misikat Al Anwar (a lamp that shines a lot), *Minhaj Al 'Abidin* (devoted to God), *Al lqtishad fi Al I'tiqad* (moderation in faith), *Ayyuha Al Walad* (oh child), *Al Mustasyfa* (chosen one), *Iljam Al 'Awwam 'an al kalam* (about God's word to man), *Scales of Charity* (charity scales).

Al-Ghazali's Religious Based Educational Orientation

The pattern of educational thought used by Al-Ghazali in developing the madrasah is very valuable *Islamic-Religious.* This tendency was possibly influenced by his mastery in the field of Sufism which, according to M. Amin Abdullah, caused Al-Ghazali's thought system to be divided into two stages. The first stage begins by criticizing the rational-emanative metaphysics of his time. He opposed all the doctrines of Aristotle and Plotinus as well as the Muslim philosophers who supported them, such as al-Farabi and Ibn Sina. This opposition is written clearly in the book he wrote, namely *Tahafut al-Falasifah*. The final stage, began to create original teachings about mystical ethics in his work *Mizan al-'Amal* And *Ihya` `Ulum al-Din*. This system of philosophical thought can clearly be understood in al-Ghazali's autobiography, *al-Munqidh min al-Dalal*. Al-Ghazali found that the group of truth seekers who were most mistaken were philosophers who struggled with theology and metaphysics (Abdullah, 2020).

The definition of education according to al-Ghazali is a means to get closer to Allah (Putra, 2016). The final orientation of education must also lead humans to be able to achieve happiness in this world and the afterlife (Supardi & Ghofar, 2017). Education is a concrete form of spreading virtue. Therefore, the world of education must pay attention to several very worrying factors. Al-Ghazali's view of the world of education is to place science in a very honorable position, respect for knowledge is a necessity (Arista, 2019).

Al-Ghazali's religious education orientation is closely related to his thoughts about the human mind and soul. Al-Ghazali's thoughts on the Science of the Soul state that the human soul has 3 (three) sources of strength, namely: food *(ghadhiyah)*, prejudice *(mutawahhimah)*, and common sense *(narrative)*. Humans possess these three things in accordance with their ability to obtain knowledge through the senses, assumptions (conjectures/prejudice), and reason (reason) (Musfioh, 2014). According to Al-Ghazali, knowledge obtained based on reason is the most correct (Vera & Hambali, 2021). Through reason, humans can achieve happiness in this world and the hereafter. Humans are obliged to thank God for having gained reason *(intelligence)* and also good character and knowledge.

The orientation of religious-based education is the main characteristic of Islamic boarding schools and is the basic concept for their educational approach. Al-Ghazali emphasized the importance of uniting religious knowledge and world knowledge in the educational process (Petorena et al., 2023). Apart from that, the current development of Islamic boarding schools does not only focus on religious aspects, but also combines them with general science. This creates a holistic educational environment that prepares students to face the challenges of everyday life and make positive contributions to society.

Attachment Relations between Teachers and Students

The consequence of respect for knowledge is respect for teachers. According to Imam al-Ghazali, science is a friend in times of loneliness, a friend in times of silence, a guide to religion, a driver of fortitude in times of shortage and difficulty (Supardi & Ghofar, 2017). Al-Ghazali's emphasis on the goals of education must be oriented towards the realization of religious and moral goals, by obtaining virtue and virtue.*taqarrub* to God Education is not aimed at finding a high position or getting the glory of the world. Because if the purpose of education is aimed at something other than getting closer to God, it will cause error and harm.

The teacher is the essence of the learning process. The existence of educators is an absolute requirement for the success of an educational process (Laili et al., 2022). Teachers are parents at school so their services are equal to those of physical parents. The analogy between the two is that parents can only save their children from the sting of the fire of hell on earth, while teachers save them from the sting of hell fire in the afterlife. According to Imam al-Ghazali, teachers are called people who have merit *(great Individuals)* whose activities are better than a year's worship (Rambe, 2021).

The Ulama' stated that the teacher is a lamp *(siradj)* all ages, those who live with it will gain a ray of light *(only)* his scientific knowledge is like light shining through darkness (Susdarwono, 2021). In principle, teaching is a very noble and praiseworthy profession. The dedication of teachers in educating their students has resulted in the emergence of a number of figures who are skilled in running the government, and thanks to the teachings of a teacher, professional staff have been born that are really needed. So the teacher not only teaches science, but he shapes the character and personality of his students with morals and Islamic teachings that touch their spirituality.

So it is appropriate that learning emphasizes aspects of etiquette between teachers and students. Teachers should have compassion for their students, and treat them as gently as they would their own children. Teachers should also be honest with their students, as the embodiment of the mental attitude of a knowledgeable person *('alim)*. Meaning *'scientist* In Al-Ghazali's view, he is a person who is committed to his knowledge by acting according to his knowledge.

People who have traits *'scientist* It should also be able to create high motivation in other people so that they have high enthusiasm for learning (Julis, 2015). There's no shame in saying you don't know something if you really don't know it. Not conveying the truth to people who are believed to not have the ability *(Istitha'ah)* in understanding and practicing these truths, such as conceptual/philosophical truths in matters of natural science. Besides people *'scientist* You should also be a good listener, be able to respect other people's opinions and be willing to accept a correct argument even if it comes from the statement of your opponent and be able to provide a solution to something that someone is experiencing based on the knowledge that you already have.

Nakosteen in his book *Fatihatul 'Ulum* quoting Al-Ghazali's message, namely that teachers should not let their students behave badly (Setiyawan, 2016). If it is necessary to reprimand a student, then do not embarrass him in front of a group of people. Teachers should not berate their students, because it will destroy their mentality, and can actually provoke the student to behave in worse ways. Current research proves that when a student receives negative words and views from his teacher, the student's ego will emerge to be dissident and fight against something said by the teacher.

The meaning of pupil in al-Ghazali's understanding is understood through the use of two words, namely, *Al-Muta'allim* (students) and *Tholib Al-Ilmi* (scientist). However, if we look at students in a broad sense, what is meant by students is all humans from the beginning of conception to old age (Supardi & Ghofar, 2017). The Prophet's hadith theorizes that education lasts a lifetime until humans die, so there are still many Islamic boarding schools in Indonesia that provide special education for the elderly. Such as the existence of an elderly boarding school at the Darul 'Ulum Jombang Islamic boarding school during the month of Ramadan (Mahfudin & Asshofi, 2017). The essence of this activity is to provide a sense of happiness for elderly parents through a spiritual approach.

Spiritual formation in students according to Al-Ghazali must pay attention to the development of the student's age stages. When students are in the age range of children up to 14 years, basically children need more time to play, so parents must be able to allocate time to educate their children's spirituality proportionally. If the child feels tired from learning activities, time must be provided for the child to rest and do play activities. Playing a game for children is the most important activity to stimulate children's thinking intelligence, because it is through this that children's creativity can grow and develop. If encouragement *(gharizah)* When play is restricted, children's creativity is difficult to develop, and they have the potential to grow up to become destructive people *(destructive)* (Fauzi, 2019).

Parents also need to get children used to working hard when they want something by providing games *reward and punishment* (reward and punishment). By doing so, it will form the mentality of wanting to work and strive and eliminate the mentality of beggars and beggars. In the end when the child is grown up and the parents begin to feel unable to educate the child exclusively then hand it over to a superior and good teacher to teach him useful knowledge. Handing over a child to a stupid teacher is as bad as plunging a child into stupidity (Fauzi, 2019).

Empowerment and competency development of teachers and ustadz in Islamic boarding schools needs to be improved again. Generally, Islamic boarding schools focus more on recruiting as many students (input) as possible without caring about the teacher's ability to educate and develop the teacher's abilities. The capacity of the number of students in one class needs to be considered in order to achieve educational goals

effectively and efficiently.

Approaches and Instilling Moral Education in Students

Al-Ghazali's view of morals is a condition of the soul which is the source of the birth of actions naturally and easily without requiring consideration or thought (Supardi & Ghofar, 2017). Morals are not visible acts or outward actions. The assessment of whether a moral act is good or bad cannot only be seen from its external aspects, but must also be seen from its psychological elements. Evaluation of external actions must be seen in terms of motivation and purpose for doing them.

The term moral education is basically an effort to form humans who have a holy soul, a noble personality through a process *takhliyah al-nafs* And *takhliyah al-nafs* to get closer to God (Sahar, 2012). Moral education aims to eliminate bad morals and instill good morals. Imam al-Ghazali believes that changes in a person's morals are very possible, for example from being rude to being affectionate. Al-Ghazali's emphasis refers to the existence of changes in circumstances regarding several of Allah's creations, except for what Allah has decreed, such as the sky and the stars. Meanwhile, humans can achieve mental and moral perfection through education.

Basically, eliminating lust and anger from the face of the earth is impossible, but minimizing both is truly possible by taming lust through some spiritual learning (Suryadarma & Haq, 2015). Imam al-Ghazali divided the human spiritual structure into four elements, namely *nafs* (soul), *heart* (heart), spirit and reason. Each of these four elements has two meanings, namely a general and a specific meaning.

Al-Ghazali emphasized that the main goal of moral education is to achieve universal happiness (Fajri & Mukarromah, 2021). This implies an attachment between moral actions and the existence of God. Al-Ghazali from the start has placed the existence of God as his primary goal, so that in building his moral philosophy he refers to love for God, *makrifatullah* and making God the main source of moral values (Supardi & Ghofar, 2017). Methods for educating children's morals can be carried out using several general methods, namely a) Story method (hikayat) b) Exemplary method c) Habituation method d) Advice method e) Reward and punishment method (Supardi & Ghofar, 2017). These methods are traditional Islamic teaching methods which are very familiar to be applied in learning at Islamic boarding schools (Vachruddin, 2021). In general, the emphasis on the story method (saga) is mandatory in Islamic boarding schools and becomes the sacred value of the truth of the story in the eyes of the students. So the moral education material in Islamic boarding schools is more emphasized on conveying previous stories of a sacred nature that are full of moral values.

Moral education material is not material that must be included in a particular curriculum or teacher, but this is a hidden curriculum *(hidden curriculum)*. So every teacher must provide a good example to students, both in terms of behavior, attitude, knowledge of mutual respect and so on. The application of moral responsibility in schools for moral formation does not lie in intra-curricular activities but in teachers through providing good examples.

The preparation of Al-Ghazali's moral education curriculum (material) was based on two tendencies, namely, first, the tendency towards religious orders and the Sufism approach. This tendency made al-Ghazali place religious knowledge above all else, and view it as a tool to purify oneself and cleanse a person from the influence of worldly life. By prioritizing moral education, it will basically form eternal knowledge that is closely related to religious education. Second, namely the pragmatic tendency that can be seen in several of his written works. The pragmatic tendency is closely related to the philosophy of axiology, namely the value of the benefits of developing a science. Al-Ghazali assessed knowledge based on its benefits for humans, both for life in this world and life in the afterlife. The point is that neutral/non-Shariah knowledge that is not used by the owner for useful things is knowledge that has no value (Supardi & Ghofar, 2017).

Al-Ghazali's thoughts on moral education have taken root and become a special characteristic in Islamic boarding schools. By making a Kyai and Ustadz an exemplary actor in moral education, the students will imitate the morals and example of their teacher. Respect for Kyai and Ustadz in Islamic boarding schools is not a form of cult of the teacher, but it is a form of moral education material through the method of example.

Tiered Education System and Components in Education

Learning about the Islamic religion is the name given to one of the subjects that

Muslim students must study in completing their education at a certain level. Education is an inseparable part of human life and life (Hidayat & Wakhidah, 2015). Basically, the basic definition of Islamic religious education is an effort to develop and nurture students so that they can always understand the teachings of Islam as a whole and then live up to its goals, which in the end can practice and make Islam a way of life (Yulianti et al., 2018).

Learning about Islamic religious material must be arranged in a curriculum according to the hierarchy of Islamic religious teachings, starting from basic to advanced material. So the role of the curriculum in Islamic education is a very important component because it is scientific material that is processed in the Islamic education system. As part of the system, the Islamic curriculum is one part of the input material which contains a function as a means of achieving the goals (instrumental input) of Islamic education.

One of the elements in curriculum development initiated by Al-Ghazali is a class education system in accordance with students' competency levels (Julis, 2015). He applied this when he led Madrasah Nidzomiyah. At the basic level, tool sciences are taught, which are related to language *(qawa'id al-lughah),* logic (Mantiq science), mathematics (calculation science), and so on. At the next level, fiqh and ushul are taught. At the highest level, the science of kalam and the scientific tools of jadal (rhetoric of debate) began to be taught and studied.

Teaching methods must be varied and adapted to the material being taught, as well as the media or teaching tools. Regarding these two issues, al-Ghazali has many opinions regarding teaching methods and media. Learning methods have various variations adapted to the student's condition and the competencies being taught (Mardiyah, 2020). As an example method *mujahadah* (seriously) and *riyadhah* (discipline/habituation)*, education* (arrangement of learning activities), as well as guidance and advice. According to al-Ghazali, methods have a very important role in efforts to achieve goals (Suryadarma & Haq, 2015). Methods are a means that will provide meaning to the essence of the subject matter. With the right method, the material presented will be easy for students to understand and absorb. Through this understanding, functional understanding will become manifested in the form of behavior. Without the right method, material will not be able to process effectively and efficiently in learning activities.

In order to create conditions that support the realization of noble morals, al-Ghazali emphasized the development of learning-based methods *Reward and Punishment* (Reward and Punishment). The hierarchy of methods in Imam Al-Ghazali's view basically has to start with memorization and understanding as the first step in learning, then continue with belief and justification, after that the enforcement of the postulates and information that supports the strengthening of the faith (Mahadhir, 2019). It is hoped that the implementation of this method selection will enable students to be able to reflect and reflect the life attitudes of Sufis who are always diligent in carrying out their worship. Imam al-Ghazali also put forward a way to prevent people from doubting religious issues by teaching children aqidah and faith at the earliest possible age. According to him, at an early age they still have a clear soul.

Classification of Class Levels and Selection of Yellow Book Learning Resources in Islamic Boarding Schools

According to Al-Ghazali, the concept of the aim of Islamic education is a means of getting closer to Allah in order to lead humans to achieve happiness in this world and the afterlife (Putra, 2016). This is the main vision in every Islamic boarding school institution in Indonesia with the anonymous word of being devoted to Allah/God. The orientation to achieve happiness in this world and the hereafter is an implementation of the meaning of the universal sweep prayer. Islamic boarding school institutions need to conceptualize more maturely and in detail regarding the indicators of happiness that their institutions want to aim for.

Al-Ghazali's leadership concept when he was rector at Madrasah Nidzhomiyyah succeeded in developing a curriculum in which there were methods, media and materials that needed to be taught to students according to the level of competency they had (Setiyawan, 2016). This is the basis for the development of Islamic boarding school educational institutions with methods, media and materials that are arranged in a complex manner according to class level. It is scientific classification that makes differences in variations in education. The boarding school model at the Nidzhomiyyah madrasa is an example or inspiration for the creation of religious and public schools that facilitate boarding for their students and some even make it mandatory. Such as Islamic

boarding schools, military schools and so on.

This modern education system which is tiered and classed is an implication of Al-Ghazali's Islamic Education thought which is currently applied in various countries. There are levels from basic to high in the class system or grading of learning stages in public schools which are basically adjusted to the development of students' ages and abilities. Meanwhile, the tiered or class education system in Islamic boarding schools is based on the student's achievement (graduation) in understanding classical book study material based on the hierarchy of study of the book. The term class level still uses hierarchical names in Arabic such as class *ida'diyah* And *with* for lower level, class *wow* for secondary level and *Ulya* for the highest class level.

In addition, the concept of moral education that he originated is behind the development of curricula in various countries, one of which is Indonesia which developed the 2013 curriculum based on character education. This cannot be separated from al-Ghazali's own moral education. In line with the concept of moral education for students, al-Ghazali offers some knowledge that should be learned in school, namely: a. Knowledge of the Qur'an and religious knowledge such as Fiqh, Hadith and Tafsir. b. A group of languages, nahwu and makhraj because they function to help religious knowledge. c. Fardlu kifayah sciences, including political science. d. Cultural sciences, such as poetry, history and some branches of philosophy (Al-Jumbulati et al., 1994).

The teaching carried out by Al-Ghazali emphasized more on the study of thoughts in the Shafi'i fiqh books and Asy'ari kalam (Zainiyati, 2016). After the seclusion process in Damascus, Al-Ghazali perfected the syllabus by prioritizing the Sufism teachings of Sheikh Junaid al-Baghdadi. Meanwhile, the study of philosophy is limited because it has the potential to mislead those who study it (Julis, 2015). The biggest relation of Al-Ghazali's thoughts to the development of the Islamic boarding school system in Indonesia is the emphasis on material on Shafi'i jurisprudence, Ash'ari kalam and Junaid Al-Baghdadi's Sufism which is the basis of Ahlussunnah wal-Jamaah's teachings. Until now, the basis of the books used by Islamic boarding schools in Indonesia is inseparable from Syafi'i fiqh, Kalam Asy'ari and Imam Junaid's Sufism.

Then, after Al-Ghazali's death, several contemporary 'Ulama and religious organizations aligned Al-Ghazali's Sufism thoughts with Junaid al-Baghdadi's Sufism thoughts, such as religious organizations spread across Indonesia, namely Nahdlatul 'Ulama. This has spurred several Islamic boarding schools in Indonesia that are affiliated with Nahdlatul 'Ulama to use classical books written by al-Ghazali both in the field of jurisprudence and the most dominant in the field of Sufism. Interest in the study of the classical book written by Al-Ghazali is very popular, especially among traditionalist Islamic groups. Several books written by Al-Ghazali are taught based on the diniyah (religious) class hierarchy in Islamic boarding schools as follows:

No.	Class Level	Books of Al-Ghazali's Compositions that are studied according to Level
1.	*Ida'diyah* (First level Lower class)	*Ayyuha Al Walad* (oh child)
2.	*With you* (Second level Lower class)	*Bidayatul Hidayah* (The Beginning of God's Guidance)
3.	*Wustho* (Mid Level)	*Minhaj Al 'Abidin* (devoted to God)
4.	*Ulya* (Top Level)	a. *lhya 'Ulum Ad Din* (reviving religious sciences) b. *Al Munqidz Min Ad Dhalal* (savior from error) c. *Al Mustasyfa* (chosen one)

Apart from that, the development of the basic legal framework in Indonesia was also influenced by Al-Ghazali's thoughts through the preparation of the Compilation of Islamic Law (KHI). A compilation of Islamic law that collaborates Islamic law with customary and positive law as the basis for legal decisions in state and religious courts. Even though the KHI is only limited to the legal scope of marriage, divorce, child custody and inheritance, the Syafi'i school of thought remains the main basis for judges' decisions in passing the KHI (Aulia & Vachruddin, 2024).

CONCLUSION

The relationship of attachment and connection of Al-Ghazali's thoughts towards the development of the education system in Islamic boarding schools in this research is contained in Al-Ghazali's five main thoughts, namely: orientation of religious-based education, relationship of attachment between teachers and students, approach and instillation of moral education in students, tiered education system and components in education, as well as classification of class levels and selection of yellow book learning resources in Islamic boarding schools. This proves that the pattern of development of Islamic boarding school educational institutions in Indonesia is based on Al-Ghazali's theoretical and practical thinking when he was at the madrasah. *Nidzomiyyah.* So theoretically, the concrete form of Al-Ghazali's educational thought is applied in the development of Islamic boarding schools in Indonesia. With the increasing variety of Islamic boarding schools emerging with their superior values and innovations, they will certainly not be separated from the indirect influence of Al-Ghazali's thoughts both in their models, methods and learning materials.

REFERENCES

Abdullah, A. (2020). *Antara Al-Ghazali Dan Kant: Filsafat Etika Islam*. Ircisod.

Adib, A. (2021). Metode Pembelajaran Kitab Kuning Di Pondok Pesantren. *Jurnal Mubtadiin*, *7*(01), Article 01.

Al-Jumbulati, A., Arifin, H., & At-Tuwaanisi, A. F. (1994). *Perbandingan Pendidikan Islam*. PT Rineka Cipta.

Arista, R. N. (2019). Konsep Pendidikan Menurut Al-Ghazali Dan Relevansinya Dalam Pendidikan Di Indonesia. *Jurnal Tawadhu*, *3*(2), 883–892.

Aulia, A. R., & Vachruddin, V. (2024). Status Istri Dan Hukum Pernikahan Pada Kasus Tindak Pidana Dalam Pernikahan. *Isti`Dal : Jurnal Studi Hukum Islam*, *11*(1). https://doi.org/10.34001/ijshi.v11i1.6203

Basri, H. H. (2012). Pengajaran Kitab-Kitab Fiqih Di Pesantren. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*. https://doi.org/10.32729/edukasi.v10i1.148

Fajri, Z., & Mukarromah, S. (2021). Pendidikan Akhlak Perspektif Al Ghazali Dalam Menanggulangi Less Moral Value. *Edureligia: Jurnal Pendidikan Agama Islam*, *5*(1), 31–47.

Fauzi, I. (2019). Pembelajaran Perspektif Psikologi Sufistik Imam Al-Ghazali Dan Psikologi Humanistik Abraham Maslow Dalam Pembentukan Kepribadian. *Journal Of Teaching Dan Learning Research*, *1*(2), 77–100.

Fitriyah, L., Marlina, M., & Suryani, S. (2019). Pendidikan Literasi Pada Pembelajaran Kitab Kuning Di Pondok Pesantren Nurul Huda Sukaraja. *Titian Ilmu: Jurnal Ilmiah Multi Sciences*, *11*(1), 20–30. https://doi.org/10.30599/jti.v11i1.351

Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' Communication Patterns Of Islamic Boarding Schools: The Case Of Students In Muallimin Muhammadiyah Yogyakarta. *Heliyon*, *8*(1). https://doi.org/10.1016/j.heliyon.2022.e08824

Herman, H. (2013). Sejarah Pesantren Di Indonesia. *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, *6*(2), 145–158.

Hermawan, A. H., & Sunarya, Y. (2011). Filsafat. *Bandung: CV Insan Mandiri*.

Hidayat, S., & Wakhidah, A. N. (2015). Konsep Pendidikan Islam Ibnu Khaldun Relevansinya Terhadap Pendidikan Nasional. *Profetika: Jurnal Studi Islam*, *16*(1), 93–102.

Isbah, M. F. (2020). Pesantren In The Changing Indonesian Context: History And Current Developments. *Qudus International Journal Of Islamic Studies (QIJIS)*, *8*(1), 65–106. https://doi.org/10.21043/qijis.v8i1.5629

Julis, D. (2015). Al-Ghazali: Pemikiran Kependidikan Dan Implikasinya Terhadap Pendidikan Islam Di Indonesia. *Al-Fikrah: Jurnal Kependidikan Islam IAIN Sulthan Thaha Saifuddin*, *6*, 56661.

Kholid, A. I. (2016). Wali Songo: Eksistensi Dan Perannya Dalam Islamisasi Dan Implikasinya Terhadap Munculnya Tradisi-Tradisi Di Tanah Jawa. *Jurnal Tamaddun*, *1*(1).

Laili, S. R., Supriyatno, T., & Gafur, A. (2022). Development Of Islamic Religious Education Teacher Competency And Character Through Blended Learning. *Nazhruna: Jurnal Pendidikan Islam*, *5*(2), 864–875. https://doi.org/10.31538/nzh.v5i2.2359

Mahadhir, M. S. (2019). Pendidikan Islam Menurut Al-Ghazali. *Raudhah Proud To Be*

Professionals: Jurnal Tarbiyah Islamiyah, *4*(1), 73–86.

Mahfudin, A., & Asshofi, N. M. N. (2017). Penitipan Orang Tua Oleh Anak Di Pesantren Lansia Perspektif Ulama'Jombang. *Jurnal Hukum Keluarga Islam*, *2*(2), 124–146.

Mardiyah, S. M. (2020). Metode Eklektik Dalam Pembelajaran Bahasa Arab. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, *5*(1), 119–143. https://doi.org/10.55187/tarjpi.v5i1.3906

Musfioh, I. A. (2014). Pemikiran Pendidikan Islam Perspektif Al-Ghazali. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal Of Islamic Education)*, *2*(1), 14–14. https://doi.org/10.21093/sy.v2i1.493

Nasution, H. (2005). *Filsafat Islam*. Gaya Media Pratama.

Petorena, R., Suradi, A., & Iqbal, M. (2023). Penerapan Emosional Spiritual Questiont (ESQ) Pada Pendidikan Agama Islam. *Innovative: Journal Of Social Science Research*, *3*(5), 2972–2979.

Putra, A. A. (2016). Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *1*(1), 41–54. https://doi.org/10.25299/althariqah.2016.vol1(1).617

Rahman, K. (2018). Perkembangan Lembaga Pendidikan Islam Di Indonesia. *Jurnal Tarbiyatuna: Kajian Pendidikan Islam*, *2*(1), 1–14.

Rambe, L. (2021). Etika Murid Dan Guru Menurut Imam Al-Ghazali Dalam Kitab Ihya-Ulumuddin. *Hijaz: Jurnal Ilmu-Ilmu Keislaman*, *1*(1), 26–33. https://doi.org/10.57251/hij.v1i1.76

Randolph, J. (2019). A Guide To Writing The Dissertation Literature Review. *Practical Assessment, Research, And Evaluation*, *14*(1), 13.

Sahar, A. (2012). Pandangan Al-Ghazali Tentang Pendidikan Moral. *AN NUR: Jurnal Studi Islam*, *4*(2).

Setiyawan, A. (2016). Konsep Pendidikan Menurut Al-Ghazali Dan Al-Farabi (Studi Komparasi Pemikiran). *Tarbawiyah: Jurnal Ilmiah Pendidikan*, *13*(01), 51–71.

Shah, S. R., Ahmed, F., & Khan, R. (2018). Writing A Critical Review Of Literature: A Practical Guide For English Graduate Students. *Global Language Review*, *3*(1), 136–153. https://doi.org/10.31703/glr.2018(III-I).09

Sirajuddin, Z. (2004). Filsafat Islam Filosof Dan Filsafatnya. *Jakarta: PT Rajagrafindo Persada*.

Supardi, D., & Ghofar, A. (2017a). Konsep Pendidikan Moral Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Agama Islam Di Indonesia. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, *1*(2).

Supardi, D., & Ghofar, A. (2017b). Konsep Pendidikan Moral Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Agama Islam Di Indonesia. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, *1*(2).

Suryadarma, Y., & Haq, A. H. (2015). Pendidikan Akhlak Menurut Imam Al-Ghazali. *At-Ta'dib*, *10*(2).

Susdarwono, E. T. (2021). Pengembangan Diri Manusia Menjadi Sosok Berilmu Sebagai Pelita Moderasi Beragama Di Era Media Baru 4.0. *Al-Fahim: Jurnal Manajemen Pendidikan Islam*, *3*(2), 167–187. https://doi.org/10.54396/alfahim.v3i2.167

Thoriqussu'ud, M. (2012). Model-Model Pengembangan Kajian Kitab Kuning Di Pondok Pesantren. *Jurnal Ilmu Tarbiyah" At-Tajdid*, *1*(2), 226.

Vachruddin, V. P. (2021). Konsepsi Dan Strategi Muhammad SAW Dalam Mendirikan Negara Madinah Al-Munawwarah. *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan*, *5*(1), 70–88. https://doi.org/10.29408/fhs.v5i1.3355

Vera, S., & Hambali, R. Y. A. (2021). Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan. *Jurnal Penelitian Ilmu Ushuluddin*, *1*(2), 59–73. https://doi.org/10.15575/jpiu.12207

Yulianti, H., Iwan, C. D., & Millah, S. (2018). Penerapan Metode Giving Question And Getting Answer Untuk Meningkatkan Hasil Belajar Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam. *Jurnal Penelitian Pendidikan Islam,[SL]*, *6*(2), 197–216. https://doi.org/10.36667/jppi.v6i2.297

Zainiyati, H. S. (2016). *Desain Pengembangan Kurikulum IAIN Menuju UIN Sunan Ampel: Dari Pola Pendekatan Dikotomis Ke Arah Integratif Multidisipliner-Model Twin Towers*.